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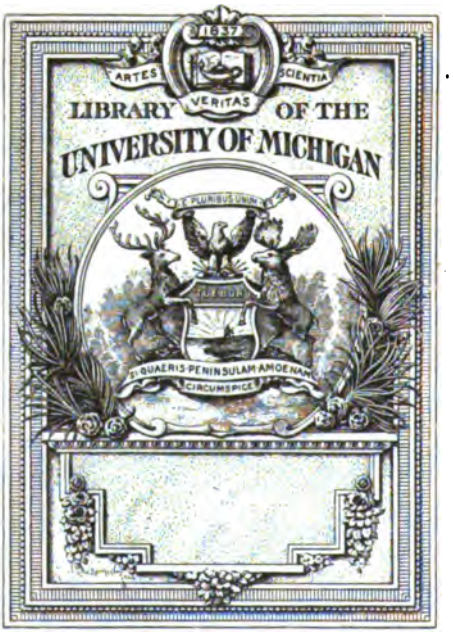

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI APRIL, 1908 Number 1

[Frederick Dixon in the *Stroud* (England) *News*.]

THE VITAL TRUTH OF CHRISTIAN SCIENCE.

IT is questionable whether there is anything to be gained by prolonging the discussion of Christian Science on the lines laid down by the writers of the letters which have appeared so far. These writers have not, it now appears, any direct knowledge of the book of which they have constituted themselves critics. Their fulminations are the result of what they think Mr. O—— thinks Christian Scientists think. The situation involves the introduction of the topsyturvy method of Mr. G—— into criticism, and the results are strictly in accordance with it. May I be permitted then to leave Mr. O——'s three champions sharing his mantle, wielding his pen, and reciting his facts, in order to discuss something more vital than the possibility of torturing mutilated sentences, torn from a context which one has not read, into any meaning that may occur to him.

Forty years ago there was one Christian Scientist in the world, to-day they are to be counted by hundreds of thousands. Forty years ago there was not a single Christian Science church, to-day Christian Science services are held in a thousand cities and towns and villages, strewn completely round the world: northward in Christiania and Stockholm, eastward on the shores of the Persian Gulf and the coasts of China, southward in the Transvaal and on the Australian continent, and westward

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on the Pacific slope. Forty years ago one woman had been healed by Christian Science, to-day millions of grateful people are giving God thanks for healing through it. These people have been rescued not only from the torture of pain, but from the torture of sin; not only from the misery of sickness, but from the misery of want; not only from the fear of death, but from the fear of living. They have learned what Jesus meant when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The devils of disease and sin, of fear and misery, have been cast out of them, and there has come to them instead "the peace of God, which passeth all understanding."

All this they owe to the new understanding they have obtained of the Bible, through the reading of the Christian Science text-book and commentary, "Science and Health with Key to the Scriptures," and though they give all the glory to God, they have for their Leader, the writer of that book, Mrs. Eddy, a love and gratitude which is none the less deep and lasting in that it is not founded upon emotion. Christian Science, then, is the effort to give back to the world that supreme consciousness of God which made the first century of the Christian era the age of miracles. Now a miracle is that manifestation of the power of God which, though supremely natural to a mind conscious of His omnipresence, is mysteriously supernatural to a mind convinced of the reality of matter.

Jesus said, "Ye shall know the truth, and the truth shall make you free;" and what is this knowledge of the truth but that full, exact, even scientific knowledge of the absolute, which is referred to in the Epistles as the *epignosis tou theou.* Jesus had come preaching, on the hillsides and in the villages, the power of the Christ to destroy sorrow and sickness and sin, and when the very absoluteness of his affirmations startled his listeners, he had bidden them, if they could believe for nothing else, to believe for the very works' sake. But he had said more than this, he had declared that those who believed on him would be able to demonstrate their faith by doing the works he had done, and so the miracle became by his authority the expression of Christian faith. Says Mrs. Eddy (on page 496 of Science and Health), "Hold

perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing."

This knowledge of the truth demands, however, for its demonstration a "conformity to the absolute;" or as Jesus put it, that the believer should strive to be "perfect, even as your Father which is in heaven is perfect;" in other words, that he should devote all his energies to the struggle to attain to that "at-one-ment," or atonement, which Mrs. Eddy says "is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (Science and Health, p. 18). Now so long as the Church continued in this scientific knowledge of God, it was able to do the works that Jesus had done, but gradually, as a belief in materiality began to reassert itself, this scientific knowledge which is capable of demonstration gave place to a mere theoretical knowledge expressible only in words, so that by the time the Epistle of James was composed the writer was forced into that bitter rebuke, "Shew me thy faith without thy works, and I will shew thee my faith by my works."

Little by little men began to part "the seamless robe." As the centuries went on, they built the church on one side of the road and the "Hotel Dieu" on the other. They said that men must go to be purged of their sins in the one and of their diseases in the other: yet Jesus had said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" This divorce of the healing of sin from sickness was, however, accompanied by another change. The great saying of Aquinas, that the science of theology, that is, of the word of God, was the only absolute science, and that all merely human knowledge was simply relative, was forgotten, or relegated to the dustheap of superstition, and the bitter conflict between revelation and rationalism was entered on.

Jesus had said, in the last words he addressed to human ears, "And, lo, I am with you alway, even unto the end of the world," and no doubt the healing power of the Christ was manifested in a sporadic way all through those centuries, but it was always in a mystic supernatural way, even half fearful to those who experienced it, until at last the yearning for some truer understanding found expression in those plaintive words,—

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Comes faint and far Thy Voice,
From vales of Galilee,
The vision fades in ancient shades,
How can we follow Thee?

So it was when the light first dawned on the consciousness of a woman fitted by a life of purity and selflessness to receive it. On pages 108 and 109 of Science and Health, Mrs. Eddy has told the world how this came about, how her own passage in safety through the valley of the shadow of death first revealed the truth to her; how she withdrew from society, and with the Bible as her only text-book, sought patiently for three years the secret of the gospel of Jesus; she has told us, there, of the joy of the search, of how she finally won her way "to absolute conclusions through divine revelation, reason, and demonstration." The years which have passed since then have been years of joy and of sorrow,—of joy in the triumph of Truth, of sorrow in the incessant struggle with all that is unlike Truth. But out of that struggle there has emerged the Christian Science Church, and today she knows that the rain may descend, and the floods come, and the winds blow, and beat upon that Church; but it will not fall: for it is founded upon a rock.

[Written for the *Journal*.]

APPRECIATION.

MARION COOK.

ONE looked, and having looked he turned away
And moved again among the petty men
That peopled his small world. On field or fen
He caught no beauty, yet that perfect day
Earth's glory was too fair for tongue to say
Or pen to intimate; it was as when
One prays a memory may be spared, and then
Enjoins his heart to treasure it alway.

Yet not in vain God smiled. Another came
And quite forgot to go; he drank, was filled;
Stirred were the sleeping echoes, roused by Soul!
Tho' from without the view remained the same,
Mind's ever-ready impress had but stilled
The mortal sense, and glimpsed Love's wondrous whole.

ATONEMENT.

BLANCHE H. HOGUE.

THE theological world of thought has held, for many centuries, certain fundamental interpretations of Christ Jesus' life and work which have molded religious teaching in definite directions concerning the vital elements of salvation. Fixed creedal beliefs have placed certain constructions upon certain evident truths, and have declared salvation to be dependent upon the acceptance of whatever specific belief may thereby have been outlined as true. Throughout the ages these beliefs have shifted with the changing view-points of the succeeding generations, but at no time has scholastic theology presented a statement of Christian teaching which would compass the complete destruction of sin, sickness, and eventually, death; nor have scholastics ever been united in their concepts of doctrine, or ever nearer unity of faith than has been indicated by innumerable groups of personal leaders with their personal followings, segregated according to their differences, and not their concord, of opinion.

The Science of Christianity, which has been brought to the world through Mrs. Eddy's life-work, rescues religious thought from this widely-varying confusion of belief, inasmuch as it deals with every point which popular theology has set forth, and does this from the basis of science instead of from the standpoint of personal opinion. To the accepted belief about salvation, whether it be traditional or modern, Christian Science comes with a revelation of Principle which unfolds facts concerning such matters as pertain to salvation, and this revealed knowledge entirely removes from the question all intellectual speculation, with all its differences and disagreements. The coming of Christian Science means that a broader, deeper sense of Christianity is leavening the traditions of men, preserving and purifying whatever in them may have been good, and demolishing whatever in them may have been limited or erroneous.

It is sometimes supposed that Christian Science makes direct attack upon the many forms of doctrinal belief which mortals have cherished, and that its teaching has an ag-

gressive attitude toward past and present religious theories. On the contrary, Christian Science, analyzing fairly and honestly every point handled by theology, honors and preserves all that has ever been true in the field of religion. It has something to say concerning all the great questions which are dear to the theologians, and because it is the Science of Christianity it deals with such subjects as the new birth, baptism, conviction of sin, judgment, the resurrection, the ascension, and all the features of the sacrament, from the mount of revelation, scattering the valley fogs of confused human opinions which have for so long shrouded these questions in mystery. Thus Christian Science does not ignore man-made doctrines, does not denounce them; spares in them all that coincides with Truth; but without apology it lifts the whole field of religious thought from the material to the spiritual, from unsatisfying speculation to the perception of revealed and demonstrable truth.

Whenever it is supposed that the teaching of scholasticism and the teaching of Christian Science fail to harmonize upon any given subject, a study of the dictionaries will as a rule get at the root of the matter, and establish the interesting fact that any theologian who is willing to grasp the entire meaning and usage of the terms which traditional theology has employed, must necessarily sanction the interpretations of Christian Science. Mrs. Eddy insists upon penetrating beneath superficial reasonings and interpretations; and scholasticism, wherein it has been honest, can have had only the same motive and endeavor. Therefore every sincere Christian may be comforted in knowing that Christian Science claims no more than the full and whole and right meaning of whatever may be under consideration, and that the creedist, if he be frank and fair in supporting every effort to attain a right understanding of all that pertains to salvation, will find in Christian Science an increasing understanding of all the good he has hitherto cherished. The widely scattered adaptations of ancient and modern scholasticism are yielding to the analysis which stands upon the basic meaning of the subjects so vital to religionists, and under this analysis the hampering personal concepts of generations are disappearing, that all religious thought may unite in knowing what is true about God, man, and the universe.

From this standpoint a careful study of the question of

the atonement compels the thinker to admit that, in its complete analysis, theology is really in concord with the conclusions of Christian Science concerning this all-important subject. The dictionaries set forth the doctrinal interpretation as being a specific use of the word atonement, and the root meaning is given distinctly apart from the theological usage. Theology must, however, reckon with the fundamental definition and the whole meaning of the word, if it would build fairly. Webster says,—

"Atone. From at one, *i.e.*, to be, or cause to be, at one; to agree; to be in accordance; to set at one; to reduce to concord. Atonement (n) literally, a setting at one. Reconciliation. Restoration of friendly relations. Agreement. Concord.

"2. To make satisfaction for. To expiate. Satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which will be received in satisfaction for an offense or injury; expiation; amends. Specifically in theology, the expiation of sin made by the obedience, personal suffering, and death of Christ."

The creed has based its teaching upon the meaning defined in Webster's second section. Christian Science unfolds the truth indicated in Webster's first and fundamental statement. Yet the creedal theology admits the ultimate result of the process of atonement to be an at-one-ment with God and heaven and everlasting happiness, and so it appears that Christian Science is supported from every standpoint of former belief in its teaching that oneness of thought with all that is of God, is the real atonement. The difference between creedal belief and Christian Science concerning the question, lies mainly in the method by which the atonement is to be accomplished, for all religionists largely agree about the state of divine grace which shall be the individual outcome of the atoning process.

The creeds teach that Jesus suffered and died on the cross that the world might be saved. Christian Science teaches that Christ Jesus overcame the suffering and death of the cross, that the world might be saved. The creeds hold that God needed to be appeased, by this crucifixion of the innocent, for the sins of a world. Christian Science declares that an all-good God, holding the Christ in an unbroken, eternal sense of Life, acted directly upon the consciousness of Christ Jesus to the bringing about of

his resurrection and ascension in spite of the crucifixion which malice and hate, in defiance of God, hurled upon Jesus. The creeds suggest that whosoever believes that Jesus died on the cross for the sins of the world is saved by such belief. Christian Science takes the position that believing in anything, however good, has of itself never saved any one; that a mentality which believes itself saved because it accepts church history and doctrine concerning Christ Jesus, may at the same time be buried in self-complacency, delaying its salvation because of its very belief that it is saved; and that the actual process of living Christ's teachings day by day, hour by hour, is the only method by which thought and life can be made "at-one" with God, the Father.

In short, Christian Science announces that the true import of the atonement can never be discerned, nor its vital helpfulness appropriated, until thought is disentangled from believing that God required Jesus' suffering, or that Jesus' work excuses the rest of mankind from working out similar problems in the same way. Through boyhood and youth and young manhood the individual known as Jesus of Nazareth was about the business of extinguishing all suggestion of evil,—about his Father's business. The mental process of harmonizing his thoughts with his Maker went steadily on, even the concentrated evil of the crucifixion spending itself only to melt away before the brightness of Love's appearing, until, at the supreme hour of the ascension, this Master-Christian's whole consciousness blended completely with the divine Mind, and the experience of earth was ended.

What did the atonement, in its entirety, require of Christ Jesus? This, namely, that he realize such an exaltation of human consciousness day by day, hour by hour, —so rise above the din and discord of material living, with its strife and woe and untrue sense of pleasure, as would interdict his intimidation, temptation, or control by any argument of earth. It was required of Christ Jesus that he reverse the evidence of the material senses so thoroughly and persistently that where sin clamored for recognition, holiness stood forth to silence it; where sickness and sorrow and want argued for their existence, health and joy and divine bounty, spiritually possessed, hushed their voices; where malice and hate would say a man or a community

or a race could be an enemy, divine Love triumphantly asserted and proved that Love alone is power, that Love alone endures, that Love can under all circumstances protect and save its own. And finally, it was required of Christ Jesus that he walk with God and talk with God, and so know and do the will of God that even a maliciously planned disgrace and death, designed to demolish his life-work, could only spend its force in its own destruction, overtaking him not at all. Dark as was the hour of the crucifixion, from the human standpoint, its assault wrought out the climax of the Saviour's at-one-ment with divine Mind; for it forced that complete ascension of thought which has extended beyond the individual down throughout all ages, to become the Saviour, the great Example, of all who enter upon the mental journey which leads thought and experience in the pathway trod by this beloved Master-Christian.

What does the atonement require of the Christian today? If merely believing that this great transfiguration of thought and experience came to Christ Jesus is not of itself sufficient unto salvation, what is? A spectator may admire the Master's ethical teaching, his forgiveness of his enemies, his power over sin and disease, may believe all Jesus' spiritual endowment to have been of God, yet this onlooker is in no sense a Christian and has no least part in the atonement until he himself begins by the actual overcoming of evil to acquire somewhat of the Mind "which was also in Christ Jesus," and thereby to be himself, in some measure, "at one" with God, good. As a material sense of existence afforded no resting-place for the Master, so it offers none to his followers.

Christ sets before humanity "an open door," and all who will ascend, thought by thought, deed by deed, from evil thinking and doing into right thinking and doing, may enter into a "one-ness" with divine Love which provides effectual escape from the material level where pain and sorrow so continuously multiply their woe. Individual thought is at each instant associating with good or with evil, with Truth or with error, with Love or with selfishness. Every thought which is not one with good, is "at-one" with some form of error. Furthermore, every selfish, debased, diseased, discouraged, timid, unrighteous, and earth-tainted thought can be reversed by the action of Christian Science applied in in-

dividual consciousness, a right thought substituted for every wrong one, a saving thought dislodging each destroying one, until the mentality of the twentieth-century disciple becomes alight with some measure of that divine effulgence which illumined the experiences of the Master.

Happy is that individual who can rightly call himself a Christian Scientist! Such an one is animated by a thought process which is daily and hourly severing him from the mental association with evil, and linking him to all that is good and desirable. At the springs of his own thinking, in mental and moral experiences whose heights and depths are known only to himself, he is going through purifying, transforming renewals which mold his ideals to the Christlike and demand that his performances shall be faithful to the ideal. Unhappy is that person who calls himself a Christian, or a Christian Scientist, yet has not pierced the crust of his own mental laziness, ignorance, or sin, to make his own the quickened Christian activity of an hourly at-one-ment with the Mind of Christ! For he must go through such fiery baptism as will awaken him to the folly of the letter alone, and lead him humbly to that receptivity to spiritual things which will obliterate his seeming oneness with evil, and bring to light his actual oneness with God, good. Every individual who is watching and reforming himself, is to that extent working out the details of his own atonement, in obedience to Christ Jesus' atonement; and the individual who is neglecting the care of his own mentality, however much he may profess of Christianity, is missing the way of the atonement, neither approaching nor appropriating the divine inheritance which awaits his discovery.

Mrs. Eddy, the author of the Christian Science textbook, "Science and Health with Key to the Scriptures," has, in the chapter "Atonement and Eucharist," made so plain the way of the atonement for the individual that its shining path cannot be missed or lost by one who hears and heeds the message. Furthermore, glory upon glory and joy upon joy are pouring forth upon the awakening multitudes through the quiet, loving, sure at-one-ment with God which is proceeding in the thought and life of the Founder of the Christian Science movement. Abandoning worldly motives and aims for Christlike purposes and achievements, exemplifying in her attitude toward all a

forgiveness of enemies akin to that spirit which blessed mankind from the cross twenty centuries ago, Mrs. Eddy is demonstrating an at-one-ment with Love, Life, Truth which gladly sacrifices earthly comfort to labor for a universal oneness with God which shall reach unto "the least of these." As she views the scenes of her ministrations, may she be comforted in the knowledge that after many centuries there is coming a response to the cry of the prophet of old, "O earth, earth, earth, hear the word of the Lord."

[Written for the *Journal.*]

ANGELS.

VIOLET M. FIRTH.

WHEN thy Dead Sea apples are ashes,
And the light has died out in thy home,
While the sea of thy sorrow updashes,
Whitening thy robe with its foam,
Shut out from pity or pardon,
With thy hope in thy hand lying dead—
Remember the tomb in the garden,
And the words the angel said.

Now to the rock-hewn chamber
Thou comest with spice and balm,
As the sky with its wan pale amber
Heralds the morning's calm.
A stone seals the tomb's low portal,
Too great for thy strength to move;
And thy heart tells thee all things are mortal,
And frailest of all, thy love.

But lo, the stone no longer
Closes the door's low way!
One other than thee, and stronger,
Stayed not for the break of day.
What humble friend remembers,
Now that thine all is destroyed?
Who fans thy life's chill embers?
Behold, the tomb is void!

They have left thee not even the sorrow
That the damp earth held in trust;
What can the hard world borrow
From hopes that return to dust?
The day is slowly breaking
Low on the pitiless sky,
And thine heart is aching, aching
O'er a fruitless memory.

Nay, hold! the tomb is not vacant,
A light, a form within;
Is hope again awakened?
Will life again begin?
Even now, o'er the hills' dark crescent,
Bursts the sky into flame.
Surely an angel is present!
Hark, he speaks thy name!

"Fear not!" How shines the assurance
In eyes that Spirit lights!
"He whom the tomb in durance
Has held three days and nights—
He lives! Death had no power
To bind the soul that knew
That life is God's own dower
And life alone is true."

O joy in the golden dawning,
O peace on the budding earth,
The travail of thy mourning
Has brought the true Life forth!
Stilling the storm of thy terror,
Illuming the gloom of thy night,
Dispelling the clouds of thine error,
Breaks the eternal Light!

So, when thy dear hopes falter,
Fail, and become as naught;
Though their smoke rise on the altar,
With the odor of sacrifice fraught;
When dies the last dull ember,
That once was a blossom fair—
When the tomb was opened, remember,
An angel was seated there!

THE UNREALITY OF EVIL.

JOHN CARVETH.

WHAT is called worldly wisdom says that a knowledge of evil is essential to a proper knowledge of good; also, that good and evil coexist in primal forms, because nearly if not every identity in the material world in some degree manifests both good and evil. The serpent (or Satan) first announced the theory of dual nature in the garden of Eden, declaring that the tree of the knowledge of good and evil brought forth fruit that made its partakers wise. It will be agreed that it is of the highest importance to humanity that a right perception of true knowledge be attained, if possible. This attainment is not only indispensable to the correct interpretation of the Bible, but is equally so to the solution of the problems of life. To solve the question a right comprehension of the nature of good and of the supposed nature of evil is primary; only from a right premise can correct conclusions be drawn.

Christ Jesus taught that God is fundamental causation, the ultimate premise or source of all that in fact exists. He taught that God is Spirit, and that God is the only good; hence, that Spirit is the only good. He taught that like produces like, for he said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The statement of the serpent and the teaching of Christ Jesus do not agree. Which should be followed? It is evident that there is nothing but the truth to know, for if we know the truth about anything we cannot even believe, much less know, any lie or false statement about it.

To illustrate: We may know that twice three is six, but can never know that twice three is seven. To know that twice three is six silences every misstatement about it. Again, Jesus said, "He [the devil] was a murderer from the beginning, and abode not in the truth, because there is no truth in him . . . for he is a liar, and the father of it." A lie is always a false statement about some fact, and by accepting a lie about anything, we lose the truth about it. A falsehood about a good man is that he is a bad man. A lie, to him that accepts it, reverses to him the nature and

character of everything the lie touches; then, to know the truth about anything that a lie has touched and perverted, is to correct this perverted false sense. If the statement of Jesus is true, that evil is a liar and a lie with no truth in it, it must be a lie or false statement about some fact or truth.

As the terms good and evil embrace all there is or can be known or believed, it irresistibly follows that evil is a lie about God, good, for it could only lie about itself by calling itself good, and this lie would be equaled only by calling good evil. If evil should call itself evil, or a lie, it would be telling the truth about itself, and this would contradict the statement of Jesus that it had no truth in it. It follows that to know both good and evil as facts, is to know both the truth and a lie about good at the same time. We have already seen that to accept a lie about anything as the truth, renders it absolutely impossible to know the truth about it. The belief that the knowledge of evil is essential to a knowledge of good is, according to the statement of the serpent and the world's standard, true intelligence; hence, that a knowledge of evil is a part of true intelligence. As the world greatly values what it calls "intelligence," so it must greatly value evil, which it claims is an essential element of intelligence. Is it any wonder the world indulges and clings to evil, which it regards of such indispensable merit?

Suppose the Christian who is so earnestly engaged in the destruction of evil should succeed in his effort? Then, according to the world's logic, he would seriously impair, if not wholly destroy, the world's intelligence. There is no other conclusion, for if every one were to cease practising evil in any degree, then evil would cease to be known and would soon pass out of human memory. Again, the best thinkers agree that experimental knowledge is the best and in fact the only true knowledge. Who will deny that he who knows most about good is he who most thoroughly practises it, both from within and without? No real knowledge of good can come to one except it be experimental. It must become a vital and loving experience to him if he would know its real benign nature. He must pursue it for its own sake.

What is the result of the experimental knowledge of evil? When men practise evil and thereby imbibe its demoralizing nature, their perception of good becomes so

blunted that they have little if any real conception of its nature and obligations. They believe that they find good in evil, and to their sense evil is good. No one would think of submitting to the hardened sinner a question involving the moral and spiritual advancement of the race. Thus we see that a knowledge of evil, if gained in the only way in which a knowledge of good may be gained, is fatal to a knowledge of good, for to the evil-minded good is absolutely destroyed. How completely the experiences of mankind, in this regard, prove the statement of our great Master, that evil is and was from the beginning, to mortal sense, a murderer of good. It is impossible to know both good and evil as reality, because good, in its very nature and in every element, quality, and law of its being, contradicts every supposed quality and law of evil; and *vice versa.*

If, then, good is a fact, evil, which is an emphatic and complete contradiction of it, cannot be a fact, but is a lie about the fact, as Jesus Christ affirmed. It is entirely beyond the range of one's ability to know that twice four is eight and also that twice four is nine, because one statement contradicts the other; hence we learn that things opposite in their very nature cannot both be true. We can never recognize a lie as such until we know the truth about that of which the falsehood is asserted, and therefore we can never comprehend the supposed statements and claims of the falsehood until we learn the truth. Does the one who practises evil and accepts its alluring promises understand the suppositional nature of evil? Not until he learns by sad experience that all of the promises of good that evil offers turn to ashes, and all its supposed experiences of pleasure end in misery and shame, does the sinner awaken to the delusions of evil; then, like the prodigal son, he turns from his dream of pleasure in evil and begins his journey back to his Father's house, the consciousness of God, good, that denies and forbids all evil.

The man who has learned the delusive elements of evil through the study, pursuit, and practice of good for its own sake, knows that the sinner is self-deceived by evil, and must sooner or later reap the fruit of his delusion that there is good in evil. The knowledge of both good and evil that the serpent once offered and still offers to mankind, bears only the fruit of evil. It drove Adam and Eve from

the garden of peace and plenty and it is the foundation of all the evil in the world to-day. Since God, the one infinite good, knows the absolute truth about good, He can neither know nor believe evil, which is the lie about it. So man, created in His image and likeness, does not know and never did believe in evil. Mankind, which represents the false belief in both good and evil, is learning in Christian Science that this belief is not divine or reasonable human intelligence. Through this understanding, in a degree, of the nature of God, good, Christian Science is destroying the belief in evil as a fact of being, and thereby destroying the delusion of mortals that evil has anything in store for them but ultimate shame, misery, and disgrace.

Respecting Truth, is its nature good or evil? It certainly does not belong to both, for Truth cannot contradict itself or contain the elements of contradiction and warfare; hence Truth and good are one. Is it any wonder that the great apostle, Paul, should say that the wisdom of this world is foolishness with God, or that Jesus should declare this worldly intelligence so highly esteemed among men to be an abomination in the sight of God? Christ, in Christian Science, has again come to human comprehension to break the yoke of material bondage to the belief in evil as a factor in real cause or effect, and thereby lead mortals out of their self-imposed slavery to sin, disease, and death, through the pathway of increasing spiritual understanding, into the promised land of eternal life. Since, according to the Scriptures and Christian Science, God is Spirit and Spirit is infinite Mind, which must include and be infinite intelligence, matter or non-intelligence can have no real existence, but like darkness it is only an appearance or shadow of the reality behind it.

Paul, in his letter to the Galatians, declares that the flesh (matter) lusteth against the Spirit, and *vice versa*. He explains what the fruit of the Spirit is, and also what the fruit of matter, or rather the belief in matter, is. This shows that Spirit and matter are opposite and contradictory in their very essence and nature. Here we see again that if Spirit or Mind be true, that which contradicts it cannot be true but is only a false human belief. Finity is a contradiction of infinity, the nature of one being contrary to the nature of the other. Matter, or non-intelligence, is unlike intelligence, and is a contradiction

thereof; hence, if intelligence is true and real, that which contradicts it is untrue and unreal. God cannot possibly know or believe in that which contradicts and therefore denies and wars against the infinite and perfect nature of His own Being. Humanity believes in matter now, but it can never know it, and while it believes in matter it can never know Spirit, which is the very antipode of matter. This is why worldly learning calls God the Great Unknowable.

The greatest physical scientists of the day have recently stated that matter is nothing in and of itself, but is merely the phenomena of force, and this force they believe to be electricity; but they frankly admit that they do not know what electricity is. Thus this human learning, even as it advances, confesses itself absolutely ignorant of both cause and effect and that it is groping in the night of mental darkness to account for itself. This is a desirable progressive state for the human mind to be in. It is beginning to see its need of light and is partially ready to turn away from its former basis of nonintelligent matter to infinite Mind as the primary and fundamental origin and governor of all real manifestation and law. Through the universal dissemination of the Science of Mind, the world's thinkers are rapidly approaching a state of consciousness which will accept the invulnerable position of Christian Science, that without an absolute, infinite basis or Principle there could be no existence; and even more than this, that every conclusion correctly drawn from this infinite Principle, and every outward expression or outline of the same, must eternally possess the unity—the oneness and perfection—of its basis or source. From this premise it must further and inevitably follow that every conclusion or expression derived from a finite source must contain, in appearance, contradictory and imperfect qualities; hence the manifestations of infinity cannot be discerned by or through a mortal finite sense.

The basic law of mathematics being recognized by mortals as limitless in its special field of operation, all its rules express the unity and perfection of this law, wherein the doctrine of duality has no recognition. Under this law, if matter or nonintelligence were infinite, there could be no Mind nor anything that is indissolubly united with Mind; and since Mind only, and its manifestation or reflection,

can be infinite, matter is but one phase of that duality which expresses the belief of finity, and a mortal, material mentality is the higher stratum that rounds the dual expression of this finite belief about infinite Mind. Awakened thought beholds the sure promise that the near future will offer a more brilliant period of transformation and advancement of human thought than the known records of human history now contain.

Mrs. Eddy, in "Science and Health with Key to the Scriptures," has most clearly set forth the nature and fruit of false knowledge, more properly named by her as false belief; and she has also unfolded a demonstrable scientific and Christian basis and method for humanity to escape from the thraldom of its belief in and consequent experience of sin, disease, and death. The debt of gratitude which the world owes her is at this hour feebly apprehended, but the noon-day of a practical Christianity is approaching that will not only do ample justice to the Christian reformers of all ages, but will recognize the wonderful boon which Science and Health is and ever will be to mankind in providing for its regeneration and ultimate salvation.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertising will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 9, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before May 19, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the Church Edifice, Falmouth, Norway, and St. Paul Streets, Boston.

THE KINGDOM WITHIN.

PROF. J. R. MOSLEY.

"WHAT a piece of work is man! How noble in reason! How infinite in faculties!" Thus Shakespeare; while Mrs. Eddy writes, "The admission to one's self that man is God's own likeness sets one free to master the infinite idea. This conviction shuts the door on death and opens it wide towards immortality" (Science and Health, p. 90). When mortals see themselves from the depths of their temptations, they are at least ready to appreciate Goethe's contention that men are capable of doing or being a party to all the evil that has been or ever will be done. When, on the other hand, we see ourselves from the heights of our desires and aspirations, even as we hope and feel we are seen and loved of God, we feel that we are capable of doing, or being a party to, all the good that ever has been or ever will be sought after, loved, and done.

What man really is, as God's image and likeness, and what we may accomplish as we awaken to this likeness, does not so fully appear as does what mortal and sinful man would do if he were left free to follow out all of his evil desires, suggestions, or temptations. We as yet only "know in part," and only conceive or hope "in part." Even Jesus, and those who have stood closest to him in spirit and achievement, saw and taught that all the heights and depths and glories of the nature and possibilities of man in conscious union and harmony with God, have not as yet been demonstrated, nor even expressed in terms of human conception, aspiration, and hope.

While mortal man professes to powers and virtues he knows that he does not possess, and desires evils that he is afraid to have known, we find that as we get glimpses of man as he should be, and as he really is as God's idea, he is endowed with a nature which only perfection can satisfy and with faculties which will enable him to realize this nature. There is nothing too noble and God-like for him to aspire after and to attain to. At heart we do not feel that anything is too good to be true. We believe in the aspirations, hopes, and prophecies of the

best men and women, as well as in the good deeds and mighty works that are attributed to them, because everything good and desirable seems reasonable and possible. Indeed we feel that the reasonableness or the possibility of realizing any spiritual gift is in direct proportion to its ability to satisfy our highest sense of good.

"The fidelity of what is to what is good," is the necessary presupposition as well as the very essence of all true faith. The nature of the real man being derived from God and at one with Him, God demands of us nothing which our own best and real self does not also demand. The very fact that so much is demanded of us by the teaching of the Master, and by the ever-present Christ, is the best kind of evidence that man is meant for something far higher and better than we have yet realized; and that every step forward in the spiritual life is not only satisfying, comforting, and healing to our whole being, but also awakens new and better desires and gives birth to higher and more glorious hopes, is the best kind of proof that an all-wise and loving Father has made provision for us beyond what we can think or hope.

In actual experience we find that in order to be at peace with conscience, in harmony with our best selves, in fellowship with mankind, and in conscious union with God, we must have an ever-growing and deepening sense of love for God and man. We feel a sense of loss and discord every time we neglect to do that which the still, small voice within,—the Christ,—whispers to us as being the wisest, kindest, most loving and helpful thing that is possible for us to do. And we have made very little progress in the spiritual life until we have good will for every one, and strive to think nothing, say nothing, and do nothing which is unjust, unkind, or hurtful to any one. Highest and best of all, we find that it is our duty and privilege, and really our greatest blessing and joy, to befriend, to bless, and to love even those who misunderstand, misjudge, and hate us. Indeed, as one learns to love his enemies he is obeying the highest teachings of conscience as well as of Christ Jesus. He is obeying the highest demand of his own nature and being as well as of God's.

The desire and goal of that love which is the greatest necessity of man, as well as the highest commandment

of God, seems, as Prof. George B. Foster has so admirably phrased it, to be that "personal fellowship in which each has joy in all, for which each would gladly sacrifice everything else. To originate and deepen such fellowship is the unchangeable and eternal will of Love." Again to quote Professor Foster: "To love one's enemy, therefore, is not an exceptional accomplishment, which one may admire but not understand; certainly not a moral abnormality which is repellent, but a vivid example of the will that wills nothing but personal fellowship. If enmity could set limits to love, love would be limited from without and unfree. On reflection, one sees that it thus belongs to the very essence of love to love one's enemies" (Finality of the Christian Religion, pp. 471-472). Mrs. Eddy goes so far as to teach that it belongs to the very nature of the good man to love seeming enemies, not as enemies, but as friends (See article, "Love Your Enemies," in Miscellaneous Writings, pp. 8 to 13), and all experience teaches us that our seeming enemies are often our best friends.

It also belongs to our true higher nature, as revealed to us in Science, to have sympathy, kindness, good will and love for the whole creation. All growth heavenward is a growth in the universality as well as in the purity and intensity, of our love. The best men love the animals, the trees, the flowers,—the whole order of nature, even better than a low order of men loves God and their fellow-men; and as our love becomes universal, pure, and vital, as we long to impart good and only good to everything as well as to everybody, as we seek to help everything and injure nothing, we ourselves are blessed by the fearlessness, certainty, and security of love, as well as by its peace, joy, and harmony. It is a beautiful and necessary law of our being that we fear nothing which we really love and bless, but fear everything that we hate and injure; hence it is that "perfect love casteth out fear," and that "he that feareth is not made perfect in love."

While perfect love for God, man, and the whole creation includes and fulfils every demand of conscience, reason, and revelation, our own nature, as well as God's, requires of us the sincerity, truthfulness, faithfulness, insight, activities, and harmonies of Love and of Love's essential qualities. We always have a good conscience

when we are true and truthful; but let the least note of falsehood or deception find expression in our words or deeds, and we feel condemned by everything we prize most and love best.

Man is made for life and not for death; for harmonious action and not for discord and inertia; for unfoldment and not for retrogression. As there is such a desire for immortality and clinging to life, such joy and inner approval and harmony when we live most perfectly and abundantly, such infinite and eternal ends to live for, our own nature confirms the almost universal hope in, as well as desire for, eternal Life. And closely associated with our desire and need for Life, and to live ever more perfectly and abundantly, is our dissatisfaction with all the discords and inharmonies, and our joy in all the concords and harmonies, of human existence. We ought to be even more readily reconciled to discords and inharmonies in mathematics and music than in life.

To be happy and to be in harmony with our environment we have to do our work and do it well. All necessary work can be and must be lifted above the sense of drudgery and weariness and become a fine art, a recreation, a joy; and there is within us the feeling that we should not only do everything so well that it becomes an act of worship, but that we should be doing the things that are most worth while. We are most at one with our real selves, as well as with God and His creation, when we are doing the highest and best things in the best and most perfect way.

Faith or confidence in God, or in the divine power by which we live, is another fundamental necessity of our being. Without faith it is impossible to please God. "Faith in God," faith in man, faith in the integrity and reliability of God's universe, faith that all is well with us and will become better as we do the best we can, faith in the ultimate and universal victory of good,—this is the very substance of that we most need and hope for. Then, too, as previously indicated, there is within humanity the desire, necessity, and capacity to know God and the things of God. We long to know the truth, and feel that we can know it, and will finally know it perfectly. We also long to be lifted above all deception. In our best moments, at least, we feel the desire as well

as the necessity to be known by the whole universe at our best, and to know even as we are known. Then we long to have no consciousness which is not loving, healing, and helpful. And this perfect consciousness, in the light of Christianity, of Christian Science, is the Christ-mind, the spiritual and perfect idea of being. It is God's point of view becoming ours also. "And God saw every thing that he had made, and, behold, it was very good." God forever sees everything that He has made, and behold it is very good.

All of the highest moral and spiritual teachings of the race are written in the constitution, aspirations, and hopes of men. The Law was written upon the heart before it was written upon the tablets of stone. The Sermon on the Mount was a perception and formulation of the moral and spiritual laws which conscience and reason and Love are always pleading with us to obey, and to obey for our own highest good as well as for the highest good of all. The visions of Isaiah and of St. John, and the prayers of Jesus and of his friends in all the ages, are expressions of desires and needs that God has implanted within the hearts and minds of all His children. Thus, too, Mrs. Eddy must have felt the power of Truth before she could give it to the world in Science and Health.

Because of man's divine origin nothing but an ever-unfolding and growing sense of perfection can satisfy us, hence we may confidently and reasonably expect that there is no sense of evil which we shall not overcome, and no desire and need of good which we shall not realize and make a stepping-stone to still higher attainments.

LOWLINESS OF HEART.

ANNE DODGE.

THE Master said, "I am meek and lowly in heart," and St. Paul admonished the church at Philippi, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Very different from this is the serpent's argument, "Ye shall be as gods," tempting mortals to exalt self and abase the divine idea, while the one who was greatest of all made himself the servant of humanity, and in his boundless love

and compassion for sinners, by which he saved them from their sins, he calls us his "brethren"! At the last supper with his disciples,—to show that any lowly act of service to another is God's service, and is an expression of true humility and unselfishness,—Jesus washed the feet of his disciples. He thus taught that through meekness, lowliness of heart, and deeds of unselfish love, they should serve and help each other and all mankind. He stooped to their plane of thought that they might be cleansed from all sense of sin, and that they might reflect the divine Mind and nature, thus being lifted nearer his own spiritual heights. As an expression of his matchless love for humanity, his self-sacrifice, he became the servant of all, working for and saving all mankind. He made nothing of self, and all of God, serving Him unceasingly.

Mary Magdalene, by her lowly act of humble love, acknowledging and repenting her sins, and recognizing Christ's spiritual ascendency, gained the forgiveness and obliteration of those sins, her own salvation, and her Lord's everlasting favor and approval! She washed his feet with her tears; bowed her head in anguish and meek repentance, her sins made clear to her by the presence of the sinless one,—the illuminating Christ. Truth revealed to her the unreality and powerlessness of the sin in which she had believed and by which she had been deceived. Tenderly she kissed the feet of the Master, as an expression of her penitence and humble love, and rose up from the bondage in which she had been held, purified, redeemed through Christ's saving love and her own lowly act of humility and repentance.

We thus learn two great lessons,—that the humblest deed is glorified when prompted by love for our brother, and that in the forgiveness of sin repentance and reformation are essential factors. First, we must see and acknowledge error in ourselves, then, in the strength of that Life which is "the light of men," we must realize its nothingness, cast it out, and rise into that divine consciousness which is superior to the belief in evil, thus proving that we cannot be held in bondage by its chains! In this way do we win our Saviour's approval, and with it the great and glorious gift of his love. Through reformation alone are our sins, which are many, forgiven, wiped out, for like Mary we shall have loved Christ well enough to forsake all

sense of sin for him, and thereafter to follow him faithfully! The wise man said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." It requires great Christian grace and lowliness of heart to acknowledge, or confess, one's sins, for by so doing one acknowledges the nothingness of the self that claims it can sin, and the allness of God, good, divine Love, in whom is no sin! All true lowliness of heart means the exaltation of the divine Principle, Love! Thus self disappears and unselfish love takes its place!

In esteeming our brethren better than ourselves we are but following Jesus' example of self-abnegation when he washed his disciples' feet, thus making his lowly act of love and service for others divine. If we truly love humanity, it is a joy to serve them, for we realize that in so doing we are serving God; and there is need that we should be always about our "Father's business," working for all mankind in Christ's way,—visiting those who are sick and in prison, feeding the hungry, giving drink to the thirsty, clothing the naked, receiving the stranger. Thus loving our neighbor as ourselves,—doing the works of the healing and saving Christ in a meek and lowly way,—some glad day we shall hear the welcome bidding, "Enter thou into the joy of thy lord," and the Master will say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

He that is faithful in the first alternative that tests him not only acts more promptly, but also sees further in the next. Each little grace invites a larger; and his step being upward, his view is wider.—*James Martineau.*

REASON AND REVELATION.

HELEN E. STUDLEY.

THE first chapter of Genesis reveals that God is cause, —"In the beginning God created the heaven and the earth." The full revelation or discernment of Truth, announced by Jesus, was prophetically outlined in the book of Revelation, which similarly proclaims God as cause,— "I am Alpha and Omega, the beginning and the end, the first and the last." From Genesis to the Apocalypse the Bible discloses, by means of reason and revelation, the footsteps leading from erring finite sense into spiritual understanding. Reason alone is inadequate to explain God. It has been said that "reason is only our intellectual eye, and like the eye, to see, it needs light,—to see clearly and far, it needs the light of heaven." Reasoning is defined as "the process of arriving at conclusions by a systematic comparison of facts," and it is obvious that if the so-called facts are incorrect, the conclusion is faulty. It was once believed that the earth is flat. This theory is now known to be false, therefore any past reasoning which was based upon this as a fact must have led to untrue conclusions.

In the same way, many things which at present are believed to be facts, will be seen as untruths when a larger perception of God's perfect creation shall be manifest. Hence, comparing facts as we see them, and drawing conclusions therefrom, cannot be an absolutely correct process. This accounts for the unreliability of the human reason. March's Thesaurus calls attention to that type of reason denominated ratiocination, and defines it thus: "The process of drawing conclusions from the premise stated." By following this process, no matter what the facts may seem to be, one does reach the correct conclusion, provided the premises are right, and whenever we speak of the correct operation of reason, we refer to this process of ratiocination, for the premises of which we must look to revelation. It is necessary that revelation should convince the reason, and, thus convinced, the rational faculty serves to present revelation to mankind.

Guided by revelation, the author of the book of Genesis doubtless perceived the faultless premise that God, Spirit, is

the only cause and creator. But because he allowed his gaze to be turned aside by the seeming facts of materiality, and because of his vain attempt to explain materiality as evolved from God, his judgment was led astray, and, as the narrative proceeds, the book becomes lamentably entangled in the mazes of mortal thinking. For centuries mankind have been reasoning about God. They have struggled in the dark to understand Life; since reason, apart from revelation, is nothing but mortal mind wandering in the mists of its own creating. Mrs. Eddy says, "Reason, rightly directed, serves to correct the errors of corporeal sense" (Science and Health, p. 494). Revelation is the disclosure of Truth through the perception of God as Spirit and man as His spiritual and perfect idea. In so far as human reason aids mankind in joining revelation and understanding, apprehending spiritual truth, in so far it is beneficial and essential to humanity.

Christian Science gives access to the hidden treasures of the Bible. It shows that only as one starts from the basis of revelation can an understanding of God be brought to human perception. This Science asserts that every step of reasoning must be submitted to the light of revelation, allowing it to act upon reason and to cast aside as worthless all so-called rational argument that is not susceptible of proof; thus making both reason and revelation practical through demonstration, purging thought from the errors of sense, and proving spiritual understanding to be an ever-present, ever-active, all-powerful reality. In this practical, operative Christian Science—Christ knowledge—revelation rightly dominates reason and penetrates beyond the veil of matter into the glorious understanding of God.

The so-called science of mathematics is based entirely on reason, ignoring revelation altogether, and its field is therefore restricted. The theories concerning the three dimensions—length, breadth, and thickness, or in other words, the line, plane, and space—have to do only with material projection and concepts. In explaining these dimensions, the mathematician considers what appears to human view to be fact, taking as his basis the atom or particle of matter. But he finds that he must practically endow it with intelligence, in order that it may be free to move in the three dimensions. The mathematician assumes that the atom's first action was movement in a

straight path. This movement is the first dimension, length, or the extension called line in mathematics. Eventually the atom meets an impediment in its path. Since the first dimension cannot bestow entire freedom, it gains greater liberty by passing around the obstruction. This added possibility of action is the mathematical breadth. The atom now moves about in these two dimensions, line and plane, but it does not find entire freedom. It still meets with obstacles to be overcome, and it must pass over or under these obstructions. This movement up and down adds the concept of thickness, the third dimension. The atom now moves in the line, in the plane, and in space. Finding that the three dimensions are not able to explain all phenomena, however, the mathematician is awakening to the fact that he must look for what he is pleased to call a fourth dimension.

Every human consciousness is seeking for infinity, but the mathematician, in working to-day for a statement of the fourth dimension, may not realize that the impetus back of his search is the faint glimpse which he possesses of the eternal law of infinity. It is clear, moreover, that when infinity is grasped, thought cannot be dimensional or measurable. It is only the finite mind which sees according to material measurement. As it becomes evangelized, human sense loses its concept of material and dimensional existence in the understanding of Spirit and its manifestations. Human reasoning has reached its limit at the third dimension. For the solution of higher problems the gaze must be turned, not toward reason, but toward the revelation that comes through spiritual understanding. This revelation has come in Christian Science, and when understood, it is accepted by the reason. A recent writer has suggested that the dimensional idea will be an aid to religion. It should be stated that this idea disappears with the coming of the apprehension of God as infinite Spirit. This is the Science of Mind. To this end reason must unite with revelation in acknowledging Spirit, Mind, "both noumena and phenomena,—the first and only Cause" (Miscellaneous Writings, p. 23).

Returning to the consideration of the atom, in extending its area of action we note that, according to human belief, as the atom moves more and more freely material limitations disappear and additional dimensions are brought

to light. Nevertheless, though this process of subtracting material limitation, or matter, and adding freedom were to be continued indefinitely, infinite freedom could never be attained thereby, since infinity can be gained only as the atom, all matter, disappears. But matter cannot lay off itself. It can no more be metamorphosed or transfused into Spirit than can darkness into light. We find the "fourth dimension," the freedom of Spirit, only as material sense with all its diminutives disappears; hence, in the search for freedom material sense testimony must be dropped.

This view of the incompatibility of matter and mind is not held by Christian Scientists alone. Many of the most profound thinkers and philosophers are accepting this idea. Coleridge said, "As soon as a thing becomes intelligible, it ceases to be material." When the mathematician shall have grasped the reality which has actuated the search of the idealists since the time of Plato, then he will have grasped "the fourth dimension." Many of the world's great thinkers have paved the way for the modern idealists, who hold that things exist merely as ideas, that matter is but a mode of human thinking. When the mathematician shall have perceived this and shall have become conscious that matter must be excluded from the reasoning; when he shall have discerned the fundamental distinction between right and wrong thinking, namely, that right thinking reflects God, who is infinite Mind, and that wrong thinking, because it is wrong or evil, does not emanate from Mind, and therefore cannot express infinity, but must be finite and false —then and then only will he have gained that which he has sought as a "fourth dimension." Every one who has spiritually perceived the truth Mrs. Eddy has given to the world in her writings, understands this. From God's thought spacial dimension must be excluded.

We may say that the fourth dimension, as revealed through Christian Science, is the unfoldment to human consciousness of the unqualified supremacy, the allness of Mind and its ideas, and the consequent nothingness of matter or mortal sense. This is not merely an admission of Mind's infinitude, it is the understanding and demonstration thereof. The third dimension represents the limit of human reasoning in this line. The fourth dimension transcends human reasoning, the sense of limitation. It refutes the annihilation of individuality and declares "that all true

thoughts . . . come from God and return to Him,—and untruths belong not to His creation, therefore these are null and void" (Miscellaneous Writings, p. 22). Since the idea is the exact reflection of infinite Spirit, it possesses infinite freedom, as it acts in immensity—the infinite understanding of the divine Principle, Love. Moreover the idea *is* (not shall be) free. "Behold, now is the accepted time." As all this unfolds, human thought rises in the scale of being to larger perception, advances toward freedom, and comes at length to the grandeur of that unlimited outlook upon infinity, to which dimension does not pertain. Thought has ascended above the qualification of measurement to understanding.

It is necessary that all human reasoning yield to revelation—the glorified vision, the Mind "which was also in Christ Jesus." Then faith may be proved by works, even as the humble Nazarene proved his faith in going about his Father's business,—preaching the gospel, healing the sick, bringing deliverance to the captive. When even one bound by sin, sickness, death, fear, sorrow, want, or hatred was set free by the Master, the infinitude of Spirit was proven. The opening of the prison for Peter and the other apostles was in demonstration of the unsubstantiality of matter. It was Mind that liberated them, setting aside every obstruction. The walls, ceiling, and floor could not bind the freedom of those who knew the power of Mind. In the same way, after the resurrection, when his so-called material body appeared and disappeared through closed doors, the Master proved that law lay not in material forces, but in spiritual might, and he demonstrated this divine law of omnipotent and omnipresent Mind.

As in the time of Jesus, so to-day every case of healing through Christian Science demonstrates this Principle. Christian Science stands before the world with the same injunctions which the Master gave to his disciples: "Heal the sick, cleanse the lepers, raise the dead, cast out devils;" "By their fruits ye shall know them." We are his disciples in proportion as we obey his commands. It is only the clear spiritual thought, apprehending the true individual man as idea, the generic man as unity of ideas, the fatherhood of God as creator of idea, and the motherhood of God as the allness of Mind, which is able to obey all the injunctions of Jesus the Christ.

The work of Jesus' earthly career was so to grasp man's immaculate conception as to prove the oneness of Christ with the Father. It is our work, through spiritual activity, to have part in the resurrection, which proves flesh or matter to be nothing, no one and nowhere; and in the ascension, which demonstrates Mind as infinite, omnipotent, omniscient, omnipresent, and—*all.* The earthly, material sense of dimension is overcome, transcended only as one comes out from among them (material beliefs) and is separate; only as one arrays oneself in the white robe of righteousness; only as one stands "before the throne of God" and serves Him "day and night in his temple" (consciousness); only as one drinks from the water of the river of Life.

The reign of Mind, made discernible through Christian Science, is the new heaven which St. John saw in the vision. Mrs. Eddy says the new heaven is the New Jerusalem. This is identical with John's perception, wherein the angel showed "that great city, the holy Jerusalem, descending out of heaven from God." This grand realization of the infinitude of Spirit wipes out all sense of material being, all sorrow, all sickness, sin, and death, all impediment to conscious, constant communion with God, good. The divine understanding, wherein the earthly sense with its human reasoning and personal opinion is wiped away, reveals the allness, the oneness of Mind, divine Love,—the perfect Principle which eternally expresses the perfect idea, man dwelling forever in the blissful activities of heaven.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

HOPE.

JUDGE JOHN D. WORKS.

WE hear many testimonies at the Wednesday evening meetings which tell of the hopelessness of the speakers before coming into Christian Science. It is one of the greatest of the works of Christian Science to restore this lost hope by bringing to the sinful and suffering the understanding that all help is in God, and the knowledge that with such omnipotent help, always and everywhere present, none need be without hope. The realization of omnipresent divine Love has cheered and comforted many a suffering soul and replaced despair with everlasting hope. It is only those who are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise," that are or can be without hope, and who are "without God in the world."

The Bible is full of expressions of hope based upon reliance on God as man's help, his refuge and his fortress. Of old the psalmist said, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Paul says, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" The worker in Christian Science sees with joy the dawn of this new hope in the sufferer who has been looking not to the God of Jacob but to material means for his help. This sense of hope and trust in God lifts and purifies the thought, and brings to the hearts of men such good cheer and happiness that it shines forth in their countenances like sunshine breaking through the clouds. It is the light of Truth and Love dispelling the darkness of error, doubt, and distrust. It brings joy and gladness not only to the beginner in Science whose eyes are thus opened, but to the one who is instrumental in helping him to this understanding.

In no one thing does the Christian Science method of healing differ more from that of *materia medica* than in this elevation and purification of thought and the uplifting inspiration of hope in the patient; and in no one

instance is it more conspicuously noticeable than in the case of so-called incurable diseases. In such cases the patient is hopeless because he is made to understand that the influence of medicine and the skill of the physician are powerless to save him. How different when he is brought to understand that God is his help, and that to Him nothing is impossible; therefore that there is no incurable disease. With this assurance hope springs into life; fear, the great enemy of man, is dispelled, and healing follows. Thus is Christian Science the harbinger of peace.

The one to whom this message of hope comes may well cry out in the language of the psalmist, "Thou art my hiding place and my shield: I hope in thy word." "I wait for the Lord, my soul doth wait, and in his word do I hope." And he does not hope in vain! The knowledge and understanding of the healing presence of God brings its blessings of hope, peace, and harmony. Our revered Leader says, "A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth" (Science and Health, p. 361). To those who are keeping watch over the trend of the times and the changed thoughts of men, the increase and spread of this feeling of hope is most wonderful. It is reviving the spirits and renewing the health of thousands of people who were, before its coming to them, as those "having no hope, and without God in the world," in their own consciousness. Truth has dawned upon their benighted understanding, bringing the sweet consciousness of hope and trust in God as an ever-present help in time of need.

No one can estimate the harm that has been done by medical practitioners in the spread of hopeless despondency resulting from their belief, too often communicated to their patients, in incurable disease; a belief which has become, largely through their influence and opinions, a very common one. It is a part of the work of Christian Science to overcome and destroy in human consciousness this false belief that disease can ever be incurable. The example and works of Jesus should teach us this lesson so full of hope to mankind. Unfortunately mankind have failed to understand and believe in this lesson so fraught with hope, comfort, and consolation. They have

not taken it as a lesson of universal application, but have treated his works of healing as miraculous; partly, no doubt, because he did heal so-called incurable diseases.

The churches are in a measure awakening to the great truth that universal harmony must mean the destruction of all disease as well as all sin. Jesus never hesitated to deal with organic as well as functional disease. The Bible tells us that he healed "all manner of disease," and those specifically mentioned were generally not only organic, but of the kind understood to be incurable. We must not, however, expect too much of our brethren in the old churches. They have looked at this matter of divine healing from a material point of view for so long a time that it is doubtless difficult for them to break away from means of healing so long believed in and relied upon; but the leaven of this sublime faith, so full of hope, is working.

As some evidence of this, one of the judges of California, noted for his Christian character, a member of one of the orthodox churches and not a believer in Christian Science, in what he terms a "lesson story" to a Sunday School class, on the subject "Jesus Heals the Nobleman's Son," has this to say, "Our Christian Science friends are teaching us that there must be something in this which we have not yet realized. We have assumed and declared that the age of miracles has passed, but I think I have heard of as many miracles since the time of Christ as while he was on earth. The only real question to raise is whether or not these instances are authentic. Our doubt says they are not; our faith should stimulate us to believe. We should seek more to find God in the daily affairs of our life and the things that pertain to those affairs. We should have a more vital faith in God, and in Christ as a living Saviour, and in the indwelling of the Holy Spirit."

To do this is a long step towards the Christian Science view of things. One of the errors of this statement is the assumption that the healing of disease without medicine or other material means is a miracle. The understanding that it is "not supernatural, but supremely natural" (Science and Health, Pref., p. xi.), and that it is not a matter of divine favor, but a divinely bestowed right, to be freed from the claim of disease, will stimu-

late faith in God, good, and renew and increase the hope of deliverance.

The question whether the asserted healing by Christian Science is authentic is one which all inquirers into Christian Science have a right to ask. Satisfying proofs of the healing of all kinds of diseases are not far to seek at this time. Witnesses, of unimpeachable character and of the highest intelligence, are to be found in every community where Christian Science has been established, and no one seeking information as to these healings need go uninformed or without the hope which the experience of those who have been healed must afford him if he is seeking for help. Willing and grateful testimonies of hopes realized may be heard at any Wednesday evening meeting, and thousands go away from these meetings inspired with new hope, soon to be realized by them also in the restoration of health through Christian Science. This hope of relief from sin and disease through the truth has brought happiness and contentment to thousands of people and harmony and peace into many desolate and discordant homes.

PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be collected by branch Churches and Societies and forwarded by them to STEPHEN A. CHASE, Treasurer of the Building Fund, Box 56, Fall River, Mass., who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1908, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

RAYS OF SUNSHINE.

REUBEN POGSON.

THE man was huddled in the gloom of depression, enveloped in the darkness of the room. Internally and externally were depths of darkness; the uselessness of human effort, the feebleness of good, the solidity of evil, the why of it all,—Was the game worth the playing? the race worth the running? Nay! who could say yes? He wearily yet impatiently removed his head from his hands, and flung himself back in his chair. In so doing he half turned towards the door, and there, streaming through the narrow opening at the top of the door, glinting all the dust atoms with radiance and color, were rays of sunshine, all glorious, gorgeous, and fresh from their morning bath in the pure snowy clouds. Each ray trembled, shimmered, and sparkled, as if it remembered the millions of dear little dewdrops it had kissed as it dashed along on its joyous mission of light. The man stroked his beard, knitted his brows, and saw no rays; then he unknitted his brows, and became aware of the sunbeams again. He did this two or three times, and became interested in the operation; then, when he saw the cause and effect of the phenomena, he very unpoetically but naturally said, "Well, I'm an ass!" With this self-condemnatory expression he rose from his chair, went to the curtains and pulled them aside, then elevated the blinds, and the room was flooded with the light of a golden August day.

Are you asking who the man was who behaved so foolishly? Nay, nay! Let us be charitable and not push these awkward questions too hard. Let us be scientific, and say it was "mortal man," but let us not thrust the moral away when we use the impersonal method; morals in stories are made, as they should be in ethics, for personal application. Shall we then make morals while the rays shine? for the night cometh when no rays shine, and morals, too, lose their substance. Cheerfully, then, let us help ourselves to the rays of sunshine; cheerfully, because there are too many knitted brows in the world, and the mission of Christian Science is not a leaden one, it is not a bullet in a flame of gunpowder. The depths of Truth

are too deep to need from you and me any ponderous oracular utterances to increase their immeasurable profundity.

For our first moral we may well query if it be at all wise on a golden summer day to sit in a room with the blinds and curtains drawn and the door closed? And oh! poor little unscientific human ostriches that we are, is it not likewise unnecessary and unwise for us to shut up our consciousness in the darkness of material sense, and shut out the omnipresent sunshine of divine Love with the heavy blinds and curtains of worry, fear, and discouragement?

Moral two: Isolation is not always conducive to progress. Listen to what the man thought after he had seen the rays of sunshine. "If," said he to himself, "one of those little rippling rays were to imagine that he was a self-contained entity, a separate planet revolving in his own peculiar orbit, wouldn't he just find himself a trifle dark suddenly!" Are we not foolishly doing this very thing? Are we not always saying, "To-morrow I will go there and trade;" "I will build me greater barns wherein to bestow all my goods"? O foolish Dives, you are deluded by the artificial light from your own false sense. It were better to be as friend Lazarus, who is comprehending the darkness of his darkness, thereby being helped to see the rays of sunshine filtering through the shutters of his false senses. Envy, malice, jealousy, murder,—all these evils spring from this belief of separate entities. Look upon your brother as a distinct ray of light from the same sun. See how you cannot fill his place nor he yours. Note how he contributes light and beauty to your environment; and when you see this, hatred, suspicion, and all the dark brood of rivalry's night will vanish in the sunshine of brotherly love.

Moral three: If we want to find the rays, let us look for them. It is related in a Persian story that a crowd had gathered round a dead dog in the market-place, and were speaking contemptuously of its various defects. One said, "He has a blind eye." Another remarked, "See his miserable coat." "He is lame in one leg," said a third; but Jesus, who was standing by, said, "Look what beautiful white teeth he has." Should we not then look for the "divine influence ever present in human consciousness" (Science and Health, Pref. p. xi.) in our fellows, appeal

to that, call it forth out of its tomb, declare its freedom, as our Master did when he said of Lazarus, "Loose him, and let him go." Men search eagerly for veins of gold in the earth; do they search as assiduously for the layers of gold lying below the top-soil of rubbish in human character? When they apply here some of that energy which is displayed in the opening up of a new gold region, they will find a mine that will never give out and its yield will increase in the direct ratio of the effort expended to find it. A prospectus with a statement like the foregoing would not wait long for shareholders to purchase the shares. Should not we then, "the children of light," be as enterprising as the "children of this world"?

One of the biggest diamonds in the world was discovered by accident, and yet really it was not. Similar circumstances might have placed the diamond in the path of an ignorant savage, and it would not then have been discovered. It was the knowledge of what a diamond is that enabled the discoverer to recognize it when circumstances apart from special effort brought the object within the radius of that knowledge, but this latter was absolutely essential to the recognition. So we must be as ready with our understanding of Truth, to recognize its idea when fortuitous circumstances present it to our gaze unexpectedly. The very darkness in the room seemed to accentuate the rays of sunshine. the dark mud served as a background for the scintillating points of the rough gem, and the wrath of man cannot obscure the divine image. Let us seek, then, for after all a Magdalene is as well worth the finding as is a Kohinoor.

Weaving these shining strands into a veritable cloth of gold for a garment of praise, we may see the beautiful meaning of the words written by our inspired Leader on p. 299 of Science and Health: "Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks."

DUTY, faithfully performed, opens the mind to truth, both being of one family, alike immutable, universal, and everlasting.—*Channing.*

MANHOOD.

EDMUND F. BURTON.

THE "childish things" which Paul tells us he put away when he became a man, certainly did not include the childlike attitude of mind which Jesus declared necessary to the attainment of the kingdom of heaven. We use the words childish and childlike with almost opposite meanings. The childlike mind is the mental attitude which is open to instruction, which is "wax to receive and steel to retain" whatever teaching is given it. In childishness there is no thought beyond self, and self-gratification is its only law. Through lack of knowledge of anything beyond its own wants and impulses, it attaches supreme importance to their present gratification, and these wants met, there comes a sense of complete satisfaction and happiness which is expressed by the cessation of all conscious mental action, the yielding to sleep—oblivion. It seeks to appropriate to itself all that comes into its consciousness. There is no knowledge either of the future or of the rights and needs of others.

There is scarcely an expression of anything beyond the animal instinct of physical comfort and self-preservation. A very little child seizes everything within his reach and tries to put it into his mouth. His one idea is to satisfy his desire for food, the only appetite he knows as yet. A little later comes the idea that all things are not to be eaten, but the grasping tendency is still present and there is strenuous resistance to any attempt to separate him from that which he has appropriated. When other children come into his understanding there is further evidence of the selfish thought of appropriation to himself and for his own pleasure. "I want" is among the first expressions he learns. He wants the best toys and all of them, quarrels for their possession and manifests anger and grief when refused or thwarted. He also lives in and for the present moment, regardless of to-morrow or the effects of the acts of to-day. He quickly forgets, and has not learned to associate cause and effect with any accuracy.

When does the child become a man? Paul might have stated the converse of the line quoted above, and said that

he became a man when he put away childish things. Surely until one has ceased to manifest childishness he cannot claim to have become a man. No matter how many years are counted, the one who holds to childish beliefs and practices has still to emerge from childhood into manhood. Does it matter whether the toy over which there are quarrels, tears, and hatred is a train of tin cars on the nursery floor or of steel ones across the continent; a penny bank or a million-pound one; a bon-bon or a nation's food supply; a Noah's ark or the cattle on a thousand hills; a ribbon or an emporium; the leadership in a game or the power behind a throne; a fire-cracker or a navy? Whatever the aim, if wisdom is not used in its accomplishment, manhood has not been attained. There is no thought of proscription of food for mortal mouths nor of toys for the little and the big. Material things are still needed, and the best are none too good if so be they are come by unselfishly and used with understanding. Childishness lies in the immature and false sense of values, not in the size or names of the things valued.

One whose civil state is that of a man, a citizen, is supposed to be familiar with the laws of the government under which he lives. He must know and understand what allegiance to such laws means and that he is under oath of such allegiance. The common law says that ignorance of the law does not excuse a citizen for its infraction. Such childishness is therefore seen to be criminal. What is the "law of the Spirit of life in Christ Jesus" to which Paul joyfully submitted and under which he claimed manhood and citizenship in the Christian kingdom? It is noteworthy that his statement that he had put away childish things is made near the close of the chapter which contains what is probably the most famous and beautiful passage in his writings, his definition of love. And elsewhere he says, "Love is the fulfilling of the law." Jesus gave the law for man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The Scriptures elsewhere say that God made man in His own image and likeness. The Christian Science text-book clearly interprets the spiritual meaning of the Scripture and defines man as "that which has no separate mind from

God; that which has not a single quality underived from Deity; that which . . . reflects spiritually all that belongs to his Maker" (p. 475); also, "Man is in a degree as perfect as the Mind that forms him" (p. 337). According to these teachings a man is one who reflects the attributes of God, who understands the law of Love and is in a state of allegiance thereto. He who fails to see the distinction between mine and thine, he who deprives his neighbor of anything which by right belongs to his neighbor, be it money, freedom, happiness, peace of mind, reputation, or love, is not only dishonest, he is childishly ignorant and has not come to years of discretion and manhood. He who is obsessed with the idea of getting and having things, and sacrifices to this obsession his own sense of real values, his opportunity to love God and man as he might, no matter how many figures or titles are required to sum up that which possesses him, he is still a child in understanding. Also he who allows himself to be influenced by the glitter or size of another's possessions, so that he is blinded to the venality of the means by which they were obtained, is manifesting foolish childishness and stunting his own growth into manhood.

And the man who has thus sacrificed manhood and wisdom for mere things, to the extent that he has dominated others by the magnitude of his material getting, has not only taken away from his fellow-men material possessions to which he had no right, but he has debauched them by destroying their sense of honesty and honor and by substituting therefor the untrue sense with which his success and the methods of its accomplishment have made them familiar. He has therefore hindered them from putting away childish things from their lives, by offering them a false standard of possession. Such a man not only stultifies himself and cheats himself out of manhood, but he is a far more dangerous enemy to the world than the more easily recognized criminal. Therefore, until there is put away the childishness of such ignorance as permits the sway of material appetites of any kind,—jealousy, rivalry, selfishness, hate, dishonesty, falsehood; in fact, anything which is not a manifestation of unselfed love,—one falls short of the attainment of perfect manhood, "the measure of the stature of the fulness of Christ." This is the teaching of Christ Jesus and of Christian Science.

TESTIMONIES FROM THE FIELD.

I HAVE wanted for a long time to tell how much happiness has come to us through the study of Christian Science. At the age of seventeen I studied for my communion, and afterwards many religious questions came to my mind. I read the Bible, but I read the letter without understanding the spirit, and it gave me little or no comfort and many questions remained unanswered. While I was seeking for the truth, one of my friends told me about theosophy, and I became interested in it; I read the periodicals and some theosophical books, and studied it for many years, but the more I studied it the less it satisfied me. It did not give me what I wanted, viz., a religion which would teach me how to be good and how to help others. Very often, when going into my district to visit the poor and the invalids, the thought would come to me how beautiful it would be if I could go around as Jesus did, and heal the sick. How little I then knew that this was possible, and that through the teaching of our beloved Leader the religion of Jesus the Christ had been brought to earth again.

At this time a young girl whose parents lived in the West Indies, and whose guardians we were, suddenly became very ill, so ill that the doctors gave no hope of her recovery. A cousin living at The Hague had told me a little about Christian Science, and at that awful moment when the doctors said they could give no help, my first thought was, "Then God alone can help." My husband consented to the calling of a Scientist, and we telegraphed to The Hague. After a few hours a practitioner came, and through the truth reflected by this dear Scientist my young friend was saved, for notwithstanding the doctor's verdict she recovered. The practitioner told us much about Christian Science, and we then began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Bible became my daily friend; I began to understand the truth and to love it. I felt very happy when I found that I was able to demonstrate the truth, even in small things. We began to meet regularly for the Sunday service, which has been a great help. My husband has also become interested in spiritual things; many errors have been overcome, and we are now walking together along the way

which leads to understanding and happiness. I cannot tell what a great blessing Christian Science is to us. After looking for the truth for many years, I feel that now I have found it!

We are very grateful to Mrs. Eddy for having restored to us the Christ-religion, and I know we can show the love and gratitude we feel for her only by following in her footsteps and trying to demonstrate the truth. The coming of the periodicals is like the arrival of dear friends, and the thought in our home is expressed in that beautiful hymn beginning, "Gracious spirit, dwell with me."

Mrs. Hermance A. Krusemann van de Werk, Amsterdam, Holland.

It was in November, 1906, that I was healed through Christian Science. I had been suffering from extreme mental depression, which had lasted six years. In this state, though the London doctor thought it inadvisable, I was ordained a clergyman of the Church of England. During my ministry, which naturally was a most sad affair, I was twice forced to go to Switzerland to stay for a prolonged period with a doctor in whose system I had immense faith that it could cure me of all my troubles. There I received the greatest kindness, but had on each occasion to return without having found the peace of mind or the health for which I was so greatly longing. My last year before seeking help in Christian Science was the worst of all. Although I was adhering to the strictest rules of diet, my food seemed to affect me to the most painful degree, and I was getting very thin. At the same time I took an abnormal amount of exercise, endeavoring in all sorts of unnatural ways to find temporary relief. Even God seemed to have deserted me, and I could not pray. When I awoke I used to dread the day, and I was thankful when I could get to bed again and forget all the trouble for a while.

Thus, when I had reached my very lowest state, when I was becoming less careful of the moral, too, because of my despair, I came at last to Christian Science. I had no idea of its teachings and hardly credited it with being a religion. Little did I dream that it was an uplifting faith which would cure me of all my troubles through changing my thoughts about God. After my very first treatment from a Christian Science practitioner I felt quite a different

person, and so full was I of hope, because of the boundless good of every sort which had been revealed to me, that I sat up every night that first week till three or four in the morning, studying the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. As I read I felt that I was drinking in more and more of that which would mean to me all the health and happiness of which I had been so sorely in need! Here was the truth for which I had been painfully searching all the time, though I knew it not—the truth about God, about Life; the truth which, because it is infinite, must make man free physically as well as morally, in fulfilment of the words of the Master, "Ye shall know the truth, and the truth shall make you free." Thus it was that in only a few weeks' time my misery and depression had entirely vanished, and not even the shadow of them has ever appeared since. The food trouble also very soon left me, and I was eating heartily and gaining flesh rapidly. As good evidence of the transformation which Christian Science so quickly worked in me, my mother one day admitted that I was so entirely changed, both in appearance and temperament, that she hardly knew me for the same man. This was about four weeks after I came to Christian Science, and it was the more significant in view of the fact that my mother by no means approved of my change of religion.

I am thankful now for those "school days" of suffering, which made me willing as a child when the time came to abandon all the "doctrines of men" for the pure truth of Christ. My aim for the future is so to grow in the understanding of Christian Science that I may be able to obey both of the commands of the Master, "Preach the gospel," "heal the sick;" thus proving my religion as did he, scientifically and practically. This will best enable me to show my gratitude to her whose purity has brought back this healing gospel (good news) to the world.

Rev. Claud Heurtley, B.A., Brighton, England.

THE inexpressible joy and great blessings of divine Love are offered to all who are ready to receive them, and already there are thousands who have planted their feet on the solid rock of Truth and are rejoicing in the Christ-healing. They that have come up out of great tribulation

are rejoicing in the truth discovered and revealed to the world by our dear Leader, Mrs. Eddy, who has worked so faithfully that all might have life, and have it, as Jesus said, "more abundantly." I cannot withhold in this harvest hour my gratitude and praise to God for what the truth has done for me. Something over fourteen years ago I was led by divine Love to try Christian Science. For more than fifteen years previous to this I had been searching for help through *materia medica,* but had failed in my efforts to find it. I had lived many days without food, as the doctors had said I could not digest it. I searched in every direction for relief, but the disease seemed to be a Goliath that could not be overcome by material remedies. I am satisfied that everything was done for me which the best physicians could do, but my case was a complicated one and considered by the doctors to be one of the worst on record. I had been treated for several months by eminent physicians from Kansas City, also by others in Buffalo, N. Y., besides using various remedies, but I failed to gain health.

I may say that I recovered sufficiently under one physician's treatment to walk about, but he warned me that if a relapse occurred I would not come out alive. I did have a relapse, was worse than ever before, and this is where Christian Science found me. It was then I learned that man's extremity is God's opportunity. I gave up hope of material aid, and turned to God, and in that trying hour my prayer was answered. I took my first treatment in Christian Science Aug. 8, 1893, and it brought me such peace and rest as I had never before experienced. I saw at once that this was the work of God, for the prison in which I had so long been enclosed had seemed beyond all human expression or endurance. My healing was slow, but the march from sense to Soul was grand, and full of rest and peace. The way was upward, leaving behind the suffering sense and gaining God, good. I was now preparing to live instead of fearing to die. The constant and earnest searching of that wonderful book, "Science and Health with Key to the Scriptures," satisfied my hunger with the bread of heaven, and quenched my thirst with the water of life.

From that day to this I have never ceased to give praise to God, whose tender love and pity healed me. I had

found my Christ! I saw that the taskmasters which I had been serving so long had lost their power to harm me. To-day I am among the happiest in the land. I have not taken any kind of medicine since my first treatment in Science, whereas, before, I lived on it instead of food. Now, as I look back over the thorny road, I see it was but a testing. Since I have found the great prize,—the heavenly riches, with health, harmony, and peace,—I have been willing to take up the cross, give up the material for the spiritual, and I have found plenty of work in the Father's vineyard. I have carried the message of Love to hungering ones, who realized the healing truth and were made whole. For this I thank God!

My experience seemed so dark while wandering through this Egypt, that I promised God on bended knee to obey His command, if only He would deliver me from such bondage. Before Christian Science found me I had not been left alone one hour for years, but since then Truth has enabled me to live all alone for several years. The Bible and Science and Health are the grandest company and comfort that I have ever known. They teach me to do all I can for Christ, Truth, and his Cause, and then to stand firm and realize that the battle is not ours but God's. May God bless our noble Leader, who was brave enough to stand all alone, that she might reveal God's love to a needy world.—*Mrs. Mary Thorp, Beatrice, Neb.*

I WOULD like to tell of the illumination and joy which has come to me through Christian Science. I was induced to try it as a remedial agent when near the end of earthly existence, as it seemed. I had been told by the best physicians that I had but a short time to live at the most, and that I should shape my plans accordingly. Early in the breaking out of the Civil War I went into the army and served about three years. The last eight months I was in one of those dreadful prison-pens, where I was so inhumanly treated that I contracted numerous diseases which were pronounced incurable. I weighed less than one hundred pounds at the time of my discharge, and was a physical wreck. I was in that condition from 1864 to 1884, never knowing what it was to have a well day.

It was at the stage mentioned that I was induced to try Christian Science as a possible means of relief, although

I had no knowledge of its being of any benefit in such cases as mine. I had no confidence in its being of any service to me, but I was so anxious to get relief that I consented to give it a fair trial for at least one week; which I did, with the most gratifying results. I was permanently and radically healed of all my sickness and diseases of every kind. From that time (1884) to the present I have relied wholly on Christian Science for the relief of all the ills which have appeared, and always with the most satisfactory results. It would be impossible to express in language the joy and peace which I have experienced since coming "into the light." I can surely and confidently say that I am indebted to Christian Science for the continuance of the blessing of perfect health through the many years since my healing.

We cannot too often express our gratitude to our beloved Leader for having made it possible for us to enjoy the many blessings which are ours to-day. It is deeds more than words which fully express our gratitude, and I hope to continue to grow in the understanding of the truth which is indeed the "light of the world," and which has been so beautifully exemplified in the life and teachings of our beloved Leader. If this testimony shall be of benefit to any who have heretofore been in doubt as to the permanent benefit of Christian Science, I shall be glad. I can say that after twenty-four years of experience I am still willing to try it the rest of the way to the haven of eternal harmony.—*Frank Cusic, Chicago, Ill.*

HAVING received blessings which words can never express, I submit the following testimony with deepest gratitude for the help I have received through Christian Science. For several years I had been associated with Christian Scientists, but believing myself to be satisfied with what I received in the church of which I was then a member, I did not investigate. Some months ago, however, while away from home, I was suddenly taken sick with what proved to be serious lung trouble. The doctor whom I employed gave me no hope, and his only advice to me was to go home. My mental condition was, if possible, worse than the physical. I was utterly heartsick, and felt that my burdens were indeed more than I could bear. In this state I came home, hoping that I might die,

if by so doing I could end my distress of both mind and body. In this condition I sent for a Christian Science practitioner, who came and gave me treatment. Before he had left the house the intense pain in my head had ceased, and I was sleeping naturally, something I had not done for two weeks. For ten years I had suffered greatly from gall stones, and had an enlarged neck which caused me great discomfort. These troubles also have disappeared. In all I took about three weeks' treatment, and to-day I am well! I have never enjoyed such perfect health in my life. When but a child I had paralytic trouble, which left one foot and ankle in quite a bad condition,—a condition which the doctors said could never be overcome. At this time, however, I am able to state that I have never walked so easily since I can remember, and I am improving all the time.

While I have been able to state in a humble manner all this help which has been given to me in a physical way, words fail me when I attempt to tell of my spiritual uplifting. I am daily searching "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I may better understand this Principle which has been my salvation, and the search is very satisfying.

Eva Scrafford, Seneca, Kan.

I FIRST felt the healing touch of Truth and Love through Christian Science about seven years ago. A dear friend, who had long been a close companion, and whose continued suffering I had witnessed, returned that fall from a visit to San Francisco, and I saw such a marked improvement in her that I was eager to know what had helped her so much. I was teaching at the time, but under great difficulties, for I had long suffered from nervous debility and chronic liver trouble, and for five years had worn glasses. For about eight years I had been frequently under the care of doctors. There were no Christian Scientists in the town where I was living, but when the Christmas vacation came I went to San Francisco to visit, and while there I went to a Christian Science practitioner, hoping to get some help. I told him of all the ills and troubles that I had been burdened with, for I felt tired and discouraged and longed to be rid of them.

I asked if I must have faith in Christian Science in order to be healed, for I knew nothing about it what-

ever and did not know how I could believe absolutely in something about which I was totally ignorant; but I was assured that this was not necessary. Until that very day I had been taking medicine daily for two years, but as I had always been willing to follow every direction of the doctors while I was under their care, so now I was willing to obey the practitioner's directions, and I gave up the medicine and received treatment. I can never forget the relief that came to me that first day. It seemed to me I had never felt such rest and peace in all my life. It was as if a storm that had tossed me about for years had suddenly been stilled. It was indeed the "Peace, be still," and the blessed voice of Truth and Love, "that even the winds and the sea obey," calmed my troubled thoughts and fears, and I was healed. The nervous suffering left me completely in the one week's treatment that I had. I have never suffered from liver trouble since then, and my glasses were discarded with the first treatment. I returned to my work with new strength and with new courage and hope, and during the five years of teaching that followed I never again experienced the tired, strained feeling that had so long afflicted me. Even at the end of each term I felt fresh and full of vigor.

It is easy to tell of one's physical healing, and a happy privilege, but words cannot so easily express the spiritual uplifting, the turning of one's thoughts and desires into new and purer channels. The increasing desire to learn more of infinite Love and to understand God's allness has destroyed the desire to hate or to resent, as well as the disposition constantly and stubbornly to argue and contradict everything said to me, for I realize now that to "become as a little child,"—to be willing to listen,—is the only means by which we may enter into the kingdom of heaven; that stubbornness is not a help, but a stumbling-block to spiritual growth. With this awakening has come a growing desire to learn obedience, for I know that only as we obey divine Principle, Love, can we reap the fruits of the Spirit; only as we obey can we realize the fulfilment of the promises.

I have come to see that our dear Leader, Mrs. Eddy, has been enabled to bear the message of Truth and Love to suffering humanity only through untold sacrifice of self, and obedience to Love. I am deeply grateful that this

wonderful message has been brought to me, and my earnest desire is that I may continue to follow in the way it points out.—*S. Belle Gorham, San Francisco, Cal.*

ABOUT a year ago my son, who was then living in Streator, Ill., wrote me that his health was failing, and that his physicians had advised him to give up his position and come home, as they could do nothing more for him. They told him he had pulmonary trouble, but perhaps a change of climate would be beneficial to him. I wrote him to come home at once, and when he came I scarcely recognized him, he looked so badly in every way. In a few minutes after his arrival he had an attack which seemed to frighten him considerably, and he asked me if I thought he could be helped in Christian Science. I told him that I knew he could be entirely healed, and the next morning I went with him to a practitioner. After talking with them for a few minutes, I left, and treatment was given. I did not see my son again until that night, but the moment I came in the room I noticed that a great change had taken place in him, even to the expression in his eyes, which were very bright. Of course I wanted to ask him how he felt, but I refrained from doing so, and in a short while he told me he was feeling much better, that he had coughed very little during the day and had no hemorrhage; that if Christian Science could bring about such good results, it must surely be the truth. He read Christian Science literature, and continued with the treatment, and in just ten days from the time treatment was first given, he was healed,—sound and well. I can say truthfully that never before in his life do I remember to have seen him look better.

Christian Science not only healed him physically, but it has benefited him morally, financially, and spiritually. Immediately after this he took a position in Dallas, and remained about two months. After leaving here, he went to Indian Territory, and in the mean time purchased a copy of Science and Health. He is now back in Illinois, has resumed his old position, and writes me that he is perfectly well, is getting on nicely with his business, that he has had no return of the old trouble. Best of all, he claims to be a confirmed Christian Scientist, realizing daily his deep debt of gratitude to God, and to Mrs. Eddy, for what Christian Science has done and is doing for him. I also have the

pleasure of knowing that he is sincere in his study of Christian Science, and is applying its teachings to his daily life. For all this, words are insufficient to express my gratitude to God, the giver of all good, but this testimony is my thanksgiving to Him for His blessed messenger, Mrs. Eddy, who has so clearly brought to light the truth of the Bible, thus giving us a true concept of God and of man's true being.—*Mrs. L. E. Spann, Dallas, Tex.*

It is now something over four years since I took up the study of Christian Science for physical healing, and during that period I have been so wonderfully benefited and blessed that I feel the time has come when I should make a just acknowledgment of what Truth has done for me. When I turned to Christian Science it was as a last resort, as I had suffered for many years from various diseases, and although almost continually under the care of physicians, I was steadily growing worse. I finally reached that state of hopeless despair where all seemed dark and dreary, and my life so useless that I prayed to be taken from an existence which seemed to hold nothing for me but continued suffering and misery. All that loving hearts and willing hands could do was done to relieve my suffering, but to no avail; and I was steadily sinking under the burden that was seemingly becoming heavier each day. Believing it to be the will of God that this burden of ill-health had been laid upon me, I had always prayed that I might be resigned to His will, and tried to bear my lot with Christian fortitude; but when I found that instead of being resigned, I was becoming bitter and unchristian in my thought, I was indeed most miserable.

Such being my mental condition when I came to Christian Science, to my joy and surprise I found that instead of drifting away from God, as I feared I was doing, I was walking right into His loving arms through the overcoming of the suffering that I had prayed to be released from. Divine Love had answered my prayer; but not in my way, for instead of death God gave me life, and hope in place of despair. Words are inadequate to express the wonderful peace and happiness which flooded my being when I realized that God had set me free from the terrible burden of suffering which had seemingly kept me in bondage for so many years. With the psalmist I can say truly that I was

lifted out of "an horrible pit," and my feet set upon a rock. To be lifted out of the pit of sickness and despair into the glorious light and liberty of the children of God, was indeed a foretaste of heaven.

I was wonderfully healed during the first week's treatment of some diseases of many years' standing, and while I am exceedingly grateful for the physical help received, I count it as the least of the blessings that have come into my life through the study of Science and Health. The awakening to a higher and holier life has brought to me the peace that "passeth all understanding," and the more absorbed I become in the study of Christian Science, the less I care for material pleasures. My heart is filled to overflowing with gratitude to Mrs. Eddy for bringing this glorious truth to weary, sin-sick humanity.

Mrs. L. J. Higgins, Grand Forks, B. C.

[Translated from the German.]

WITH a grateful heart I wish to testify to the many benefits which we have received through Christian Science. Many years ago my wife was taken ill with a paralytic trouble and could not walk. We had many physicians, each one giving her disease a different name, but no one could help her. Finally we were advised to try a change of climate to lengthen her life, so we left Michigan and came to Los Angeles, Cal. At first it seemed as if she was better, except for the paralytic trouble, then she was attacked by another disease, so that she was obliged to remain in bed for over six years. We had several doctors, but no one could relieve her suffering, indeed her condition grew worse.

Several times we were advised to try Christian Science, but we were members of another church and had been warned against Christian Science. When there seemed to be no way out of trouble for her, and no medicine could even relieve her, she asked us to call a Christian Science practitioner. We were not acquainted with any Christian Scientists, but my daughter went to one of whom we heard. The Scientist came and gave my wife treatment, and to the surprise of all in five weeks she was out of bed and began to do her housework, although she had been ill for twenty-four years and the last six years could not leave her bed.

Nine years have passed since my wife was healed, and she has been free during these years. Through her healing Science and Health and "Miscellaneous Writings" came into our home. I read the text-book, and though I could not understand it, and criticised what I read, yet I found so much truth in the book that I could not let it alone. One day I was busy in a windmill. I was about to go down when suddenly the wind changed, the wheel was brought into swift motion, and I was thrown over the platform. I lay there, unable to move, until help came and I was carried into the house. A physician was called, and I was well cared for by him and by my family. I, however, grew worse; I could not turn on either side, could not even raise my hand, and had to be fed and cared for like a child.

I asked the physician if he thought I would recover, but he gave me no satisfactory answer, and this set me to thinking. I then asked my wife if she thought Christian Science would be of any help in such a case. She answered with decision, "Yes! If you are willing you can be healed through Christian Science." I then sent for a practitioner whom I knew, who came to me as soon as possible. This man was an old comrade of the G. A. R. I asked him if I would live or die, and he gave me a very decided answer, saying that I would not only live but would get well. He spoke to me of the power of divine Love, of the truth of being, and it was all so good that I could not help believing it, for it was Biblical. The practitioner visited me twice, and then gave me absent treatment, for we lived twenty-five miles apart. In three weeks I was in Los Angeles, and was healed! Before the accident I had suffered much with rheumatic and stomach trouble, which I had contracted in the army and for which I received a pension from the Government. I have been healed of all these troubles, and I can truly say that I have never before been so well as I am now. I am eighty-one years old, and my wife is seventy-two. I enjoy life more than ever before. Science and Health, and all our Christian Science literature, are my daily study. Everything is changed for me,—for bondage I have found freedom, for sickness health. I am a different man; all my thoughts and acts are for the truth which has made me free.

I thank God, our heavenly Father, and I feel the greatest reverence for Mrs. Eddy. She is the God-chosen instrument to reveal anew the true Christ-healing. I give thanks to whom thanks are due; honor to whom honor is due. May God bless our Leader and protect her ever.

Frederick Kurrle, Los Angeles, Cal.

[Translated from the German.]

IN gratitude to God, and also to our dear Leader, Mrs. Eddy, I would like to relate briefly my experience in Christian Science. About eight years ago I suffered greatly with my back. The physicians whose advice I asked differed in their opinions, and all remedies failed. My family physician advised me to go to Berlin to a specialist. I did so, and after an examination with Roentgen-rays he diagnosed the case as spinal trouble, saying that it was a severe case, and that a cure was doubtful. He ordered plaster appliances for both day and night, but I found no relief. It was very burdensome to use those things, and I often said to my dear ones that I would rather die.

In my great trouble an acquaintance told me of the healing through Christian Science, she herself having been healed of a trouble of many years' standing. I was immediately convinced that I, too, could be healed; so I turned with confidence to a practitioner, and asked for treatment. Relief came immediately, and after two weeks I could take off the gypsum armor and go on long walks, which I had not been able to do for years. I improved every day, and after three months' treatment I returned home a well woman. That was three years ago. Since that time I have studied Christian Science; and I am coming to understand better every day that divine Love is almighty and ever-present; that we can find help nowhere but in God. Through the reading of *Der Herold* I am learning to go forward in this path of peace and harmony, where we can overcome all errors with the truth. My husband has also been healed of a chronic stomach trouble through this Christ-method, and my only son has been healed of a catarrhal throat trouble and freed from great fear.

I am very grateful to God for all I have received through Christian Science, and that He has sent our dear Leader to show us the way.

Frau Minna Ziebell, Rugenwalde, Pommern, Germany.

Nine years ago Christian Science was brought to our attention by a dear friend who through its teachings had been healed of the morphine habit. At that time my husband was suffering with paralytic and I with so-called rheumatic trouble. We hesitated a long time before trying this new remedy, but having exhausted all other means of help we finally decided to try it. I was the first to take treatment, and was healed in one week. For months my knees had been very stiff and lame, and walking was accomplished with great pain and difficulty. My husband was encouraged by my healing to begin treatment, and to our joy and amazement he, too, was healed. His testimony was given in the January, 1906, *Christian Science Journal.* Soon after these proofs that "the medicine of Science is divine Mind" (Science and Health, p. 104), and that it is efficacious where human resources utterly fail, we, desiring to worship one God, severed our connection with the orthodox church of which we had long been members, and joined the local Christian Science church, also The Mother Church, in Boston. We find that the spiritual uplift of the truth as taught and demonstrated in Christian Science enables us to rise above the every-day claims of matter, and to help each other and those with whom we are brought in contact.

Some months ago I was suddenly taken very ill, and my case was immediately placed under Christian Science treatment. My trouble was of the nature of an abnormal growth. Then began the battle between Truth and error. At times my sufferings were intense, and the conditions often seemed most alarming, until the needed help came from the "great Physician," God, after which my return to health and strength was rapid. To-day I am a perfectly well woman. I am very grateful to God for Christian Science, and for the noble and inspiring example of its Discoverer and Founder, Mrs. Eddy, who has been the channel through which the healing truth that has helped us over many rough and difficult places has been brought to this age.—*L. Martha Smith, Utica, N. Y.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

NEW CONCORDANCE TO SCIENCE AND HEALTH.

A COMPLETE CONCORDANCE to "Science and Health with Key to the Scriptures," revised from the latest edition of Science and Health, is now on the press and will be ready for delivery in a few days.

In the revision of this work the plan of the original Concordance has been retained in its entirety. In preparing the references great care has been exercised to select the context which would most surely suggest the entire sentence in which the indexed word occurs, and increased facilities for the topical study of the text-book have been provided in a rearrangement of some of the sub-titles.

Address all orders for this work to Allison V. Stewart, Publisher, 250 Huntington Avenue, Boston, Mass.

OUR LEADER'S REQUEST.

OUR Leader has requested us to say that no letters of inquiry are to be addressed to her touching upon questions that should properly come before the Clerk or other officers of The Mother Church, The Christian Science Publishing Society, or the publisher of her books. Will our readers please bear this request in mind, so that they will not trespass upon the attention of secretaries whose legitimate duties fully occupy their time.

Although the attention of our readers has previously been called to the impropriety of taking the time of our Leader and her secretaries to read and answer letters

which never should have been written to her, it would seem that the tendency to overload Mrs. Eddy's mail with needless questions and questions which naturally should go to others has not ceased. Therefore it becomes necessary to say once more that under Mrs. Eddy's instructions there are certain classes of letters which are not brought to her attention. Among these are included letters which contain questions that are answered in a broad way in the Church Manual, letters that pertain to matters which are so purely local in their nature that they should not be brought to the attention of any one outside of the immediate field of the writer, and still others which solicit help for the sick or describe disease, or which ask for special privileges and favors that are in no wise for the advancement of Christian Science, but on the contrary are solely for the selfish interest of the writers.

The work at headquarters is of necessity divided into departments, and any one who reads our periodicals should have no difficulty in deciding to whom any correspondence or necessary questions regarding this work should be addressed. We are requested to state that questions relating to the specific business of any of these departments must not be sent to Mrs. Eddy's Brookline address, and that neither Mrs. Eddy nor her secretaries will reply to such questions.

ARCHIBALD MCLELLAN.

THE vital and universal significance of the Christian Science movement, its place in the providential ordering of the world's spiritual advance, cannot be duly appreciated or even understood apart from a knowledge both of its revolutionary and constructive teaching, and of the religious thought conditions into the midst of which it has been projected.

Respecting these thought conditions very much is being said to-day by religious authorities who demand a hearing. In an article on "The Ebb of Ecclesiasticism," which appears in one of our leading reviews, the writer presents an array of facts and summations which fully supports his startling statement that the Christian Church as a whole is not maintaining its power in the social fabric of to-day. In support of this contention he quotes from the eminent religious writer and statistician, Rev. Dr. Josiah Strong, to

the effect that while the population of the United States is increasing at the rate of 2.18 per cent annually, the average increase of the seven largest Christian denominations is but 1.94, while the average decrease of all religious bodies is 1.69 per cent. From the same authority we learn that of two leading Protestant denominations, one reported 2,390 and the other 2,270 churches without a single addition to their membership during the year 1906.

The showing respecting church attendance is equally striking. Speaking of one of our great metropolitan cities, Dr. Anson P. Atterbury, president of the federation of its churches, is quoted as saying, "Our churches are decreasing in numbers and power as the population grows. Unless the Christian people of the Nation rise to its rescue, this metropolis is doomed!" A careful census of church attendance in the above city, undertaken by two prominent dailies, disclosed the fact that the total church attendance, Protestant and Catholic, amounts to only twenty-five to twenty-eight per cent of the population, while the showing in a decrease in the number of churches and of candidates for the ministry, with respect to the population, is equally remarkable. In 1850 there was one Protestant church for about every one thousand of the population. To-day there is an average of but one for every sixty-five hundred, while in thirty theological seminaries of the United States the number of students is to-day about four hundred less than it was ten years ago. That these conditions are common to other Christian countries is indicated by the recent statement of a prominent London clergyman. He says, "Nearly seventy-five per cent of the adult population [of England] remains permanently out of touch with organized religions," while "on the Continent this falling away of the people from the churches is even more marked than in England."

In summing up these uncontested facts, the writer of the article referred to above says, "All indications, whether in the field of church membership, attendance, pulpit supply, or public influence, point with entire unanimity toward a present and steadily accelerating decadence of church institutions in both Europe and America." As phrased by Rev. Dr. Newman Smyth, "Christian faith is losing mastery over the controlling forces of modern life." As stated in an editorial in the *Boston Transcript* of March

31, "Everywhere people are conscious that there is something lacking, that organized Christianity is not in vital contact with the needs of the age and has no healing word for the deeper sores of humanity."

There is no surer basis of human prophecy than a fully established and widely distributed tendency, and on the basis of the information given us by those whose interests and prejudices preclude the possibility of their overstatement of the lamentable facts, it seems impossible to forecast a bright future for organized Christianity, unless great changes are effected both in its procedure and its point of view. First of all, it is manifest that the world's Christian workers imperatively need that unity of understanding respecting Christian truth which would make possible unity of effort. The variety and contradictoriness of the beliefs entertained by Christian workers, and the consequent dissensions and divisions among them to-day, beget confusion among those who favor, and contempt among those who oppose the Christ-teaching, and this explains in part the utterly discouraging outcome of much heroic and self-sacrificing propaganda work both at home and in foreign fields.

There is also a manifest need of a more adequate presentation and demonstration of gospel truth, an appeal to men which shall be no less satisfying, convincing, and impelling than was that made by the early disciples, as they went about telling the good news and healing the sick. If men were to separate mathematical theorems from mathematical proofs, and expect these theorems to be accepted upon traditional evidence of their past demonstrability, the science of mathematics would speedily become a matter of question, if not of reproach; even as the spiritual science that Jesus taught has lost its hold when presented to men without the accompanying evidences of its truth which the Master said were always to be associated with it. The law enunciated by the greatest of teachers, that things are to be known "by their fruits," is universal both in its application and its exactions. It has not been, and it cannot be, annulled.

Again, there is manifest need of a stimulus to individual spiritual endeavor, an awaking to the fact that the resources of Truth are practically and immediately available; that spiritual dominion is to be gained, the Christ-life lived

in all its fulness of freedom, now. Every believer must come to see that Christian living is not upon a dead level of unprogressive hope, without any thought or expectancy of distinct and continuous growth in the ability to overcome sin, disease, and death, but on the contrary that it means for each the attainment of Christlikeness, and the redoing in some measure, at least, of the Master's works, even as he commanded. In short, there is imperative need of that faith in the present power and accessibility of divine Truth, that enthusiasm of devotion to the fulfilment of the individual believer's "high calling of God," which inspired the early Church and which rendered its works so monumental.

And now, in the presence of these unquestioned religious conditions and these unquestionable religious needs, the larger meaning and ministry of the movement which Mrs. Eddy has inaugurated begin to appear. In the distinctive insistence of Christian Science upon the continuance of Christ Jesus' healing works, through the realization of the allness of God, good, as the unanswerable and only satisfying proof of the genuineness of Christian faith, there is supplied that test of asserted spiritual truth, that day-by-day proof of the correctness of our understanding, which alone can furnish a basis for Christian unity. It is also seen that thus alone can the plaintive cries of sick and suffering humanity be stilled, and the adequacy of the divine provision for human redemption be demonstrated. Thus alone, too, can the Christian believer find unfailing impulsion to that intelligent and continuous spiritual endeavor which constitutes our part in the attainment of "the fulness of the stature of Christ."

The readers of Canon Kingsley may recall a statement of the truth-seeking Jew, Raphael Aben-Ezra, which fittingly phrases the world's profoundest sense of need today. He said, "I want a faith past arguments; one which, whether I can prove it or not to the satisfaction of my lawyers, I believe to my own satisfaction, and act on it as undoubtingly and unreasoningly as I do upon my own personal identity. I do not want to possess a faith. I want a faith which will possess me."

This faith is supplied in the demonstration of Christian Science, and in this fact its vital significance to present and future religious life and history inheres.

JOHN B. WILLIS.

ONE of the most striking statements in the Bible is the angel's declaration to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." In the Gospels we have the first mention of the Holy Ghost, although some of the New Testament writers refer to this divine manifestation as having influenced those of an earlier day. In Peter's epistle we read, "Holy men of God spake as they were moved by the Holy Ghost." It is, however, safe to infer that Jesus was the first in human history to understand fully the divine influence thus characterized, for while John the Baptist was declared by him to be one of the greatest of prophets, yet the Master said, "He that is least in the kingdom of God is greater than he." John himself said, "I indeed baptize you with water; but one mightier than I cometh, . . . he shall baptize you with the Holy Ghost and with fire." John's spiritual vision enabled him to be a witness to the coming of the Holy Ghost, but he then seemed to lose sight of the path which must be followed in order to escape from mortality and to reach the full realization of spiritual being, and because of this he even questioned Jesus' right to the Messiahship. "Art thou he that should come?" was his message to the one of whom he had borne record, "This is the Son of God."

Concerning Christ Jesus himself we read that after the Holy Ghost descended upon him he was led into the wilderness "to be tempted of the devil." There he proved by the severest ordeal that man does not live by matter, but by Spirit, and in his vigil of forty days and forty nights he registered his undivided allegiance to the one Mind, one God. Immediately after this experience we find him inaugurating that mighty work of the world's redemption, which must go on until all mortal belief—sin, disease, and death—shall have disappeared in the depths of the bottomless pit whence it sprang.

Matthew's account of Jesus' earlier ministry shows what must follow, in some measure, wherever and whenever the influence of the Holy Ghost is felt. He says, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." All through the Gospels, as we follow the footsteps of the Master, we find him constantly healing

the sufferers of their diseases and the sinful of their sins, and in the closing chapters of the fourth Gospel we find him providing for the perpetuity of this redemptive work. He declared in unmistakable terms that it must be done, and he also declared that it would be done through the Holy Ghost, otherwise spoken of as "the Comforter," and "the Spirit of truth."

After Jesus' bodily departure, we read that on the day of Pentecost there was a mighty outpouring of the Spirit, and the chronicler adds, "The same day there were added unto them about three thousand souls." Of one and another it is said that he or she was "filled with the Holy Ghost," and many instances of healing are recorded in the Acts of the Apostles. We are told that Philip healed the sick in Samaria and that there was "great joy in that city;" Ananias restored Paul from his blindness and Peter raised Dorcas from the dead. Later we find Paul writing to Timothy, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." We learn from contemporary history that the followers of Christ Jesus did "keep" for nearly three hundred years that "good thing,"—the spiritual healing which the Master practised and taught; then they lost the Christ-way, as witness the long centuries of sin and suffering until the light of Truth again dawned in Christian Science. It was seemingly forgotten that after Jesus experienced the baptism of the Holy Ghost he began his mighty healing work; that when this experience came to his early followers they, too, healed the sick, although it is true that from time to time, through the intervening centuries, one and another who have felt this divine influence have been impelled to do likewise.

But it remained for Mrs. Eddy to tell with the words of a seer, on the pages of "Science and Health with Key to the Scriptures," what the coming of the Holy Ghost must mean to all mankind, and no fair-minded person can read the testimonies of healing published in our periodicals without being impressed by the statements of spiritual awakening in almost every instance. This surely proves the presence of the Holy Comforter in Divine Science. It will be noted that all whose testimonies appear in this issue lay marked emphasis upon the spiritual enlightenment which accompanied their healing. One says: "My healing was

slow, but the march from sense to Soul was grand, and full of rest and peace. The way was upward, leaving behind the suffering sense and gaining God, good. I was now preparing to live instead of fearing to die. The constant and earnest searching of that wonderful book, 'Science and Health with Key to the Scriptures,' satisfied my hunger with the bread of heaven, and quenched my thirst with the water of Life. From that day to this I have never ceased to give praise to God, whose tender love and pity healed me. I had found my Christ! I saw that the taskmasters which I had been serving so long had lost their power to harm me. To-day I am among the happiest in the land. . . . I have found the great prize,—the heavenly riches, with health, harmony, and peace."

Of old the Pharisees attributed Jesus' healing work to the devil; the modern Pharisee says it was done through hypnotism. The Master himself said it was done by the "Spirit of God." Referring to the false estimate of his healing work, Jesus said, "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

Those who accept Christian Science know that this tree and its fruit are good! They are healed of sin and sickness as in the days of Christ Jesus; to them the Scriptures are illumined and the way to Life made known; therefore they bow in reverence before this wonderful present-day outpouring of Spirit, promised of old. At Pentecost Peter said, "Whosoever shall call on the name of the Lord shall be saved." Saved from what? Christian Science makes reply, From sin, disease, and death, by the power of the Holy Ghost, the Comforter, Divine Science.

ANNIE M. KNOTT.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Sentinel* and *Journal* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Allison V. Stewart, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal,* the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society.

The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal,* and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church, The First Church of Christ, Scientist, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at the church, Falmouth, Norway, and St. Paul Sts., Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI MAY, 1908 Number 2

WAR.

MARY BAKER G. EDDY.

FOR many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled.

It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations.

[From *The Evening Star*, Washington, D. C.]

VIEWS OF THE PRESIDENT.

ARBITRATION AND ADEQUATE ARMAMENT NOT INCONSISTENT.

PRESIDENT ROOSEVELT this afternoon [April 2] made a short speech to the North Carolina Peace Society, with headquarters at Wilmington, N. C. Hayne Davis, president of the society, and several of the officers and members, were presented to the President at half past two o'clock by Senator Overman. The peace society is a comparatively new organization, which is expected to spread all over the country. Its objects are to promote

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peace through international arbitration, but to equip the country with vessels and munitions of war to make splendid defense in case of attack.

Mr. Davis extended to the President a cordial invitation to attend a peace congress to be held by the society the first week in May and to make an address. He outlined the purposes of the congress, closing as follows: "The North Carolina peace congress is, therefore, not an event of mere local interest. Though the action is local, the object is international, and the plans of the congress are such that it is certain to exert a national and perhaps an international influence on two of the questions most vital to the welfare of our people and to the peace of the world."

The President gave his approval of the movement as follows:—

"With this purpose in view, I am now negotiating arbitration treaties with the various nations of the world; and the Senate is ratifying them. I most earnestly hope that at the same time, as an even more important step toward peace, the present Congress will provide for four battleships and a sufficient number of colliers, and for the thorough fortification of Hawaii and Guantanamo.

"I desire to thank you for this opportunity to support a genuine peace society in its efforts for international arbitration; for peace societies merely jeopardize the national welfare, and are profoundly hostile to American national life, if they obstruct the Government in providing ample military and naval power to meet conditions in the actual world of to-day.

"Gentlemen, I am glad to learn that the North Carolina Peace Society has declared itself in favor of adequate armament as well as effective arbitration. There is no inconsistency in advocating both of these things at the present time; on the contrary, those who have the public welfare at heart fail in the performance of a part of their duty if they neglect to labor for both. Effectual arbitration should be desired by every far-sighted citizen; while, under present conditions, not to provide adequate armament would be inexcusable on the part of those charged with the responsibility of preserving the rights of our people. The North Carolina Peace Society is to be congratulated on its position, and should be supported by all good citizens in this effort for the general welfare, and great credit is due to

the State of North Carolina for this action. The entire Nation and the cause of peace and justice throughout the world benefit by this new departure in promoting the general peace movement.

"The approaching congress will certainly concentrate the thought of our people upon the fact that adequate armament necessitates an unquestionably superior naval power in the waters adjacent to our possessions, and that effective arbitration necessitates agreement between all the Powers to respect each other's territory and sovereignty in said territory, and to arbitrate all other questions. The acceptance of these facts as axiomatic must speed the day when our own country will be so armed as to minimize the chance of the wars that are invited by national weakness, while the establishment of an effective system of international arbitration will greatly diminish the chances of conflict among nations of approximately equal strength. The growth of the acceptance of the principle of international arbitration is necessarily slow. We should do all we can to hasten it; but as the world is at present, it is well to remember that the acceptance of this principle in any measure whatever depends exclusively upon the effective support it receives from the half dozen Powers of great warlike strength. As things actually are at the present day, we are helpless to further the cause of peace and of effective international arbitration unless to just and peaceable intentions we add a stout heart and a strong arm, and this means military and naval preparedness to a far greater degree than is at present the case."

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertising will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and enquirers who speak the German language only.

THE PROGRESSIVE REVELATION OF THE IMMACULATE CONCEPT.

SUE HARPER MIMS.

IN mercy to mortals, Love's unfoldings of the truth come gradually to the understanding. When the spiritual senses are opened to discern this orderly process, statements of this truth are more easily accepted and assimilated. During the centuries many religionists have unreasoningly accepted the immaculate conception, resurrection, and ascension of Jesus, even though these events seemed to contradict all other human experience, but to-day the questioning spirit is aroused, and these essential and fundamental doctrines are being seriously undermined in the secret chambers of theological thought, so that there are frequent outbreaks of public confession of disbelief in them. To the faithful student of the Bible it is helpful to see that throughout the Scriptures the highest proof of the truth of man's divine origin is clearly shadowed forth. In six conspicuous instances we find that faith in an unseen power or creator has progressively revealed the superiority of spiritual law, as it has risen above and annulled asserted material laws of "birth, maturity, and decay" (Science and Health, p. 244).

Early in the sacred records we have a glimpse of a priest, Melchisedec, "without father, without mother, . . . having neither beginning of days, nor end of life," who is referred to in Genesis, and also by the writer of the Epistle to the Hebrews. This writer says that "after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." This was exemplified in the virgin birth of Jesus.

The first assertion of dominion over the material law of birth is found in the history of Abraham. This patriarch, who had obeyed the call of Spirit to come out from his old environment, "not knowing whither he went," was cheered and quickened by the assurance that in his seed should all the nations of the earth be blessed; and yet in spite of this pledge he found himself in his advancing years still childless. Nevertheless his faith in divine Principle was strong,

and when in the eventide of that lovely Eastern day, and also the seeming eventide of mortal life, the angels, in the guise of three unknown visitants, suddenly appeared at the door of his tent and announced to him that the time had come for the fulfilment of the promise, of this long-expected event,—the birth of an heir,—he gave them a most hospitable reception, and the glad annunciation awakened in him neither surprise nor incredulity, though the aged Sara was unable to believe. More bound, perhaps, by belief in the material law, she laughed in derision that such a thing should be. To-day this "spirit of unbelief" still laughs at the assertion of the higher law, which rises superior to and annuls a lower sense of law.

This beautiful oriental incident points to the annulment of the asserted law of age limitation, and the writer of the Epistle to the Hebrews thus alludes to it: "Through faith also Sara herself received strength to conceive seed, . . . when she was past age;" and of Abraham, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude." In the Glossary of Science and Health (p. 579), Mrs. Eddy defines Abraham as "Fidelity; faith in the divine Life and in the eternal Principle of being."

Next in the orderly unfoldment of truth respecting man's deathless, spiritual origin, is the narrative of Manoah's wife, the mother of Samson. The entire environment and setting of this event is very beautiful. It seems that "the children of Israel did evil again in the sight of the Lord," and for forty years they were delivered into the hand of the Philistines. In this sad emergency "the angel of the Lord appeared" unto the wife of Manoah, who was barren, and announced to her that she should "bear a son," and commanded that she drink no wine nor strong drink nor eat any unclean thing, for "the child shall be a Nazarite . . . and he shall begin to deliver Israel out of the hand of the Philistines." This commendation of holy living before the advent of the child recalls the admonition of our Leader, that the period of gestation should "have the sanctity of virginity" (Science and Health, p. 62). Again, as Manoah's wife sat under the blue sky, in the harvest fields, the angel, or message from God, appeared to her. She called her husband, and together they listened to the strange message, and united in desire to obey every direction for

the well-being of the expected heir. This angel, or "nameless, incorporeal impartation" (Science and Health, p. 309) from divine Love, whose majesty filled them with awe, refused to partake of their simple hospitality, and after doing many wonderful things in their sight, vanished in a flame of fire, commanding them to give glory to God only. We are all familiar with the events of Samson's life, his achievements in overcoming the Philistines. His parents' higher and purer concept of spiritual law and man's origin was demonstrated in the power that ever accompanies the ascending thought of purity and consecration.

A third instance of the power of prayer and of the invisible source of being, is found in the life of Hannah, who, looking away from materiality to God, prayed Him in passionate pleading that He would grant her a child, to remove her reproach of barrenness. Her grief attracted the attention of the priest Eli, who said to her, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." In fulfilment of this sacred promise, even before Samuel's birth Hannah consecrated her child to the service of God—and we all remember the touching incident of how the child Samuel heard the angelic voice, and how strong, pure, and beautiful was his character in after years.

Another step in this advancing revelation presents the far-seeing vision of Isaiah, who doubtless understood the deeper meaning of these events, for he counseled: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Then in glad rejoicing: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." This prophetic concept was realized in due time.

A fifth progressive step is the annunciation by the angel, of the birth of John, to the aged Zacharias and Elizabeth. Zacharias was stricken dumb because he doubted the heavenly message which told of the birth of him who was to be the forerunner of Christ Jesus. John came preaching the gospel of repentance, and under his ministry many turned away from the elaborate ceremonial of the Jewish church, accepting in its stead the simple

rite of water baptism which prefigured the baptism of the Holy Ghost.

As a crowning event in this progressive revelation, the angel Gabriel announces to the virgin Mary that she will bear the long-foretold Messiah. The gentle Mary accepts the blessed benediction and privilege, and in the birth of Jesus the human sense of fatherhood is entirely eliminated. Science and Health refers to Jesus as "the highest human corporeal concept of the divine idea" (Science and Health, p. 589). He appeared as the mediator between flesh and Spirit, God and man. His resurrection and ascension were based on his immaculate conception. His demonstration points to man's deathless heritage as a son of God—and to those "that love his appearing," the Christ comes without sin (or flesh) to reveal the ideal man, without earthly father or mother.

As the consummate annunciation of human history, in the 10th chapter of Revelation a majestic voice from heaven commands, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." Thus is proffered to mankind the revelation of divine Science. Further in the fulness of revelation, we read, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: . . . And she brought forth a man child, who was to rule all nations with a rod of iron."

This declaration of the *full* stature of the man child—the divine ideal—as the offspring of the Father-Mother God, forever inseparable from the divine Principle—this seventh and wholly scientific statement of spiritual Being and true idealism—is the divine leaven that is working a mighty revolution in human consciousness to-day. Above the din, the storm of conflict, on the highest peak of spiritual vision and attainment stands our revered Leader, declaring again for the new birth,—the appearing of the Christ-idea in every human consciousness. Of old the Master said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The divine idea is without earthly father or mother, and in Science and Health (p. 577) we read that this "spiritual individuality reflects God as Father-Mother, not as a corporeal being."

It is the practical working of this divine idea, or idealism, as revealed in Christian Science, to which Paul refers when he writes, "For we all . . . beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This spiritual ideal, "a priest for ever after the order of Melchisedec . . . without [human] father, without mother, . . . having neither beginning of days nor end of life," is now, and forever taking away the sins of the world, ministering the truth of Be-ing—the bread of Life and the wine of heaven—to the famishing children of men.

[Written for the *Journal.*]

RESURRECTION.

FLORENCE B. GORMAN.

I WATCHED the snowflakes as they fell,
And listened to the winter's moan;
Death's icy hand plucked bud and flower,
And turned my stricken heart to stone.

A pall of snow lay on the earth;
A pall of grief closed in my life;
Oh, would it never, never cease—
'Tween life and death, this bitter strife?

. . . . . .

In far Judea's rock-ribbed tomb,
O'ercome at last, death vanquished lies;
Earth's champion, Life, comes forth to claim
From willing hearts the victor's prize.

Hail to the conq'ror! Hail! all hail!
There is no death! Mankind is free!
Let all the earth awake! awake!
For Truth has won the victory!

. . . . . .

The sunbeams filter through the leaves;
Life throbs in every bud and flower;
With quickening pulse my heart leaps forth
To greet the resurrection hour!

UNFOLDING PURPOSE OF GOD EXPRESSED IN CHRISTIAN SCIENCE.

GERHARDT C. MARS, M.A., PH.D.

THE word evolution, with which modern science has made us familiar, has undergone such a dramatic reversal of fortunes as to give it almost a romantic flavor. A generation ago it was regarded as having a particularly emphatic irreligious meaning, because it was thought to show that anything like an all-wise creator or a rational purpose in the world was quite unnecessary or doubtful. In time, however, the word came to be seen as truly religious in its import; for the fundamental conviction of religion always is that man's destiny is under the guidance of a divine purpose, moving toward some great end; and evolution, even at its lowest terms, always reveals an intelligent purpose, unfolding, according to a progressive rational law, toward some great end.

But more especially it is the Bible that gives to the idea of evolution the sacred meaning of a divine providence. The purpose of God unfolds from the promise of grace, through the law and the prophets, to fulfilment in the glorious Messiah, who brings to light the dispensation of the divine Son, and establishes the kingdom of God on earth. To explain himself and his gospel to his contemporaries, Jesus pointed back over the past and declared that it all looked forward to, and prepared the way for, his coming. He abolished nothing that was real, but brought the true meaning that lay hidden in the past to full expression.

But if Jesus thus fulfilled the past, he inaugurated a new, progressive, historical development for the future. His gospel was like leaven that was to spread throughout the entire lump, or like the seed that was to develop into the blade, then the ear, and then the full corn in the ear. It was to be an unfoldment of the truth in the consciousness of men, moving toward the dispensation of the divine Spirit; and the entire development of Christian history has been under the guidance of the ideals which Jesus presented in his gospel.

But it would be a grave misunderstanding to suppose that the gospel is the only formative element in Christian

history. For when it was brought, by the great apostle Paul, into contact with the prevailing world of Graeco-Roman culture, it had to meet and adjust itself to the Hellenic forms of cultured thought. Before the gospel could be accepted by the world, it had to be explained and interpreted in a way to satisfy its intelligence, as it had been developed in Greek philosophy. In time, there resulted those great doctrines of the Church in which the Hebrew ethical and the Hellenic intellectual elements were united, to form a new type of consciousness, which was higher and more advanced than either the Hebrew or Greek by itself, because it combined them both, or because, as Clement of Alexandria declared, the gospel was recognized as the fulfilment of the past progressive tendencies, not only in Hebrew history, but also in Greek history,—Plato as well as Moses was looked upon as a precursor of Christ.

The great significance and comprehensiveness of Christianity is due to this historical confluence, in the early centuries of our era, of these two main streams of culture into a broader stream that was to bear mankind on to their destiny in time. The Hebrew ethical genius, culminating in the gospel, interpreted God as eternal goodness, and so regarded the chief aim of life to be willing the will of God, or being a saint. The Hellenic intellectual genius, on the other hand, culminating in the highest forms of philosophy, interpreted God as infinite Truth, and so regarded the chief aim of life to be thinking the thought of God, or being a scientist. In consequence, we always find the Hebrew repenting of his sins, as the source of evil, and turning to goodness, as the only ground of salvation and life; while we find the Greek denying his errors, as the source of evil, and seeking Truth as the only ground of beauty and happiness.

Unless we see that both of these elements, ethical and intellectual, rational and explanatory, were combined to form the Christian consciousness, we shall not understand the significance and progressive historical development of Christianity as a whole. When men once recognize that their vocation is to be both saints and scientists, that they must think true as well as will right, they have made a great advance, however undeveloped they may be, over those who are content with trying to be saints, or trying to be scientists, however developed they may be. The

least Christian is far greater than the greatest Hebrew or Greek; for, however humble he may be as personally compared with either, his inherent aim combines both, in that he is no longer content simply to will God's will, or simply to think God's thought, but he understands that, to escape evil and attain salvation, he must not only strive to will God's will, but also to think God's thought.

Thus, for example, if the will of God is revealed to us that we should love our neighbor as ourselves, we can only really do so when we come to think God's thought about our neighbor. So long as we think mortal thoughts about him, he will remain unlovable, and we shall find it practically impossible to carry out God's will toward him of loving him as ourselves. But when we think God's thought about him, strive to see him as God sees man, then we can really will the will of God toward him, and love him as ourselves. This true thinking about others Jesus constantly urged upon his disciples. He taught them to think of others as the children of God, and to act accordingly.

But although this union between our ethical and scientific interests was effected in the early Church, it remained incomplete and immature, or incomplete because it was immature. The reason for this incompleteness and immaturity is not far to seek. Men lived under a dualistic view of the world. It was believed that down here in a material world, vitiated by all sorts of evil, was man; while up there, in a supernatural, spiritual world, was God, amid light and blessedness. It is true that the supernatural occasionally interposed in the course of the material world to correct its evils; but for the most part it was left to run its own independent course, and men had to get along as best they could, with the hope, or confident faith, that death would finally release them from the evils to which they were subject, to enter upon the happiness of spiritual existence in the supernatural world.

Yet, to attain this release and ultimate salvation, men must always meet the two conditions, ethical and scientific, of willing God's will and thinking God's thought. To do so, the truly pious, seeing no way of practically realizing God's kingdom on earth, felt themselves called upon to desert the world, by withdrawing to some lonely cell or monastic seclusion, where, subduing the flesh with ascetic austerities, they might contemplate the spiritual realities to

be enjoyed after death. For the most part, however, men must live in the world, where the only means of willing God's will and thinking God's thought came to be regarded as observing the rites of the Church and believing the true doctrine. No one could presume to understand the doctrine, for it was a mystery, but all could believe it as the truth, and, believing it, be saved.

While there were always men who had much deeper and truer views of goodness and truth, yet this sort of formal ethical and intellectual externalism was the prevailing consciousness throughout the Middle Ages; and indeed is, unfortunately, the prevailing consciousness in many minds to-day. But since the Church always made the fundamental demand of willing God's will and thinking God's thought, it was inevitable that the Christian consciousness should unfold to a higher stage of expression. And this it did in those two great movements that inaugurated our modern era, the Reformation and the Renaissance. The Reformation brought out chiefly the ethical or Hebrew element in the Christian consciousness, and stood distinctly for religion. Its great significance for us is the fact that it restored to man his individual moral worth, by bringing him face to face with God and his fellow-men. This was the meaning of Jesus, and is the only ground for the kingdom of God on earth. It has been, therefore, the inspiration of all social advance, all progress in civil liberty, and the basis for a free government of the people, by the people, and for the people, whereby men, as the equal children of God, live according to the law of universal good will.

But if the Reformation thus brought to a better expression the Hebrew ethical element in the Christian consciousness, or the necessity of willing God's will, it failed to develop the meaning of the Hellenic scientific element, equally wrapped up in it, or to show how to think God's thought. For the reformers, still living under the old dualistic views of the natural and supernatural, the material and the spiritual, simply furbished up the old abstract doctrines to meet their needs. They still held that faith in the incomprehensible, supra-rational creed was the way to think God's thought, and gain salvation after death.

Unfortunately—or fortunately—the individual rational freedom, involved in the Reformation, necessarily opened

the way to the growing scientific spirit of the age, and resulted in great confusion and doubt concerning the creeds. In consequence, just as the Church of ritual had to give way before the Reformation, so the Protestant Church of dogma had to move forward to a higher expression of its inner life. Three distinct attitudes toward dogma showed themselves. One class of men held to the conservative orthodoxy of medievalism: the creed is supra-rational, or entirely beyond the questions of reason, and must be believed to win salvation. This attitude, however, no longer makes an appeal to the modern mind.

A second class of men, recognizing the inefficiency of the creed, took their stand upon the deed. The one thing needful is not to think God's thought, but to will God's will, and the only creed is the fatherhood of God and the brotherhood of man. Under this view, religion constantly threatens to degenerate into a vague humanitarian sentimentality; and the persistent fact is overlooked, that man is just as intellectual as he is moral, and that he must think true as well as will right. Men must know God as well as love God; for in reality their being able to will right depends upon their thinking true, just as much as their thinking true depends upon their willing right. While theologians of this second class are characterized by an alluring tolerance, far more attractive to the modern mind than the crabbed and dogmatic orthodoxy of the first class, their position nevertheless is weak and one-sided, and wholly incapable of expressing the full significance of the Christian consciousness.

A third class of men, however, have struck out along a truer path of advance. Seeing clearly enough that the old dogmatic forms were quite inadequate for the modern age, they recognized that it was necessary just the same to have a true doctrine, or try to think the thought of God. So that, instead of dropping the creed altogether as useless and indifferent, they have bravely set themselves the task of finding its inherent truth and giving to it a higher and more dynamic spiritual meaning. But, as eminently right as their effort has been, they have not succeeded, because they have not caught the meaning of that other great movement of our modern era, the Renaissance. Still under the dualistic sway, they think to form a coherent theoretical conception of truth, without understanding its dynamic power in the transformation of life.

Such a dynamic power of truth the Renaissance introduced; for, being the revival of the Hellenic scientific element in the Christian consciousness, it led men to seek a clear explanation and understanding of things, with the profound practical conviction, which Bacon so admirably voiced, that knowledge is not simply knowledge, but also demonstrable power. Men came to see that the medieval view of nature, which regarded the evils of human existence as due either to the maleficent influences of satanic badness or the beneficent impositions of divine goodness, was entirely false; because, as they earnestly sought to know the ways of nature and obey her dictates, such evils began to disappear, as having had their origin solely in human ignorance, error, and superstition. Indeed, the very forces of evil that had been regarded as either the work of diabolical malice or deific benevolence, came to be transformed into useful, wonder-working servitors of man. In a word, in proportion as men gave up their false opinions and beliefs about nature, and sought really to understand its laws, such treasures and blessings as they had never dreamed of before were poured out upon them.

It seemed as if science were going to enable man, for the first time in history, to obey the original divine command: Have dominion over the earth. But, alas, the expectation of mastery thus aroused is at once shattered by science itself; for science declares that it knows only appearances, or phenomena, and that while it can provide us with any number of material opportunities, it can say nothing of spiritual reality, in which our ultimate interests lie, except that it can never be known. Reason in the end refuses to be satisfied with mere appearances, and cannot seriously regard the knowledge of such appearances as science, in the real sense of the term; for science must stand for the knowledge of objective truth or reality,—and such knowledge physical science fails to give us. But if physical science has led us out into the wilderness of agnosticism, and is inclined to keep us there, feeding on the husks of phenomena, we must at any rate give it credit for pointing beyond to the Promised Land of reality.

If science has done anything, it has more and more brought into view four great, inseparably related ideas, upon which it rests, and without which it can do nothing; and these ideas are unity, law, evolution, and mind. That

is, nothing stands isolated by itself, for all things are so interrelated as to form one grand system or cosmic unity, so that the universe cannot be matter and mind; it must in the end be either matter or mind. In the second place, what constitutes this unity is that all things are related, not accidentally or haphazard, but according to great, permanent, rational laws, which we can more and more understand, and upon which we can depend, as if all rested upon an immutable moral integrity.

But, thirdly, in addition to this moral integrity of a static condition of law, there is revealed the moral purpose of a dynamic, progressive evolution, moving forward toward some great end. Finally, the only real nature which can be discovered in this one cosmic order is that of mind. All the doctrines of matter and motion in space and time, as revealing a material world, are but theories which mortal man has devised to explain certain forms of his experience. His analysis drives matter back to more refined and subtle forms, until it becomes a form of substantial thought; while, under the same analysis, motion refines into a form of causal will. So that, since all we know of the objective world reveals rational law and the unfolding of a rational purpose, the only conclusion possible is that the one substantial, causal reality is mind, while the world of nature is its conditioned manifestation in space and time. Therefore, the deepest revealing of science is that the transcendent "infinite and eternal energy from which all things proceed" is the absolute Mind, immanent in the world, that one changeless power by which and in which we live and move and have our being. Thus it is that we have the strange spectacle of a science that practically imprisons us in a world of phenomena, but at the same time theoretically enforces the great idealistic doctrine of Mind.

The reader doubtless has already anticipated the meaning of all this. He sees that science, as a knowledge of mere phenomena, is really demanding a further expression of itself, as a knowledge of reality, and that it is pressing toward a fulfilment which, nevertheless, in itself it cannot attain. And he sees that what physical science cannot attain is at last brought to pass in Christian Science, which raises our knowledge from phenomena to reality, or from a supposed material world to the world of Spirit. Thus the entire meaning of modern science, viz., the knowledge of

and mastery over the world for the benefit and use of man, which science itself cannot bring to full expression because it deals only with phenomena, is finally taken up by, and brought to ultimate fulfilment in, Christian Science, because it rests upon reality as Mind or Spirit, to which the entire order of phenomenal nature can at last, for the first time, be brought into a harmonious subordination. The world is in no sense destroyed, but reinterpreted and transformed in the light of spiritual reality; in other words, the kingdom of God is brought to fulfilment on earth, even as it is in heaven.

This is the tremendous significance of what Mrs. Eddy has done in bringing science to its full meaning; but in that very fact she has also brought religion to its full meaning, by raising doctrine from an object of theoretical belief to an object of clear practical understanding. So long as science dwells in the realm of phenomena, as material reality, men wander amid illusions, where they fall into all the sins of ill-will in the mad pursuit of phantom pleasures. Thinking false, they will wrong. So long as religion only *believes* in reality, it can never secure its chief concern in bringing to realization the kingdom of God on earth. Mere belief in reality has no dynamic power. We cannot, therefore, overestimate the priceless value of Mrs. Eddy's work, in gathering up all the past converging tendencies of both religion and science, into a rational doctrine that fully expresses both, by which religion becomes scientific and science becomes religious.

Just as the Christian consciousness fulfilled the Hebrew ethics and the Greek science by combining them into a new progressive order of historical development for mankind, so Christian Science fulfils Christianity by bringing into complete unity its Hebrew ethical and Greek scientific elements, in the dispensation of the divine Spirit, which constitutes a new and higher progressive order of historical development for mankind. As the ritualistic Church gave way, in the march of history, to the dogmatic Church, so the dogmatic Church has given way to the spiritual Church, and from now on mankind are prepared to combat intelligently the evils that beset them, because they not only understand the origin of these evils to be in error and sin, in mistakes in thought and perversities of will, but they know that freedom and self-realization alone lie in thinking God's

thought and willing God's will, as the harmonious beauty of infinite Truth, manifesting eternal goodness. There is no other reality and Life; all else is illusion, sorrow, and death.

Thus Christian Science is not other than and beyond Christianity, it is Christianity. It is other than and beyond the past ritualistic and dogmatic aspects of Christianity, for it constitutes the spiritual Church, which not only belongs to the future, but which has been and is the dynamic progressive power of all time.

NEW CONCORDANCE TO SCIENCE AND HEALTH.

A COMPLETE CONCORDANCE to "Science and Health with Key to the Scriptures," revised from the latest edition of Science and Health, is now ready for delivery.

In the revision of this work the plan of the original Concordance has been retained in its entirety. In preparing the references great care has been exercised to select the context which would most surely suggest the entire sentence in which the indexed word occurs, and increased facilities for the topical study of the text-book have been provided in a rearrangement of some of the sub-titles.

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ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 9, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before May 19, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the Church Edifice, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

TEMPTATION.

FREDERICK H. SKEELE.

JESUS did not begin his ministry, or do any healing works, until after his victory over evil, in what is called his temptations. It is therefore evident that individual victory over temptation, or the demonstration of man's spiritual purity, is the first essential to success, both in preaching the gospel and in healing the sick. Christian Science does not teach any other way of preaching complete Christianity, or of healing from sin and sickness, than the way of Christ Jesus. His way of overcoming temptation must therefore be our way. Hence the importance of the prayerful study of the Bible record of these temptations, and their spiritual interpretation as found in our textbook. We read in Luke, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." At this point in Jesus' demonstration of the Science of Life, the illumination of his consciousness, or baptism by the Holy Ghost, had become so great that this light of Love and Truth reflected by him became apparent to others, as recorded in the account of his experience with John the Baptist. The Holy Spirit was unfolding in him, the spiritual understanding of the divinity of Life, Truth, and Love, and he now understood the law, or method of demonstrating the power of this Trinity, to overcome sin, sickness, and death.

We should remember that this spiritual power, and his understanding of the method of its demonstration, was first tested by Jesus in demonstrating that the mortal or carnal-mind belief in the reality of evil as an entity and power is no part of man's real consciousness. Jesus' method of enthroning God as the only power which he could acknowledge, or of which he could be really conscious as demonstrably real, is beautiful in its simplicity, and very practical for our guidance. The record indicates that he was alone with God and the would-be tempter. There being no witnesses, the original record may have been obtained from some of his disciples, recalled from the remembrance of the Master's statement to them, when trying to teach them

how to overcome their temptations. Their inability to understand spiritual things may have caused them to picture this experience as a personal conflict with a personal devil. Opinions differ as to the possibility of Jesus even being tempted; but we have to deal with the record as we find it, that he was tempted.

Paul taught that it was both possible and practical for men to follow the example of Jesus, and that "in all things it behoved him to be made like unto his brethren," and that by reason of his personality in the flesh, he could be "in all points tempted like as we are, yet without sin." Speaking of his corporeal personality, Jesus said, "Why callest thou me good? none is good, save one, that is, God." We should bear in mind that the temptations, and his complete victory over them, were a part of his demonstration of the Science of Life, the Science of Christianity, teaching us the truth of the basic statement of Christian Science—that evil is unreal, because God did not make it. From this, the Christian Science point of view, the whole question of the possibility of such an experience is simplified, and reduced to a practical and logical demonstration of the unreality of evil by overcoming it—thereby proving its nothingness as a presence or power. It was some time after these temptations that Jesus, speaking of the devil or evil, said he "abode not in the truth [was not true or real] because there is no truth [reality] in him." Jesus' mission was to overcome the world, the flesh, and the devil, or the belief in the reality, power, and presence of evil in every form. He was to demonstrate the first commandment. It is generally conceded that the word temptation, in the original, conveyed a different meaning from the commonly accepted definition; that it properly means being tried, or put upon probation.

In Christian Science, demonstration is necessary to prove our love for God and our understanding of the Word, and is a benediction of divine Love, given in loving approval of past and present effort, not only to know the truth, but to live it by doing the Christ works in the Christ way. In working out his transfiguration "unto the measure of the stature of the fulness of Christ," it was necessary that Jesus should make this demonstration of the way of salvation from sin, as the Wayshower for all mankind. God cannot tempt any with evil, for God is good, but loyalty to Truth demands that we shall "prove all things"

and "hold fast that which is good." God cannot be tempted, neither can the Christ, the divinity of the man Jesus, which he was demonstrating. Speaking of the Christ, the divine manifestation of Life, Truth, and Love, perfected in him by the power of God and climaxed in his perfect demonstration of man's sonship or unity with the Father, Jesus said, "I and my Father are one"—of one Mind. Jesus is the perfect Exemplar, or model for men in Christian Science—tempted again and again, even upon the cross, and yet "without sin." In these temptations he was indeed sorely tried, but his Christly and scientific victory over them proved that he had no sin in him, that he was the ideal Christian. His conscious unity with God separated him from belief in anything opposed to God. Evil's nothingness is demonstrated by the realization and declaration of truth, through the understanding of the allness of God, good.

Jesus was led by Spirit, and led by his spiritual aspiration and desire to know more of the will of the Father, into the wilderness, the threshold of that experience, where in the silence of the secret place of his uplifted consciousness he had to prove that the mortal or carnal mind has no power to separate man from the love of God. This experience comes to all of us, and can be met in no other way than his way. He was full of the Holy Ghost,—full of that sense of Love divine which is glorious in overcoming evil with good, full of the understanding of the spiritual law or Truth's method of overcoming. "Being forty days tempted of the devil" would indicate that part of this experience was a somewhat prolonged, but none the less effective demonstration, although the victory over each of the three recorded temptations was instantaneous. Conscious only of the beauty of holiness, absorbed in the contemplation of the glorious work made possible by the use of his delegated spiritual power, and hungering to know more of God's will as to the use of this power in His service—the material law's necessity of eating to live became inoperative, for "in those days he did eat nothing," "He afterward hungered;" that is, the universal belief that life is wholly dependent upon materiality tried to tempt him to deny that God alone is Life. Had he yielded by acknowledging that material food, and not God, was his master, he could not thereafter have had the dominion over matter necessary to comply with the second part of this first temptation,

even had he wished to. This second part was malicious in the sarcastic insinuation of evil, saying unto him, "If thou be the Son of God, command that these stones be made bread." Jesus knew that he was God's "beloved Son" and that faith in his Father, as well as the understanding of His will, was necessary for the demonstration of spiritual power.

The temptation of evil (the one and only doubter of good) found in him no receptive or doubting thought. Jesus instantly rebuked the tempter with that perfect and exact statement of the Science of being, recalled from the sacred writings, "It is written, That man shall not live by bread alone, but by every word of God,"—a denial that life is dependent upon matter and a declaration that God, Truth, is Life. It was this declaration of the word of God that fed him, that ministered unto him. His hunger was for truth, and Truth alone fed him. The first endeavor of evil to tempt us comes under cover of the senses. Jesus' victory was a perfect demonstration of the truth of the scientific statement of being, found in the text-book of Christian Science, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468).

The second temptation, according to Luke, wherein the tempter is represented as taking Jesus up into an high mountain, to picture to him the allurements of the kingdoms of this world, is indicative of evil's desire and endeavor to drag down our uplifted spiritual ideal, and substitute therefor a counterfeit—even some concept of the prince of this world. The mortal-mind conception of the Messiah, nourished through the centuries by the mass of the Jewish people, embraced the hope and conviction that Jehovah would send them a king, a son of David, of strenuous personality, a victorious warrior, who would again establish, not so much God's kingdom, as the kingdom of the Jews—a poor counterfeit of the true idea of Messiahship.

Jesus' concept embraced the demonstration of man's sonship with God, the Science of Christianity or Christian Science, by a life of self-sacrificing and healing service for mankind. He was to demonstrate the omnipresence, omnipotence, and omniscience of Life, Truth, and Love, through both precept and example; divine Love was the king to be enthroned in man's consciousness. The

immediate problem before him was this: how he could fulfil his God-given idea of perfectly demonstrating the Christ, and at the same time hold fast the love and loyalty of those whose Messianic hope was being centered upon him. He foresaw the wave of malice and hatred sure to break upon him. He read the sensuous mortal thought of the Jewish people, and saw in this second temptation the effort of evil to induce him to use his God-given power to further the selfish desire of his countrymen by establishing a personal kingdom and becoming their worldly king. The beauty and attractiveness of all the kingdoms of this world being displayed before him, the devil said unto him: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine;" and none but the father of lies, who has endeavored to crush the truth from the beginning, could construct such a stupendous lie as this.

Jesus knew from experience that God is the only power, and therefore the only one capable of delegating power. He knew that evil had no power of its own, and that God, good, would not, and could not, endow evil with power. He also knew that man obtains spiritual power only by the reflection of God, and that this power could not be used except in God's service. The lie and contradiction in the promise of evil, "If thou therefore wilt worship me, all shall be thine," was therefore easily uncovered. The answer of Jesus was an emphatic declaration of the basic statement of Christian Science—that God, being All-in-all, must be the only reality and power, and that therefore the claim of evil as possessing power, presence, or reality is untrue. He met the temptation to acknowledge the reality of evil with a perfect and complete denial of all evil. His brief contemptuous dismissal was that of a Master indeed, of one who positively understood the nothingness and impotency of evil. Error's illegitimate claim to reality and power was forever exposed when Christ Jesus, speaking with authority, said, "Get thee behind me, Satan." His denial of evil, followed instantly with the affirmation of good,—"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve,"—gave all the glory to God, as does Christian Science. Note the correlative passage in the scientific statement of being, second sentence, "All is in-

finite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Jesus' method is the rule and method used in all Christian Science demonstrations over sin or sickness.

Inspired and exalted by these victories over evil, it was natural that Jesus should now consider his return to Jerusalem, and the best way to begin work among men to save them from their false beliefs. What form should his first public demonstration of divine power take to merit God's approval? While forming his plans for the future, and perhaps at the very moment when his uplifted consciousness reached the highest pinnacle of his inspiration, wherein he had consecrated himself to a life of humble, unselfed healing service, as the only way to demonstrate perfectly the eternal Christ, the third temptation came to him.

The tempter having failed in his attempts to change Jesus' concept of God, as Life, Truth, and Love, or to turn him from his allegiance to and worship of God as All-in-all, now tries to work upon his absorbing love of and absolute trust in God, in an endeavor to have him put God's love and care for him to a test. This experience depicts the tempter as bringing Jesus to Jerusalem, placing him on a pinnacle of the temple, and saying unto him, "If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee."

Jesus knew that God's angels (the inspirations of Truth) had charge over him, and would bear him up, while he was engaged in God's service. He also knew, as part of his inspiration, that God is Spirit and that God's man is spiritual, made in His image and likeness, and that he has no God-given tendency to fall, either spiritually or materially. He had no need of any sign or further assurance of God's protecting care; to harbor such a thought would be to tempt or try his God. Jesus therefore rebuked the hypocritical suggestion of evil, disguised in a quotation from the Scriptures, by the declaration, "It is said, Thou shalt not tempt the Lord thy God." Had he yielded, it would have meant that it was possible for him first to fall from his high spiritual estate, and his material fall would have followed, in appearance, as a natural result. He did not yield, because God had indeed given His angels charge over him. His uplifted concept of God, of the

Christ, and of man remained unchanged, unfallen. If we yield to the temptation to sin or be sick, and believe that this temptation or the conditions which seem to make sin and sickness possible are from God, we accuse and "tempt" our God—put Him on trial.

It is interesting to compare these temptations with the alleged fall of man in the story of the garden of Eden. Jesus' victory demonstrates that God's man has never fallen and cannot fall, because God could not create man in His image and likeness and endow him with any capacity to fall. Evil's claim to have undone God's perfect work and caused man's fall is thus proven to be untrue. Sin and sickness base their claim to reality and power upon the misty mortal-mind concept of God and man as portrayed in the second chapter of Genesis. The demonstration over temptation made by Jesus solved the whole problem of evil. His method of overcoming evil disclosed the spiritual law by which man can overcome every temptation.

Our text-book is, from cover to cover, a complete analysis and elaboration of the Master's way of dealing with the problem of evil. Mrs. Eddy's books, especially Science and Health and "Unity of Good," contain the most emphatic and drastic denunciation and denial of evil, and also the most perfect glorification of God as All-in-all, voiced since the New Testament. The Science of Christianity as taught, lived, and demonstrated by Jesus has been revealed to her, and since the day she gave it to the world she has had to prove every statement made, and overcome every manner of evil which the malice and hatred of mortal mind could devise; but divine Love has given His angels charge over her, and she abides "under the shadow of the Almighty." Thousands who have been healed from sin and sickness through Christian Science, are voicing their love and gratitude to God, for blessings received through her instrumentality. She has placed at the feet of the Master a consecrated life of obedient, successful endeavor to do the Christ works in the Christ way, and to teach mankind to do likewise. The truth of her words and the value of her work is being appreciated more and more each day. Complete recognition and vindication of her work will come, and wherever Christ's gospel "shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

FREEDOM BY THE TRUTH.

REV. W. G. SCHOPPE.

THE craving for freedom lies deep in the human heart; it is the goal of our struggle. History is strewed with broken promises of its fulfilment. The earliest of these was through external force, with which many heroic names are associated, but not the "name which is above every name." The Master renounced such force. He said, "Resist not evil;" "My kingdom is not of this world." Mankind have also sought freedom through legislative enactment; but no emancipation proclamation has ever fitted men for the use of freedom.

The progress of civilization marks advancing steps of victory over some of the lower instincts, while it contains within itself the elements of a fresh servitude. Mankind seem to conquer nature, and in turn become its slaves. Emerson says, "Modern civilization is the lengthening of a gun-barrel." Another aspect is the creation of wants and the manufacture of their supply. A highly civilized community presents a spectacle of bondage,—the workman to his machine, the devotee of pleasure to amusement, the rich to luxury, the fashionable to dress, and all to custom and convention. Emerson again says, "The virtue most in vogue is conformity;" "No one dares to say I 'think,' but quotes some sage." The young man's excuse for foolish conduct is, "They all do it." How few have the insight and moral courage to step aside and let the throng, led by custom and policy, sweep by; or boldly stand within this enclosure of selfhood and ask, "What has it of permanent reality for me?" Yet this must be the spirit of him who follows the Master, through "the truth," to the goal of freedom. Christ Jesus said, "If any man will come after me, let him deny himself;" "To him that overcometh will I grant to sit with me in my throne." Self-renunciation is the gate to Life. Through obedience to Truth we rise to the consciousness of man's original and rightful dominion over all material conditions, and thus attain to perfect freedom.

"Ye shall know the truth," said the Master, "and the truth shall make you free." What, then, is the truth that

makes men free? In the Master's teaching its center and circumference is in God,—the Father, infinite Spirit, ever-present Love,—in whom "we live, and move, and have our being,"—the only Cause, the sole force. One of the greatest of living philosophers, Professor Bowne, declares, "Strictly speaking, there is but one Mind." This unity was taught by Jesus; the sovereign control of God, good, was the firm support of his life. In the dark hour of trial he said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." In his ascension, like Enoch and Elijah, neither leaving nor carrying with him a material body, he demonstrated for us that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). The stubborn belief in so-called laws of nature, relentless forces, nauseous sins, and dread diseases, is neither of God nor supported by Him, for these are but products of the mortal dream and cannot block the freedom of him who is conscious of divine sonship; in which relation, as Paul says, "all things are your's; . . . and ye are Christ's; and Christ is God's." To attain complete knowledge of this truth as ever-present reality is freedom and full salvation. The truth about man is involved in the truth about God. The man who appears to human sense is a strange enigma; in the places where civilization displays its splendor of wealth and invention, we stand in wonder over the victories of thought, knowing that all which is just and true is the interpenetration of "the true Light, which lighteth every man that cometh into the world." But watch the passing crowds who have attained that civilization—there are low aims, base thoughts, selfish lives, a conformation only a little above the brute. A painful sense of degradation steals over us; mankind seem so great, yet so mean. But the Master's truth solves the problem.

Christ Jesus looked through the mist of sense and saw the child of God. With clear spiritual vision he looked beyond the spurned Zaccheus and saw a "son of Abraham;" beyond the vacillating Peter and saw a "rock;" beyond Mary Magdalene and saw an expression of the infinite Spirit. The ideal is the real. This great truth, though long obscured, has been the hope of the world. Man, the child of God, is spiritual, because the offspring or idea of Spirit; he is complete, because the idea of God is incorruptible; he is eternal, because the idea of God can have no be-

ginning nor end. This is the true concept of man, of whom it was said at the beginning, "Let us make man in our image, after our likeness: and let them have dominion." It is the germ of freedom; the seat of bondage is in mortal thought, which Truth dispels, revealing the consciousness of Spirit's dominion. When thought is freed it begins a manifestation in the individual life. Sin and disease, those dread oppressors of our race, are seen as phantoms of human thought which Truth overthrows. In the Master's life there were two great outstanding facts. Impelled by ever-present Love, he healed the sick and spiritualized thought; these two are inseparable. The basis of his mighty works was the supremacy of Spirit, and by this primal truth he acted, walking on the waves, healing the sick, raising the dead, ascending into heaven. His spiritual consciousness gave him the mastery, and in proportion as we possess the Mind of Christ will we gain this freedom and become master of all earthly conditions.

When the liberating truth guides thought and begins to control individual life, then it reaches human institutions. God is infinite Spirit, man is God's spiritual idea. This is the firm basis on which rest the unity and equality of the human family; before it, distinctions between rich and poor, high and low, monarch and subject, peer and peasant, vanish. All find their true unity in the one divine Mind. While this great liberating and leveling truth remained unclouded in the early Church, it was causing unholy institutions to crumble. Paul directed Philemon to receive back Onesimus, his escaped slave, as a "brother beloved." Here is the death-knell of slavery; it cannot live in such an atmosphere. Gibbon says that in the time of Claudius one half the Roman empire was slave and one half free, or about sixty millions each. The truth of being was at work on this vast tyranny. The Christians declared, "Whom Christ hath set free, let no man hold in bondage." The early church councils forbade the reduction of Christians to bondage. The council of Rheims prohibited the breaking up of sacred vessels "except for the redemption of slaves." The same truth abolished the prevalent infanticide, elevated woman, who had been only the toy or drudge of man, attacked the bloody games of the amphitheater. In the reign of Honorus eighty thousand people were gathered at Rome to witness the gladiatorial contest,

when a Christian preacher rushed into the amphitheater and parted the combatants. He perished under a shower of stones, but it was the last of the contests at Rome and they soon ceased in the provinces.

If this great liberating truth had not been turned aside by corruption and materialism within the Church, no tyranny could have withstood it. But alas! what a change came. Even the Church, laying its grasp on the state and social life, became one vast machine to crush out freedom. Reformation, revolution, social reform, following in succession, were founded on partial truth, hence their only partial success. But thanks to God, who "in the fulness of time," raised up the one through whom He has given us Christian Science, with its primitive, vital truth that sets men free. Again we hear of the supremacy of Spirit, again we are beginning to see clear evidence of man's rightful heritage as a child of God,—his dominion over sin, sickness, death, and every form of oppression. In the early days it was said of those who were awakening to spiritual consciousness: "Ye are the light of the world;" "Ye are heirs of God;" "All things are yours;" "Fear them not;" "Not a hair of your head shall perish;" "Ye shall tread on serpents;" "Nothing shall be impossible;" "The works that I do shall he do also;" "Ye shall sit on thrones;" "The saints shall judge the earth;" "He that overcometh shall inherit all things." They are called "kings and priests," and they "shall reign on the earth."

Thus every barrier crumbles before the onward march of the spiritual man, for he is God's idea. In the modern world Mrs. Eddy's teaching alone has risen to this commanding Biblical position for all the sons of God. She writes (Science and Health, p. 225), "Whatever enslaves man is opposed to the divine government. Truth makes man free." Again, on page 226, we read these stirring words: "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. . . . Discerning the rights of man, we cannot fail to foresee the doom of all oppression."

We are lifted by Christian Science, as by the Master's "truth," to a primal law, the supremacy of Spirit. Obedience to this law is the only road to freedom; "where the

Spirit of the Lord is, there is liberty." The rapid and irresistible growth of this truth is the handwriting on the wall to vast material and ecclesiastical systems that have long ruled the world with an iron hand. In the preface of Science and Health our Leader declares, "To those leaning on the sustaining infinite, to-day is big with blessings."

Day is dawning, though "the darkness comprehendeth it not;" and it is a day of deliverance. Christian Science brings the Christ-idea to the world, and the clouds that so long have rested on human consciousness are passing. The great Master leads the way, and

> Like him, mankind at one with God shall be,
> God All in all, oh wondrous unity!
> Forever then shall darkness flee away
> Before the glories of triumphant day;
> Storm shall be past and every discord cease,
> And man shall walk with God in endless peace.

The poet looked into the far future for the golden day, yet the all-sufficient God is present now as then. Let us awake to Truth, and the golden day of freedom is at hand.

[Written for the *Journal.*]

THE VOICE OF TRIUMPH.

MARY J. ELMENDORF.

BECAUSE no more I tread earth's darkling way,
Deem me not dead, beloved, pitying me,
Nor on a new-made mound white flowers lay
And lavish longings on a memory.
Oh, sordid is the vision, short and dim,
That cannot pass the gray horizon's rim!

The gates of flesh through which but now I passed
Are swinging shut, yet would I, ere they close,
One flaming message pluck and downward cast
Upon the carrier-wind—one radiant rose
That may, perchance, the sweet of comfort bear
To them that walk the desert ways of care.

Call not this faltering step the long farewell,
Nor think its purport bitterness and tears,
Whose sullen echoes sound the bright day's knell;
But know that dirgeful doubts of all the years
I lay aside as trivial, outgrown things
The while an inward voice, exultant, sings.

I live—I am the good you love in me.
All that I know of lofty things and pure
I am, and these throughout eternity
Shall grow—the base alone cannot endure;
These things shall grow and speak the fine, the true,
The gleams of Soul, the things I love in you.

The years of earth are crimson, gold, and gray,
Like autumn leaves in days of autumn blue;
The sport of chance, sons of the dust are they:
Yet, oh, beyond them years of richer hue
And riper meaning wait my spirit-sight—
The great, love-charged, eternal years of Light!

Death brings no crown, from stress no swift release.
Their worthiness they first must prove who fain
Would claim the boon of everlasting peace
And highest hills of happiness attain;
But deeds and thoughts of kindness by the way
Are happy hours that speed the nightless day.

I seem to press the white marge of a cloud
And, buoyed with hope, beyond enraptured gaze.
The scene no mystery and silence shroud;
No dusk is there; instead, a blossom-blaze,
Sunlight, and cedars staunch of Lebanon,
And from the blue a skylark's benison.

All things behind grow dim, unreal, afar,
Except the love which still unclouded glows;
My pathway lies before, a brilliant bar
Of light, moted with forms remembrance knows.
Oh, green the pathway weary feet shall roam!
Oh, soft the light that leads the wanderer home!

And where is death? Where hides the robber rife
With gloom? I see him not afar nor nigh,
For all is Life—unfolding, circling Life—
Whose guide-posts tell me death is but a lie,
And turn the prodigals from husks of sense
Back to their homeland in omnipotence.

To every one shall come the voice of God,
Rending his darkness,—"Lazarus, come forth!"
And he shall come from out the sea or sod,
From out the east or west, the south, the north,
Perchance in grave-clothes bound and stained with strife,
Yet with his eyes and heart aleap with life.

For every one must conquer aught but good—
At death's approach cry out, "I know you not!"—
Before the full of Life is understood
And every fear and falsity forgot.
Yet, lo! to one and all who conquerors are
God gives His crowning gift, the Morning Star.

Beloved, dry your tears—dim sorrow's dew—
And stay my progress not with darts of woe.
Love lessens not nor sleeps God's æons through;
Your love shall find me when the shadows go,
Anear at sunrise, waiting—white-winged, strong—
To point the way across the meads of song:—

Across long leagues of joy, where roses flame
In fadeless splendor and white lilies wake;
Where vision and the Voice triumphant claim
The ear, the eye, and waves of wisdom break
Upon the heart; where final dreams are riven
And the great glory everywhere is heaven.

Near, near, forever near, since all in God
Their being have, since He is changeless All!
When death shall lie beneath the crushing clod
And walls of human wills in ashes fall,
Then we, as children on the heights above,
Shall, loving, find the deathless life of Love.

RESPECTING THE SUBCONSCIOUS.

WILLIAM C. KENYON.

WILL an appeal, by the afflicted, to the subconscious mind, result in mental or physical harmony? In other words, is the subconscious mind, so called, a healer of disease? Let us examine for a moment this claimant to healing power, and scrutinize more or less closely its credentials. What is the so-called subconscious mind?

Assuming for the moment the hypothesis of the academic psychologists, with its classification of mind as the "conscious, the subconscious, and the superconscious," to be "scientific" the subconscious mind must of necessity abide in or be exemplified by the lower strata of consciousness; in other words, in the under, or lower, or imperfect state of consciousness. But consciousness, according to Watts, "must be an essential attribute of Spirit" (implying that Spirit must be the source of all life, without which there can be no consciousness), which implies reason, coherence, coordination, intelligence; subconsciousness must therefore necessarily constitute a condition or state of life expressed by lower intelligence, an imperfect or limited consciousness, a consciousness which is not able to exemplify reason. The mind of the animal propensities is of imperfect consciousness, falling below coherence, mental coordination, intelligence; the radical opposite of the super or spiritual consciousness, the "oversoul" of the transcendentalists.

The subconscious mind, then, is the mind expressed by the verdict of the material senses,—the five physical senses,—unmodified by the correctives of reason, coherence, mental coordination or intelligence, and represents in varying degree all forms of life not able to cognize reason, intelligence, or any of the attributes of Spirit, and no other conclusion is logically or scientifically possible if the academic classification of mind is scientifically correct. Webster, however, also defines mind as "the intelligent power in man;" the "subconscious" is therefore not mind at all, because it falls below "intelligent power." But as this "subconscious mind" is, by its own limitations, confined to the material, the things revealed to or cognized by the senses, it could by no possibility have been the Mind

that was in Christ Jesus,—the Mind that enabled him to perform his mighty works, for they were done in absolute defiance of all so-called material "law," which he never recognized as law.

The supporters of academic psychology may object strenuously to this introduction of the theory of the divine economy into a scientific inquiry, and to having it dissected by other than its own terminology, but in the modern scientific investigation, where theory is but the small change of human thought and demonstration the only scientific legal tender, no philosophy or so-called science may be exclusively measured by its own foot rule. To do otherwise might have placed the atomic theory above the mutations of time and of human experience. In itself the annihilation of the atomic theory by its own friends, the material scientists, through their accidental discovery of superior but unexplained material phenomena, would not in itself constitute a matter of large moment, but it at once becomes a matter of great moment to humanity when it is known that the science of chemistry is based upon the atomic theory, and that the modern science of the theory and practice of medicine is based on the science of chemistry. There is, then, no scientific basis for chemistry or medicine, since no scientist living can define matter except in the symbols of a science which has no determined basis, but which consists in fact of an infinite mass of unexplained phenomena, which at the present moment is not symbolized as matter, but the basis of which is force,—unknown, and at present undetermined; except in the suppositional terminology of radio-activity, ions, etc.

This is not an attack upon the devotees of these sciences, medical practitioners and their aides ranking with other high-class types of humanity; it is a mere explication of the austerity of truth as a master; and it is pertinent to mention here that chemical action and reaction are not absolute,—that the so-called material "elements" are not ultimate, that the transmutation of metals is no longer a mere dream, that the "natural" forms of matter are the invisible or gaseous forms ("the earth was without form, and void"), revealing themselves unerringly in solar spectrum, in unvarying order, in lines of color; order indicating intelligence, Mind, and the Mind necessarily superior to the cosmos with its milli-myriad phenomena!

The scientist, then, who insists exclusively on the materialistic philosophy as a working formula, is by his own limitations debarred from any scientific discussion of Mind, for having no scientific definition of matter,—it being indeterminable by material science,—how can he discuss Mind, which is superior to matter? Even "force," which is a manifestation of intelligence, is, in physical science, scientifically undetermined, while intelligence, without which force is not understandable or indeed even thinkable, is self-evidently an attribute of Mind. That matter should precede Mind, and thus be superior to it, would not be an intelligent proposition; neither would be the proposition that the lower or imperfect forms of consciousness are superior to the higher,—the subconscious to the superconscious. The discussion of the obvious is not usually considered profitable.

But if mankind fall into a consciousness of disease, by what avenues of approach or sensation does it come? Most certainly not through the super or most intelligent or spiritual consciousness, for sickness being a matter of sense testimony or sense material experience, it could not come by the superconsciousness, the consciousness which is "an attribute of Spirit," for Spirit does not bear sense testimony, else it would not be Spirit, and Spirit and spiritual consciousness is not of the senses—between them a great gulf is fixed. "Disease consciousness," therefore, being a matter of sense testimony, must inevitably be the testimony of that state of consciousness farthest removed from and most unlike the super, or spiritual; viz., the subconsciousness, the lower or imperfect state of consciousness which is not mind at all.

It is not only scientific but eminently in accord with the divine order of things that disorganization, disintegration, discord, should be the sign manual of the lower, the imperfect, the subconscious, the unreasoning, the incoordinate; of that which is wholly unlike spiritual consciousness; of that which is unlike the perfect, infinite Mind,—God, good. The subconscious being the procurer of all disease, and being manifested in that imperfect unreasoning, incoordinate, unspiritual state of consciousness which is not mind, but dis-ease, sickness, how then can it reverse itself and become the healer of its own discords? Can the imperfect, the discordant, become the perfect, the harmonious? It

is like an imperfect mathematical statement whose terms do not agree with the basic truths of mathematics; having neither principle, coherence, coordination, reason, intelligence, nor harmony, it has no right to be nor can it be expressed in the terms of the scientific.

Christian healing is the phenomena of Mind, not matter, the Mind which was manifested in Christ Jesus, the Mind revealed in Christian Science. That Christ Jesus performed the mighty works attributed to him in Holy Writ, through Christian Science, rests not solely on Biblical authority or history contemporaneous with his time, for the same works are being done now, in the same way, by the same means; viz., by Christian Science,—the power of the perfect, the divine Mind. The "subconscious mind" (so called) may by the endless repetition of its own formula hypnotize itself into temporarily forgetting its own functional discords; but it cannot heal, because it does not redeem, make whole.

The ultra material scientist, while admitting the operations of the human mind (with its psychological corollaries), because its operations may be measurably seen, measured, or determined, may protest against this introduction into a scientific inquiry, of the divine Mind,—"that which cannot be seen, measured, or determined, by material sense,"—but the whole structure of physical science is built upon the atom, which does not now and never did exist except as a mere theory—a supposititious entity, upon which the effort has been made to build a system of science which is independent of infinite Mind as First Cause. Did the atom exist, it could not be "seen, measured, or determined," while the operations of infinite Mind in Christian Science amount to scientific demonstration, and may be seen and determined by all men; thus scientifically demonstrating the law of Mind (Spirit) to be superior to the supposed laws of matter.

If intelligence be superior to unintelligence, if mind be superior to matter, then the higher the intelligence, or the more perfect the mind, the greater the dominion over "matter" and all the discords of other so-called "intelligences" not equal to itself. This includes all the man-made classifications of mind, with their assumption of conscious life or existence separate from or independent of God, and their inevitable resultant discords of disease and death.

The essential teaching of Christian Science as set forth in all the writings of Mrs. Eddy, notably in "Science and Health with Key to the Scriptures," is that in proportion as we understand, become like, or at-one with divine Mind, to that extent we rise above sin, sickness, and death,—the phenomena or phantasma of false sense or mortal mind. Says Mrs. Eddy, "God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man. . . . Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God" (Science and Health, p. 330). These truths demonstrated in our dominion over the discords of the human and imperfect sense of life,—a sense of life separate from God or perfect Mind,—wins for Christian Science the respect, or at least the unprejudiced consideration of all.

Forty years ago the Discoverer and Founder of Christian Science anticipated the most advanced science of today when she declared the nothingness of matter, and said (Science and Health, p. 273), "There is no *material* truth;" and that "deductions from material hypotheses are not scientific." She thus impeached the atomic theory, with all the necessarily erroneous "sciences" built thereon, and through demonstration made known—determined, classified —the undefined "force," the present-day scientific formula, of the ultimate, to be God, "who forgiveth all thine iniquities; who healeth all thy diseases." "Jesus of Nazareth," she declares, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313).

The demonstrations of force by Christian Science in the healing of organic disease and the destruction of evil involve the manifestation of an adequate Cause,—that intelligence is infinite, changeless, omnipresent good; no other cause would be adequate. It demonstrates Truth as one Mind, one God; it destroys the unscientific material hypothesis of minds many,—the modern unscientific psychology of the schools,—and sets a new mile-post in the scientific progress of mankind toward the goal of absolute Science, for as the Master said, "The kingdom of God is not in word but in power." Thus Science and revelation meet, and lo! they are one, and that one is Christian Science!

"FORGIVE, AND YE SHALL BE FORGIVEN."

IDA MITCHELL ROFF.

"THY sins be forgiven thee!" When Jesus made this bold statement to the sufferers who came asking him to have mercy upon them, what authority had he to forgive sins? How could he forgive them? We are taught in Christian Science that sins are forgiven only as they are destroyed, and how can any one destroy the sins of others? How can he bring about the mental condition in them which must accompany such a change? In Christian Science we learn, too, that to forgive never means to endure, but to do away with whatever is unlike God, to put it out of consciousness; to give the offending one a new likeness in our thought in place of the one formerly, and perhaps habitually, held of him. We can give him a true concept of himself only by holding such a concept in our own consciousness. Doing this, we exercise the same authority that the Master possessed, authority attendant upon the understanding that the true man reflects God. By seeing man in this true light, as the perfect reflection of perfect Mind, Jesus could pronounce the sin forgiven, wiped out, so far as his own consciousness was concerned. This much one can do for another. Thus far is atonement vicarious.

Mortals forgive sin only in their own consciousness, because it is there alone that they find sin. That is why our own salvation depends entirely upon our forgiveness of others. We find ourselves pardoned as we clear our mentality of others' faults. But for our dealings with our fellow-men, but for the fact that we form one great and inseparable family, we should have no false concepts to adjust, no belief that we can be wronged or hated. We often need to be forgiven for our lack of forgiving others. If we insist upon striking discords, we shall never gain a realization of the harmony of music; but, learning what the true chords are, we can by care and attention avoid striking the false ones. If, upon awakening to a sense of what man is in divine Mind, we begin at once to refuse to think of and refer to the false manifestations of mortal thought, we lift our brother in our consciousness out of a false light—we forgive him.

Since it is our false or mortal estimate of ourselves and others that causes our own inharmonies, we ourselves become harmonious as we turn from the shortcomings and dwell upon the everlasting good. One great sin, that of bearing false witness against our neighbor, falling from us, forgiveness in the scientific sense of forgiveness is realized. The power to forgive others is not limited to those who have wronged us individually, but extends to all who are in any way in bondage to error. We are often as deeply offended by wrongs done to others as by those done to ourselves. It is startling to realize that we are responsible for the double result which follows our holding in consciousness the faults of others. We not only pursue a course which would tend to bring them "into temptation" by mentally suggesting error instead of truth to their thought, but we actually bring ourselves into the same temptation, and may commit the same sin! This is what Paul meant when he wrote to the Romans, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Just think of it—"the same things"—the very same we have so condemned in another!

It is a scientific truth that whatever is retained as fact in consciousness is bound to be manifested either in words, deeds, or bodily condition. To think health, our own health or that of others, brings to us the manifestations of health; to think sickness likewise brings its manifestations, and sin belongs to the same category. The only self-protective as well as remedial course is to turn the thought from error,—"forgive" it, and know that it is not. Otherwise we bring ourselves into the same condemnation, whosoever we are, for Principle is no respecter of persons. We may find ourselves saying, "If my friend only had energy, and would make some effort;" "If he would lay aside his pride, and be willing to do as I do;" "If he were just orderly and punctual, so that he could be depended upon;" "If he were not so utterly selfish, but had some consideration for others." We are forgetting about our capacity to forgive, our obligation to untie from his neck the millstone of our down-dragging thoughts; to know in our hearts that man, God's image and likeness, must of necessity reflect energy, humility,

order, punctuality, consideration; and that by reflecting these qualities ourselves we lift our brother, as Jesus did, to the same desirable plane.

At first we hesitate to shut our eyes to the evil and see only the good, because it seems false and unjust to do this. We want to enjoy a righteous indignation because of our brother's actions, and a feeling of superiority because our ways differ so vastly from his. Let us take heed! Do we think we stand? But self-gratulation to the disparagement of our brother is greatly to our discredit. "Thou that judgest doest the same things." By refusing to recognize sin in the woman taken in adultery, Jesus not only rescued her from her tormentors,—from the thoughts of those who condemned her,—but we are safe in inferring that he also changed the whole course of her life when his loving assurance, "Neither do I condemn thee," was followed by the gentle yet imperative command, "Go, and sin no more."

Do we realize the intrinsic meaning of the expression, "I forgive you"? Let us not use it thoughtlessly, lest we lay perjury to our own souls. When we forgive with the spirit of the Master, with practical and effectual forgiveness, with the only forgiveness that reacts upon himself "to win his own pardon" (Science and Health, p. 365), we refuse to see aught but the good; we know that evil never existed and exists not now. We are ready to declare all good of the one who has offended, and we do not allow ourselves to repeat to another, or even to recall to our own consciousness, that the offense ever occurred; our brother is our brother again in perfect fellowship,—we are ready to receive him if he come to us, to go to him if called, to rejoice in being his friend, to defend him if others refer to his fault, and to say, as Jesus did, "He that is without sin among you, let him first cast a stone."

There is yet another, a still more unselfish and impersonal sense in which Jesus forgave, a sense which the Science of Christianity alone could awaken in us, and that is the releasing of others from the fetters of our mistaken human sympathy. It is divine compassion that enables us to do this,—to free mankind from their material fears, criticisms, superstitions, and time-honored laws. If, through the changed mentality that some one

among us has reached by love and humility and faithful work, or that has come to him through the clear understanding of another, the mortal belief in sickness or sorrow or sin vanishes, and he comes forth hardly strong enough to bear the light of the new heaven of happiness and the freedom of the new earth of health, are we ready with our practical recognition of Truth's power to protect him? Caution, fear, doubt, predictions that his recovery will not continue, and all the myriad of hindering thoughts that we may entertain concerning him—these are the grave-clothes that bind our Lazarus "hand and foot;" and if we would not hinder or impede or render impossible his advancement, we must "loose him" from these and, trusting him to God, "let him go."

What indeed is the mental condition that makes it possible for God to "heal the sick through man" (Science and Health, p. 495), but a capacity to forgive? It was "for their sakes" that Jesus sanctified himself that he might keep himself in a state of mental purity which would enable him to see others "sanctified through the truth." His life was a continual forgiving, a continual lifting of thought above the material appearance, and a recognition of the real man—he who has dwelt forever in the bosom of the Father. Not seven times did he forgive, but seventy times seven, or times without number—unlimited. He knew that to retain in thought error of any kind, whether expressed by one's self or by others, destroys the purity of that thought; and it is only through the pure, transparent thought of any individual that the healing light of Science can shine. We learn, then, that all human harmony is made contingent upon forgiveness, and that the divine forgiveness can be reached by us only through our clear sense of forgiveness, for even "as we forgive" are we ourselves forgiven.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

LETTERS TO OUR LEADER.

Washington, D. C., April 4, 1908.

Beloved Leader:—President Roosevelt has heartily approved the program adopted by this society, which provides for meeting conditions as they appear to be, and for changing them so that they will be manifest, as they are in absolute reality. He did this in a public address to the delegation of the North Carolina Peace Society, at the White House, April 2, presented by Senator Lee S. Overman. By doing this he has called upon all nations to consent now that they will always respect each other's territory and right to make the laws therein, and to arbitrate all other questions. He also expressed the hope that this movement may spread all over the country. The importance of this action seems to justify my bringing it to your notice as part of the unfoldment of good in the permanent establishment of the kingdom of heaven among men, for which you labor. Gratefully and lovingly

Your student's student,

HAYNE DAVIS.

Beloit, Wis., March 27, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader and Teacher:—Among the thousand and one churches "planted by the rivers of water," through the ministry of your spiritual interpretation of the Master's words, "greater works than these shall he do," the little church in Beloit, Wisconsin,—First Church of Christ, Scientist,—has noted the recent change in your local habitation and has been peculiarly impressed with the literal fulfilment, in your case, of that Scriptural declaration, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands." And after having in a spiritual sense so clearly obeyed the divine injunction, "Build thee more stately mansions, O my soul," there came, manifestly through inspiration, this change, when we were thus privileged to see you "go out with joy, and be led forth with peace" and to hear the mountains and the hills of spiritual understanding all over God's large,

wide world "break forth before you into singing" and to see the churches planted through your forty years of untiring labor—the trees of the field—"clap their hands."

Our best thought, love, and gratitude is with you in your new and stately surroundings.

First Church of Christ, Scientist, by
JOEL B. DOW, *President.*
GEO. B. SAUNDERS, *Clerk.*

Boston, Mass., April 26, 1908.

Beloved Teacher:—I am sending under separate cover a Lewiston (Me.) paper which contains the introduction to my lecture there, and I believe it will interest you, for it is one of the best I ever heard. At every place where I have lectured, I have been greeted with larger audiences than before. The good people are yearning for more of the healing sense of Love, and this makes me seek to rise high enough in spiritual understanding to meet their needs. Then I can ever look beyond and see the lone footprints that have gone before, marking the way for this age, to Truth and Love. As I gain a clearer glimpse of your work, this gives impulse to inquiry beyond the human, that I may gain the true estimate of you, and acquaint myself with that estimate. I suspect sometimes, however, that your rapid progress has well-nigh taken you beyond where we may be of much benefit to you,—my own proofs of the truth seem so meager, and my vision so limited. God certainly blesses you and keeps you in the path of peace. Lovingly your student,

BLISS KNAPP.

PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be collected by Branch Churches and Societies and forwarded by them to STEPHEN A. CHASE, Treasurer of the Building Fund, Box 56, Fall River, Mass., who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

TESTIMONIES FROM THE FIELD.

IT is with heartfelt thankfulness that I hereby make public acknowledgment of the great blessings which have come to me through the study and practice of Christian Science in my daily life. I find it quite impossible, however, to give adequate expression to my gratitude for the innumerable benefits I have derived from this wonderful truth. Any one who has experienced, as I have, the tortures of sleeplessness and its attendant evils will understand what I have suffered. Medical skill and material remedies of various kinds were tested to the utmost; a specialist in nervous diseases, physical culture, numerous vacations, and a trip abroad, were in turn resorted to, but failed to give the desired relief.

In almost utter despair I took up Christian Science, though it was with many misgivings that I did so, for I presumed that it was another "fad," and I had become thoroughly tired of experimenting. I determined before taking treatment to look into the subject, and accordingly purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began a perusal of the book, and it was the investigation of this great subject which completely restored me to health. It has now been more than six years since I began the study of Christian Science, and in all that time I have not lost an hour from my business on account of illness nor have I taken any medicine or used material remedies of any kind. At the same time I was cured of stomach trouble from which I had suffered almost all my life. I had been obliged to live on a very strict diet, depriving myself of many articles of food of which I was fond. Now I can eat anything that is set before me without suffering the slightest inconvenience. The smoking habit, in which I had indulged for many years, departed at the same time.

The spiritual regeneration and uplift which I have experienced as a result of the study of Christian Science have been far more to me than has been the release from physical ills. Now I know what genuine happiness is, and when I realize from what depths of despondency and woe I have come, and contrast my former condition of mind and body with that of the present, no language will ac-

curately describe my gratitude to God, or express my thanks to Mrs. Eddy, who has shown us how to make practical application of the truth contained in His Word.

Forrest Price, Pittsburgh, Pa.

I WAS healed in Christian Science, three years ago, of brain fever. About ten years ago my sister, three years older than I, a teacher in the public schools, died of this disease, after suffering terribly for six weeks. Our family physician, formerly one of the instructors in Hahnemann Medical College and a very high-minded man, worked faithfully for the recovery of my sister. Afterwards, he took me aside, and told me I would go the same way if I were not very careful. From a hereditary standpoint I had not a very good start, my father having died of lung trouble before I was born; so with this sentence hanging over me I tried in succession, medicine, physical culture, dieting, climate, osteopathy, sanitarium treatment, including electricity, hydropathy, etc. Finally, six years ago, I came into Christian Science, and was healed of catarrhal and stomach trouble.

Three years after coming into Christian Science I was taken down with brain fever while far away from home and from any available Christian Science practitioner. I was in a hospital, delirious with the fever, but constantly calling for a Christian Science practitioner. I was, however, away down South, in a small town where Christian Science seemed to be unknown. They finally telegraphed my mother, and she came immediately, or rather started, as it was a long journey. I had been unconscious five days, and when my mother first saw me she was nearly heartbroken, for I looked worse than my sister; but she went back to her hotel, and with superhuman strength—for it was divinely bestowed—she rose to the occasion and gave me a Christian Science treatment, realizing that man is God's child, and with the 91st Psalm as her guaranty that no evil could befall me. I regained consciousness at once, soon had a ravenous appetite, and the second day afterwards we went home, a two-days journey by rail. A Christian Science practitioner helped to complete the demonstration, besides treating us during the trip, and in a week or two I had recovered my strength and was entirely well.

My mother's gratitude for Christian Science can be

imagined; and I, too, am grateful to God, to Jesus the Wayshower, and to that best of women, our Leader, Mrs. Eddy, for her blessed book "Science and Health with Key to the Scriptures."—*Mrs. John G. Goodier, Denver, Col.*

THE truth of the "scientific statement of being," given on page 468 in "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been proven to me in the past year, and has brought me immeasurable blessings. When but five years old I was taken with what the doctors pronounced a serious condition of the bone in my right limb. After a prolonged illness, which was very severe, I recovered in a measure, but the trouble recurred at intervals, and during the fall of 1906 I had a very severe attack. At this time I was a physical wreck, having a complete nervous breakdown and other troubles, which made my case a very serious one from a material standpoint. To mortal sense I suffered terribly, and although we employed the best medical aid we could secure, and had a number of able physicians, who did all in their power to help me, I rapidly grew worse instead of better. The only rest that I had was while I was dazed from the effects of a double dose of morphine, which had to be administered hypodermically to take any effect. My kind doctor, who came to see me once, twice, and sometimes three times a day, had decided that the only thing for me was an operation, and he feared I would lose my limb and perchance my life.

My case had become so serious that we had several physicians, and all seemed to agree that it was absolutely necessary for me to submit to an operation. At this time we called an eminent surgeon for consultation, he being the one we had decided to employ to perform the operation; but after making a thorough examination he advised waiting another week, to see what nature might do for me. That he feared the consequences of an operation was plain to be seen. I shall always thank God for that man's decision, for within the next few days my business manager came to see me and told me of his healing through Christian Science, inviting me to try it before submitting to the use of the knife and probable loss of my limb. The thought of being healed by God seemed so beautiful to me that I was anxious to take up Christian Science

immediately, and my wife, eager to secure anything that promised relief from suffering, went at once to the Reading Rooms and brought literature for me to read. From the *Journal* we selected a practitioner.

I thank God for the friend who told me of the truth that makes us free, and which enabled me to discharge my doctor and depend upon the "great Physician," who is able and willing to heal our bodies as well as our souls. I had, in addition to the troubles mentioned when I turned to Science for help, stomach, bowel, and kidney trouble, and these were all overcome by the first treatment given me in Christian Science. The doctor would permit me to eat only a few things, but the practitioner said, relative to a question which was at once asked him by my anxious wife, that I could eat anything. This I found true, although all my life previously I had been subject to a bad form of stomach trouble, having to be very careful at all times what I ate; but I now know no such fear and eat anything I want, nor do I suffer any inconvenience from it.

Part of my healing was slow, but I can now thank God for it, as I was taught each day something new and beautiful about Truth, Life, and Love. Here let me say, for the benefit of any one whose healing is slow, Do not be discouraged, for you will some day be made free, and will rejoice in the understanding of divine Love and God's provision for man's need, which will come to you in your time of trial as it did to me. I also wish to say that I have been greatly helped in my business. Before coming into Science I was continually worrying over my work; was loaded down with fear and could see danger on all sides, but now I have a quiet feeling, knowing that all will be right for those who depend upon God for help and guidance. I have had so much help that I can find no words to express my gratitude for what has been done for myself as well as my wife and son and other members of our family. I was associated in business with a practising physician, who was a very close friend as well as a trusted medical man. He also treated me for some time, and had consulted with other physicians who treated me. After trying everything known in his profession, he in a manner gave me up, saying in a letter to my brother, as I afterwards found out, that he despaired of the results of an operation, and yet that it was the only thing left to do, as all other means had failed.

In giving this testimony my thought runs back to the first visit of my practitioner. How glad I was to see him! Each time he came he seemed to bring with him such a sense of divine Love and power that I could hardly wait until he arrived. He seemed to me the best friend I had on earth. I cannot take time to explain the many good things he told me, but I found them all true. He so often quoted the Master's saying, "Ye shall know the truth, and the truth shall make you free." At first I could not understand what he meant by quoting this passage of Scripture so much and with such confidence, but I thank God I now know for myself its meaning and power. Prompted by sincere gratitude, I wish to express my thanks for the benefits I have received through Christian Science, and of these the spiritual uplifting far exceeds the physical healing. I am indeed thankful to our dear Leader, Mrs. Eddy, for her loving, wise counsel and ever-timely messages, teaching us to look to God alone for guidance and for deliverance from all inharmony. Christian Science is now our only physician, and with it we have been enabled to meet every belief of mortal mind successfully. For this and many other blessings we are deeply grateful to God. I also wish to express my gratitude for the *Journal* and *Sentinel.* I get so much help from them that I could not do without them. To me it is a great pleasure and privilege to be able to testify that Christian Science is true, beautiful, and practical. I can say sincerely that I would not give up my understanding of this truth for all the world contains.

We are grateful for our Leader's works and example, and can best show our loyalty and love by pressing ever onward, following more earnestly and closely in the path we are so lovingly shown. Words are inadequate to express my gratitude, which increases as I grow in the understanding of this truth, for the blessed privilege of being one in the vast number of those who are working to be truly worthy of the name Christian Scientist.

Clinton D. Robinson, Parkersburg, W. Va.

It is in a spirit of the deepest gratitude that I take this opportunity of telling what Christian Science has done and is doing daily for me and mine, hoping that thereby I may give as much help and encouragement to some one else as

the testimonies of others have given me. I was always an intensely nervous and delicate child, and following an injury received at the age of two years, I was never considered strong. After the birth of a little daughter in 1899, a serious organic and several lesser troubles remained with me until the coming of a small son in 1902, when these were added to and aggravated to a great extent. Between 1899 and 1904 I underwent four surgical operations, one of these being serious. This treatment merely gave temporary relief, and I soon began to grow weaker and more miserable, and from January, 1904, until June, 1904, I grew worse so rapidly that I began to lose hope, and my physician plainly showed his discouragement. I took tonics and other medicines during these five years, and the last six months of this time, several kinds daily. I may add that, owing to a family fear of anesthetics, I was with one exception operated on without them, the nervous shock following them being very great. Finally our doctor, who was an old family friend, told my husband that he must postpone his vacation (we were planning to go East that summer), as there was nothing for me to do but to stay quietly in bed, undergoing operations at intervals. This added mental agony to the physical; I was not only weak and helpless, but despairing. I was sure of but one thing —that I would undergo no more operations.

At this time my sister urged me to try Christian Science, telling me of an experience she had had with it. I was so bitterly prejudiced against what I thought it was, that probably I would not have allowed any one else even to mention the subject to me. However, as she advised it, and I was at the end of my resources, I decided to give it a trial. My thought was to try it, keeping my doctor safely in the background, but the practitioner assured me that she could not take the case unless he was fully informed and honorably dismissed. I remember the storm I expected, but my husband assured me that our physician— one of the best in the city, and the only one in whom I had the slightest faith—declared himself relieved when told that I was going to try Christian Science, and said that he thought it would help me, as he had a niece who had been healed by it. On a Wednesday I had my first interview with a practitioner, on Thursday my first treatment, and by Saturday my trouble, that with which I had

been battling for so long, disappeared entirely, to reappear but once in the three and a half years since, in a very mild form, and then to be met and overcome at once by my own work in Christian Science. Every time that I think of my first treatment, a wave of gratitude sweeps over me that my first practitioner should have had the patience, understanding, and loving gentleness to bear with my skeptical and suspicious attitude.

At the second treatment the practitioner found me bright and cheerful, sitting up in bed, reading. At the third treatment I was sitting up, sewing, making ready to go East; while at the fourth treatment I was up and about the house for awhile. After three weeks, I was on the train bound for the New England coast, and I enjoyed every moment of the fifteen days' journey. Since then I have been stronger and better than ever in my life, in fact I never before knew what it was to feel strong and well like this. The extreme nervousness, which had been with me from childhood, has almost wholly gone, without any special treatment at all, and frequent attacks of illness, besides a trouble of the stomach, etc., have left me. Double hernia, liver and bowel and throat trouble, have all yielded quickly to Christian Science treatment, and an irritable and impatient disposition is slowly but surely improving. Also, two years ago, a second son came to me under Christian Science treatment, under circumstances so different from my former experiences that I am still trying to realize that I have a baby.

Lastly, the physical healing, grateful as I am for it, seems the least of all my blessings when I think of the spiritual growth, the change in ideas and ideals, in thinking and in living, that have come to me. Even in my first days in Christian Science I could see the changes that must come, and sometimes I hesitated, when I thought of the chasm to be bridged between my old beliefs, traditions, and education, and the new life and thought. Mrs. Eddy's words, "Emerge gently from matter into Spirit" (Science and Health, p. 485), comforted and encouraged me. To know what God, Life, is; to know, to understand, and to prove, instead of to fear, to guess, and to hope; to have a rock foundation under one's feet, instead of a vague and uncertain platform; to have a never-failing help in every time of need,—this is what Christian Science has given

to me. And not to me only! We are shown by it that "whatever blesses one blesses all" (Science and Health, p. 206); and the Master said, "And I, if I be lifted up, will draw all men unto me." The universality of any law or rule, according to so great a philosopher as Kant, attests its value. And the universality of Christian Science and its application is one of the most blessed, and demonstrably blessed, things about it.

From June, 1904, till now, I have been daily studying, learning, growing; also striving for that Mind "which was also in Christ Jesus," and I have daily received blessings in proportion to my understanding, gratitude, and daily practice. To God, who gave the straight and narrow path, to Christ Jesus the Wayshower, to Mrs. Eddy, who found the path, so long lost, I can show my gratitude only by my daily life.—*Lou Whipple McCrea, Los Angeles, Cal.*

THE foregoing testimony, which I gratefully endorse, tells of facts which led me to investigate Christian Science. To say that I am thankful for the transformation and for the healing that has come into our lives through this truth, is to put it mildly. Having always had good health, I did not come to Christian Science for physical help. I have, nevertheless, had opportunities for proving its efficacy in that direction. I have been healed of ptomaine poisoning, of a badly injured ankle, and other minor troubles. I have discarded glasses, which I had worn for fourteen years for supposed organic trouble, and have suffered no inconvenience therefrom. Christian Science has thrown a light upon the Bible that has cleared up its seeming inconsistencies; it has also been a help to me in business, and in overcoming criticism, impatience, and other faults. Christian Science to me is an eternal demand to get right. It meets every need and makes the way clear. It is an unfoldment,—a renewing of the mind,—an exchanging of one's finite, selfish sense of mind for the reflection of perfect, infinite Mind; and I am "on the way." My heart is full of gratitude for what Christian Science has done for me and mine.

There was a time when I thought it overenthusiasm to speak of Mrs. Eddy as is often done in letters and testimonies, but when one realizes the pure, selfless, exemplary life she has lived, the inestimable value, the universality of

the Principle—the truth—she has made available to all,—words can but feebly express our appreciation and gratitude.—*Thomas Pleasants McCrea, Los Angeles, Cal.*

WHEN my attention was first called to Christian Science, now about ten years ago, I was in a state of nervous exhaustion as the result of long illness and a surgical operation. I had also many other ailments, some of them chronic, which are usually supposed to accompany this state of health. Although it was with reluctance that I consented to take Christian Science treatment, I received immediate benefit; and the first strong impression made by the explanation of the truth has never left me. I felt convinced that Christian Science is the truth. Notwithstanding this good start, my case seemed to be brought out slowly; and at length, yielding to the pressure of strong opposition, I let go for a time. I could not, however, forget the Master's promise, "Ye shall know the truth, and the truth shall make you free." Again and again these words came to me in hours of discomfort and suffering. About a year after this I was staying with some relatives in a distant State, still in search of health, when the resolution suddenly came to me, "I will stick to Christian Science at whatever cost." One of my relatives in the house was a physician, and I had been induced to take some treatment from him. When I told him my decision with regard to Christian Science, he very kindly but firmly said he did not wish to treat me any longer. The reason he gave, that because I had no faith in his medicine or methods he could do me no good, seemed to me quite sufficient, and I was grateful for his frankness.

The resolution on my part—to stick to Christian Science—proved to be "the highway in the desert" which led to my salvation from the ills that had troubled me for more than two years, and from other ills of much longer standing. I returned to Baltimore in the fall, and though that is now nearly nine years ago, I have never in that time been obliged to leave my home in search of health. Formerly I could remain there but a few weeks trying to attend to the every-day duties of life, before my strength would seem to give out entirely. Gradually, through Christian Science treatment and the study of the Bible and Mrs. Eddy's book, "Science and Health with Key to the

Scriptures," every one of the ailments has disappeared. I have found great help from systematic study of how to apply the Principle of Christian Science, and have joined The Mother Church in Boston and one of the branch churches in Baltimore.

For each step higher I feel more and more gratitude, and never so much as now a deep appreciation of our Leader's worth. Only in our faithfulness to the Cause can we in a measure prove to her that we have somewhat grasped that which she has so labored to set before the world—the omnipotence and the omnipresence of God, and the application of this knowledge through the understanding of Christ, Truth.

Mrs. Lena Tyler Barclay, Baltimore, Md.

THE testimonies I read in the periodicals and hear at the Wednesday evening meetings are so very helpful to me that I would like to tell just a little of the great benefit I have received since coming into Christian Science, four and a half years ago. It was not very long after hearing of Christian Science before I decided to give it a trial, although, like many others, I had very little faith in it at that time. I had been trying many material remedies for a complaint which was very bad at times, and according to *materia medica* many people are never cured of it. My health had never been very good, but I can truly say that my outlook on life has changed wonderfully since coming into Christian Science, and my friends all tell me how much younger I look. Christian Science has taught me that no asserted material laws can have any power over me; that man is made in the image and likeness of God, and that I must reflect this image in my daily life. According to man-made theories I had inherited lung trouble, as my parents and a brother had died of that disease; but now I know, as the 91st Psalm tells me, that I may dwell "in the secret place of the most High," and that no plague can come nigh my dwelling.

I find Christian Science to be a very practical religion; it has given me a better understanding of God, infinite good, divine Love. I have more faith in God, and I know it is not His will that I should suffer in any way. I used to think suffering was good for me, but my thoughts have been completely changed, and I thank God for it. I had

always loved the Bible, and had been a faithful member of an orthodox church all my life. I used to think I could never give up the communion, but I now know that no material elements are necessary; that I can have spiritual communion with God every moment of my life.

I have had many proofs of the efficacy of Christian Science over discords of both mind and body, and I know that I must, as Mrs. Eddy says, "stand porter at the door of thought" (Science and Health, p. 392), and that divine Love will meet every human need. I feel very grateful that we have such a wonderful book as Science and Health, which is truly a "Key to the Scriptures." With it we can understand many passages of Scripture which before seemed vague and hard. I thought this book cost a good deal when I was asked to buy it, but now I cannot estimate its value, for the Bible and Science and Health are my two greatest treasures. It enables me to understand better the mission of Christ, and teaches me how to overcome evil with good. To Mrs. Eddy I cannot express my gratitude in words, but hope to go on proving by my daily life that I am striving to live up to her teachings. The loving example she has shown us should encourage us to follow in her steps, and to know that divine Love is conquering all error, for each lie has been met with the voice of Truth. Her name will be justly handed down to the ages to come as a pioneer in Truth's Cause, and thousands more will yet rise up and call her blessed.

C. Bartlett, Sudbrook Park, Petersham, England.

AMONG the thousands who have been healed through Christian Science, I rank as one of the most thankful. I am an electrician, and almost three years ago, while on duty one evening, I came in contact with forty-four hundred volts of electricity. I realized that I was beyond where any mortal could help me, and at that time I knew very little of Christian Science. I did know, however, that God is Life, and that all power is His. In the pain and agony I turned to God, acknowledging that He is All in all; and as I did this my hold was broken and I fell to the ground, receiving what seemed to be terrible injuries. A doctor was called by the company, but he said there was no help for me. I was taken to a hospital, where on examination the injuries were pronounced very severe. It

was nearly seven hours before I regained consciousness, and in the mean time I had been put in a plaster cast. A few hours later my wife called at the hospital, then went to see a Christian Science practitioner, and I had absent treatment given me. The fifth day the cast was removed; the eleventh day I walked unassisted, on crutches, down a long flight of stairs to a cab, and was taken home. The seventeenth day I went back to work, perfectly healed in every way, although the doctor had claimed that if I lived at all I would be without any use of my limbs for the rest of my life.

For this wonderful healing I am very thankful to God. As for Mrs. Eddy, I know that God will reward her and also the Scientist who was so kind to me.

J. W. Wallace, Evanston, Ill.

IN September of last year a friend handed me a copy of *The Christian Science Journal,* which she asked me to read; but I found its teaching so different from anything I had ever read, that I laid it aside. When my friend asked me later if I was reading the *Journal,* I gave some excuse, and promised I would do so. I then got to thinking that as some of the most highly esteemed people of our community had accepted Christian Science, I ought to investigate it and see what its teachings were. I again commenced to read the *Journal,* and soon became deeply interested. A few weeks later I was taken very seriously ill with a disease which had become chronic. The physician who had attended me during former attacks, said the end was only a question of time, as the disease was incurable. Previously, when attacked, I would be confined to my bed for weeks, living on a milk diet, but when this attack came on, I had grasped enough of the truth to know that all power is from God, and I turned to those dear people who had shown me the blessed truth for help in this dark hour of intense pain and suffering. In two hours I was sleeping soundly, and have since had no symptoms of a return of the much dreaded disease.

I had also had for four years what three physicians pronounced a dreaded disease on my breast. That, too, has disappeared under Christian Science treatment. I have since seen many demonstrations in my own and also in my mother's family, which showed me unmistakably that Chris-

tian Science, as revealed to us by Mrs. Eddy, is the only true way we have for approaching our blessed Saviour, and getting the spiritual comfort and joy that God intends all His children to have.

The study of this healing truth has brought so much peace and joy to our home, that sometimes I think I can say, as did St. John while imprisoned on the Isle of Patmos, that "the former things are passed away," and I see "a new heaven and a new earth." The Bible, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is like a new book to me. It teachings used to seem obscure and impracticable in daily life, but now I am beginning to prove that the promises of the Bible are true, by daily applications of its truths as explained by Mrs. Eddy. When I think over my way of living before I found this blessed truth, my heart goes out with deepest gratitude to God for the revelation which has come through our dear Leader, Mrs. Eddy.

Martha A. Hines, Tallahassee, Fla.

"WHAT hath God wrought?" What has Christian Science done for me? After ten years of experience in trying to follow the teachings of our text-book, Science and Health, what have I to be grateful for? There is indeed so much for which I would return thanks, that I can give only a faint idea of the blessings that have come to me through the unfolding to my consciousness of the truth of Christian Science. In the first place I am sure that I would not be here to-day to write this testimony if Christian Science had not come to my rescue when it did. I had a great horror of hospitals and surgical operations, and according to the physician's statement I must undergo an operation. I turned to Christian Science for help, for from the time that I first heard of it I believed it had come from God. I visited a practitioner and took a few treatments. Not only was I healed without the operation, but myself and family have enjoyed remarkable health for the past ten years, and many have been the proofs of the power of Truth to heal all our diseases.

Our family physician had given me a book entitled "Stepping-stones to Homeopathy and Health," and also a box containing twenty-four vials of remedies. I studied the book and watched the children, and was constantly

dosing them and myself, but the more I studied the book the more perplexed I became as to which remedy I should use, and the more fearful I became of disease. It was with a sense of great relief that I burned the book and then threw away the drugs. Christian Science has secured health for our children, and I wish every mother might know that God is the "great Physician."

I was brought up in a religious atmosphere, and from my earliest childhood I loved the Bible. My maternal grandfather was a Baptist clergyman, but at the last communion at which he officiated he invited all followers of Jesus Christ to partake of the sacrament. My father was a most devoted worker in the Congregational church for many years, serving as a deacon, and in after years he was an elder in the Presbyterian church, also serving for many years as superintendent of a non-sectarian mission Sunday School. Therefore I cared little for creeds, but I did long for a universal salvation, with the assurance of probation after death and the final redemption of all mankind. I shall not forget the joy which the teaching of Christian Science on this point brought to me. What a revelation, after believing in a changeable God, one who sent good and who also sent sickness and troubles of all kinds upon His children, for their good or for discipline, to read in Science and Health (p. 140), "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

I had been taught when a very little child to take everything to God in prayer, and I had many beautiful answers to my prayers, but there was at the same time the great fear that some evil might be sent upon me for my good. It was the greatest of all blessings to have this misunderstanding corrected, and for the understanding of God as taught in Christian Science my heart is full of gratitude. Is it, then, dishonoring God to love and revere the one whom He has appointed to teach the truth to this age? Surely we would be unworthy to receive the benefits which come to us through Christian Science if we did not thus hold our dear Leader in our thoughts. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Elizabeth Russell Greer, Minneapolis, Minn.

FEELING to-day as I do, with a heart filled with gratitude for the very great and wonderful truths gained through Christian Science, I wish to tell of the benefits that have come to me both physically and spiritually. For eight years I was sorely afflicted with a chronic form of rheumatic trouble. The disease was manifested in a terrible condition. I was, as I and others thought, very close to "the valley of the shadow of death." It is my firm conviction that I would not be here now, if this blessed truth, which the Scriptures contain for all humanity (interpreted by Mrs. Eddy, and given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures"), had not come to deliver me. My affliction was believed to be hereditary, as only a short time before I sought Christian Science healing, a brother had passed away with the same ailment. We both manifested the same symptoms, and it was the general belief of the townspeople that I would soon follow him. I turned to God through the paths of Christian Science, only as a last resort. Material remedies had been employed all those eight years, but to no avail,—the truth was not in them to save,—and I continually grew worse, sinking lower and lower.

A Christian Science practitioner was then engaged, and I sought in the Bible and the Christian Science text-book for the truth which would deliver me. I strove to enter into the understanding that a loving Father-Mother God had created man in His own image and likeness,—perfect, harmonious, immortal,—not subject to the false beliefs of the flesh,—sin and disease. From out of these erroneous beliefs I arose gradually but steadily. After eight months I was perfectly well, without a single bodily pain or ailment. The joy of realizing God's ever-presence, and the proof that He is ever with men to guide and save from sickness and sin, has raised me from the depths, both physically and spiritually. To bring forth the fruits of Love—the destruction of sin, sickness, and death—is my constant aim and desire. Our gratitude must be expressed in "good works." That the world may know more of divine Truth, God, and thereby the evils and ills which beset us may be dispelled, is my prayer.

Floyd I. Whitmore, New Berlin, N. Y.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

[From the *Boston Herald*.]

MRS. EDDY SENDS THANKS.

MRS. MARY BAKER G. EDDY has sent the following to *The Herald*:—

"Will the dear Christian Scientists accept my thanks for their magnificent gifts, and allow me to say that I am not fond of an abundance of material presents; but I am cheered and blessed when beholding Christian healing, unity among brethren, and love to God and man; this is my crown of rejoicing, for it demonstrates Christian Science.

"The psalmist sang, 'That thy way may be known upon earth, thy saving health among all nations.'"

CONCERNING LETTERS TO OUR LEADER.

THERE seems to be a thought with many who write letters of appreciation and gratitude to our Leader, for the benefits derived through her teachings, that their letters may never be seen nor read by her. This is not the case. Our Leader does read such letters as indicate or promote the progress of the Cause, and such only are presented to her.

Mrs. Eddy has given over forty years of constant labor for Christian Science and its promotion; all letters addressed to her, tending thereto, should be properly paged, not lengthy, and written or typewritten legibly. Letters making complaints, requesting loans, autographs, endorsements; or upon the subject of disease, the treatment of disease, or the recommendation of a practitioner, are not presented to Mrs. Eddy.

The General of a great army is not expected to consume his time in directing the course of the individual. Our Leader's higher duties for the promotion of Christian Science occupy all her time, and it is respectfully requested that such letters as are hereby prohibited, be not addressed to her. ADAM H. DICKEY, *Secretary.*

AMENDMENT TO BY-LAW.

ARTICLE XX.

THE PROMOTION OF PEACE.—SECT. 14. It shall be the duty of the members of The Mother Church and of its branch churches to promote peace on earth and good will toward men; but to do this it is not needful to form outside organizations. Members of The Mother Church shall not hereafter become members of other societies except those specified in the Church Manual, but they shall strive to promote the welfare of all mankind by demonstrating the rules of divine Love.

AS we read in the Bible and in secular history of the struggles of mankind to reach the light, we can but be impressed by the fact that their failure to go steadily forward has ever been due to the tendency to cling to materiality, to regard it as essential to their happiness if not to their very existence. Freedom, seen from any view-point, is a mental or spiritual idea, and is only attained as material fetters are thrown off one after another,—the pride, the luxury, the indolence, the greed; all the lusts which spring from the false belief that man is material as well as spiritual, if not wholly material. It would therefore seem as if no real and lasting progress had been made because the false foundation of human consciousness, viz., the belief in materiality, had not been clearly seen as such, and the eternal foundation—the allness of Spirit and spiritual things—tenaciously held to as the only means whereby we can be saved from sin, disease, and death.

Mrs. Eddy's discovery of Christian Science may be said to be twofold. It reveals the allness of God,—Spirit, Mind,—and it at the same time uncovers the false belief

that existence is material, and that God is the author of all which this sense of existence includes. In the presence of this great discovery and its repeated declaration and demonstration, the errors of material belief are being shaken to their depths, and one by one these errors are disappearing as their unreal nature is discerned. The present hour witnesses a giving up of old beliefs in certain directions, but an unwillingness to recognize the infinite demands of Divine Science; yet this unwillingness is only another phase of error, and it will vanish before the light of Truth.

The student of spiritual Science will find a wonderful lesson in the story of Samson. Here was one who was far in advance of many of his coreligionists,—those who claimed to worship the one God,—for his response to his spiritual intuitions not only gave him superhuman strength, but enabled him "at times" to commune with the Mind that was guiding the destinies of his nation towards the divine ideal. It is, however, evident that Samson believed the sensuous and material attractions to be real and a part of the divine plan, hence his downfall in the prime of his manhood with the wreck of the heathen temple which symbolized "the belief and dream of material living" (Science and Health, p. 14). The child of high spiritual aspiration and faith, and the hope of his nation, he accomplished little or nothing for his people because he divided his allegiance between the material and the spiritual. He proved the power of faith up to a certain point, but because he did not understand the supremacy of Spirit the task of bringing freedom to his people was left undone.

Far different from the story of Samson is that of Christ Jesus, although the birth of each was announced by an angel. Jesus' demonstrations rose far above the plane of physical force. He understood the basis of true freedom and the only way by which it can be attained. From his early boyhood he showed his undivided allegiance to Spirit and spiritual law, and although he was made to suffer the extreme penalty of human law, he triumphed over death and the grave and left an impress upon the world's thought so great that mankind could never again wholly lose sight of the truth of being. The freedom which he possessed, and which he offered to all

who would accept the spiritual, was real freedom and extended to every faculty of mind and body; and that aught less than this should be offered to mankind in his name seems inconceivable.

Tennyson says of a great English statesman, that he

> never sold the truth to serve the hour,
> Nor palter'd with Eternal God for power.

This very fittingly describes the position taken by the revered Leader of Christian Science since the inauguration of the movement up to the present time. The inevitable separation between Spirit and the flesh, between Truth and the belief in matter, between divine Mind and the carnal mind, has been insisted upon in all her writings, and her faith that this truth would prevail over all human error has simply been sublime. Her teaching and example have helped to inspire her followers with this same faith, the faith which knows that though the mortal concept of heaven and earth pass away,—as pass it must if Scripture be true,—the spiritual reality declared on every page of Science and Health will be better and better understood, and loved because it is understood. If faithful, we learn to drop each day the burden of some material belief, and thus we find the way of sure progress and gain a stronger sense of the absolute certainty of Truth apart from all materiality.

ANNIE M. KNOTT.

IT would be difficult to designate a teaching of Christ Jesus upon which he laid greater emphasis than upon the thought that no man can serve two masters, that it is quite impossible to follow the right and the wrong, the truth and the error, about anything. No sane person questions the correctness of this teaching, and the self-respect of every honest man must impel him to blame himself alone for every ill resulting from his indifference to it. Indeed, the apparent commonplaceness of the dictum at once awakens the thought that Christ Jesus must have had in mind a tendency and temptation which is more subtle than any possible impulse to entertain contradictory opinions, or to struggle in behalf of two opposing theories or movements.

Christian Science fundamentally classifies all things and thoughts as either material or spiritual, and understanding this, the deeper significance of our Lord's counsel is perceived,—these are the "masters" between which we must choose. To every intelligent man there are presented two diametrically opposed points of view respecting the nature of the universe and the order of its advance. First, that which finds in matter and its evolution the explanation and law of all change and all progress. Here everything is shaped by its antecedents and its environment. A fixed necessity determines every course and every outcome. The fittest, those creatures which have the greater strength and the larger resourcefulness, survive as a result of an impulse of self-preservation which knows no sympathy or consideration whatever for others. It is a system which regards no other law than this, "Every one for himself, and the devil take the hindmost." Its rule means the death of the imperfect and the weak, and the consequent preservation of the race by the more vigorous and self-assertive. Its rule is that of might, and to this asserted law of nature all creatures, apart from some men, are and ever have been subject in human belief.

If this law is of divine provision, as it has been and still is regarded by the great body of Christian believers, then Nietzsche, of whom much is being said these days, certainly had legitimate ground for his contention that it should be universally honored, and that any teaching which tends to annul it, and thus to thwart the reign of divine law, merits condemnation. He held that "all life is and always must be a struggle for existence, and that any religion which ignores or obscures this fact cannot endure; that Christianity, just because it is based on sympathy and self-sacrifice, carries within itself the seeds of self-destruction. Christianity orders the strong to give part of their strength to the weak, and so tends," as he argued, "to weaken the whole race. Self-sacrifice is in defiance of nature, and if Christianity were to become universal, the Golden Rule be applied in every instance, the race would die out in a generation,"—and all this for the manifest reason, as he declared, that the fundamental law of all life and progress is diametrically opposed thereto.

Over against this utterly heartless and altogether fatalistic law of physical evolution is "the law of the Spirit of

life in Christ Jesus," that law which enforces the Golden Rule, which impels to vicarious sacrifice, which returns good for evil, and which fulfils the ideal of life that Christ Jesus brought into demonstration before men and angels. The recognition of the contrast between these two is not new. Long since, the supporters of the evolutionary hypothesis perceived that the law supposed to govern the evolution of the animal, and the law governing the development of humanity, were at war with each other, but few have dared with Nietzsche to stand unreservedly for the material against the spiritual. Nevertheless it is apparent that if this law of material evolution, which most Christian believers regard as of nature and hence of God, is to obtain among men, then the law of the Golden Rule must be abrogated. Jesus said, "No man can serve two masters," and in his insistence upon a logical sequence of thought by those who accept the law of physical evolution as a law of the universe, Nietzche supported the same proposition, he was saying that men must deny the legitimacy and divine provision of material law or they must give up the fundamental teaching of Christ Jesus. He, himself, took the latter course, and in his last book, which he boldly named, "Anti-Christ," he railed at Christian teaching as utterly subversive of natural law, and hence the enemy of the race!

Christian believers have, in all sincerity, stood for the teaching of Christ Jesus, the law of Love, but for the most part they have not given up their allegiance to material law as a divine manifestation, and the lamentable results bear impressive witness to the inconsistency of their position. A distinguished Christian minister and teacher has just appeared in print as a critic of Christian Science, and in opposing its teaching he declares that men are hopelessly unable to change human experience. Whatever Christians may believe, or essay to do, sin, sickness, and death, as he affirms, are, and will remain, constant factors of life! Another prominent minister has recently said in outlining a Christian faith, "*We* do not believe in praying . . . for the miraculous cure of the sick!"

Jesus was eternally right! No man can serve two masters. It is impossible to follow Christ while remaining loyal to materiality. One or the other must be given up. The material law of evolution eliminates the enfeebled and

the incapable, while the sympathy and unselfishness which Christianity inculcates preserves all these, and, consequently, Christian peoples have had to shoulder the tremendous disability inhering in the fact that in large part (in most part to-day) the race is being propagated by the pitifully unfit.

Both the seriousness of this situation and the inconsistency of the position maintained by the majority of Christian believers are apparent, and to all Christian Scientists the only solution of the difficulty is no less apparent. With the ardor and insistence of a prophet Mrs. Eddy has pressed upon the thought of this age the teaching of the Master, not only respecting the necessity of choosing between materiality and spirituality, but with respect to the means by which the law of evolution, etc., may be ignored without detriment to the race, namely, by healing the unfit, the weak and the unfortunate, the sinning and the sinned against, the sick and the suffering. Christian Science demands that the physically weak be made strong, it assures us that the power of God shall make us "more than conquerors" over human conditions, and if in all the past the followers of Christ Jesus had been honestly and unreservedly committed to the realization of this concept, the lamentable acquiescence of the great body of Christian people to-day in the reign of asserted material laws which Jesus resisted and annulled, would not constitute, as it certainly does now, one of the most serious obstacles to the consummation of the world's redemption.

Christian Scientists are impelled and compelled, both by the spirit and the precept of their teaching, to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393), and in the measure of their loyalty and their love they are proving that as the choice of Spirit and its holy law is made and adhered to, the whilom cruel mastery of matter and its unjust decrees is escaped from and inspiring progress is made toward the realization of the kingdom of heaven on earth.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI JUNE, 1908 Number 3

THE RIGHT WAY TO TRUTH.

A LECTURE DELIVERED BY HON. CLARENCE A. BUSKIRK IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., APRIL 23, 1908.

JESUS declared that the truth shall make us free; but there are unnumbered thousands of men and women throughout Christendom despairingly repeating the cry of Pilate of old, "What is truth?" It is evident, therefore, that somehow the world at large has not found the right way to truth. The world is filled with the complaint of the agnostic, who declares that he can affirm nothing and can deny nothing in respect to basic or ultimate truth; but in this initial statement agnosticism refutes itself, because the declaration that we can affirm nothing and can deny nothing is really an affirmation and a denial. It is an affirmation that truth is unknowable, and a denial that truth can be comprehended by mankind. This is a fatal contradiction at the very threshold of the so-called agnostic philosophy of negation. The philosophy of truth is a philosophy of affirmation, not one of negation.

What is the right way to find the truth becomes a question of transcendent importance when we discover that the world at large is struggling with these religious problems. In order to find out the right way to the truth it is very useful to find out why it is that so large a portion of mankind seems to be traveling along the wrong road to the truth, and why thereby the widespread infidelity, agnosticism, materialism, religious doubt and despair, altogether too much in evidence on all sides.

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We find in an analysis of human reasoning that it is, in the last analysis, to be classified into two processes, one the inductive, the other the deductive. When we inspect the mode of reasoning which is most often employed we find that it is the inductive process, which does not and cannot lead us to ultimate or basic truth,—I mean thereby the truth which relates to man's true place in the universe, which relates to the being of God, to the relations between God and man, and to that dire problem in human belief which men have agreed to call the problem of evil.

We find in the history of logic or reasoning that the ancient thinkers more generally employed the deductive process. For instance, Aristotle, that great thinker of ancient Greece, employed the deductive—since sometimes called the Aristotelian. Although he lived in a country where the belief in many gods prevailed, instead of the belief in the one true God,—lived before the light of Christianity was shed abroad upon the world,—yet that great thinker and philosopher had certain valuable glimpses of the truth sufficient for him to arrive, by deductive reasoning, at one grand classification of the universe, classifying everything into *noumenon* or the entity, the real substance of things, and *phenomenon*, or the mere appearance of truth as contradistinguished from truth itself, and this classification has persisted until the present day.

A few centuries ago, however, the great English thinker and philosopher, Lord Bacon, best known to the world by his famous work, "Novum Organum," proposed a new system of thinking,—at least a system which was new to the scientific thought of the world, although practically it had always been employed; that is, the inductive system of reasoning. Sometimes this system, since the day of Bacon, has been called erroneously the "scientific" system of reasoning. As a matter of fact it has been almost exclusively employed in most of the writings upon the natural sciences from Bacon until this day. This system proposes to take facts, to aggregate as many of them as possible, and from these facts to reach by generalization the basic laws to which these facts point. That it employs facts or verities is, of course, an assumption, and this I shall consider briefly farther on.

Something over a hundred years ago Hume made the statement that all knowledge comes from without; that is

to say, everything we know or can know comes through the avenue and by the use of what are called our physical senses,—a statement which has infected the literature of the world. This subtle falsehood that all our knowledge comes from without is found largely in the text-books of our schools and colleges, and has even crept into many religious works and treatises. Such an affirmation is a denial of all spiritual discernment and intuition. It is a denial of all revelation. It is a denial that man has any power of thinking, or any basis on which to think, except as it may come to him through the avenue of his physical senses, so termed. This is the basis of materialism, and if it be true that we can have no knowledge except from without, that there is no spiritual discernment, then materialism is true, and good-by to all religious hopes and incentives; good-by to all faith in the Christian religion; good-by to everything which throughout history has purified and elevated human thinking and conduct.

Now is this inductive system to be applied to the great truths of man's being, or is it utterly unfitted for that purpose? I do not deny that the inductive system of reasoning is useful within its natural sphere. For example, it is useful for the purpose of disproving false theories. Take the materialistic theory that the brain originates thought, the materialistic statement which has been made for centuries that the gray matter of the brain in some mysterious, supposititious way originates thought, and that thinking is some kind of a mysterious emanation of this gray matter of the brain. But there is no fact to prove it. Microscope and scalpel have been engaged for centuries in the search, and they have never found it, and yet inductive reasoners, reversing their own theories of reasoning, assume, not as a generalization from known and proven facts, but as a mere matter of speculation and hypothesis, that the brain is the creator of what is called mind and thought.

The inductive process of reasoning, employed within its own proper sphere, has very recently proved this theory of materialism to be utterly unsupported. Recent anatomical investigations have shown conclusively that the brain is not affected by epilepsy, by insanity, by disease, by any kind of thinking whatsoever; that the brain remains precisely the same in insanity as before, and in these other instances precisely as before. It follows then, necessarily, that the

brain is not the organ which originates thought. We have no more right to say this than we have to say that the wax cylinder of the phonograph originates the human voice.

One reason why the inductive process cannot be relied upon for the affirmative ascertainment of the truth of being is that it cannot aggregate all the facts. If you take facts as the basis for finding truth affirmatively, you need necessarily to take all the facts. You must have a complete circle of facts; a mere segment or an arc will only deceive and mislead in formulating an affirmation of truth, as the experiences of physical scientists have proved from decade to decade. For example, the discovery of the radio-activities only a few years ago upset many of the prevailing established theories in chemistry. Another fatal infirmity in inductive reasoning for the formation of an affirmation of truth, is that what they call facts are not facts after all. They are only the appearances of fact, and I will prove this by the inductive reasoners themselves, thus again illustrating that the inductive process is useful in exposing a false theory.

Inductive reasoning has shown that what is called the material universe is not the real universe, but is the universe of phenomena as classified by Aristotle some twenty centuries ago. The physical scientists have now arrived at this point in their investigations, in their searching to find out from their so-called facts what matter is. You understand that I mean by matter the aggregation of the appearances of the so-called material universe as they are presented to human belief. Physical scientists have been working for centuries to find out what matter is, taking their so-called facts and by their inductive process striving to ascertain the truth about this alleged material universe, or matter; but they have only succeeded by this inductive process of reasoning, in finding out what matter *is not,* instead of what matter *is.*

This assertion finds justification in a statement from the lips of one of the great modern physical scientists, Mr. Balfour, late Prime Minister of England, who, in presiding over a congress of the physical scientists of Great Britain about four years ago, used this significant language: "The natural sciences are now explaining matter by explaining it away." This is the result of all inductive reasoning on the basis of supposed facts, and this result has followed

because the alleged facts, after all, are only appearances and not any part of the truth of being. The inductive system of reasoning unfortunately is still being pursued very largely throughout Christendom for ascertaining affirmatively the truth of being. We have been educated for centuries to accept this inductive system as the true one, although uniform experience has shown that the physical perception cannot find God. But in 1875 a book was published to the world which largely reversed this inductive system of reasoning and employed the deductive process. This book is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Leader of the Christian Science movement. Mrs. Eddy deductively arrived at the conclusion that what is called matter is neither entity nor substance; and in despite of ridiculous ridicule and petrified prejudices, she has faithfully and unflinchingly taught this fundamental item in the philosophy of Christianity, that all of our beliefs in respect to the reality of sin, sickness, suffering, death, etc., are directly associated with, and have their genesis in, erroneous beliefs with respect to matter.

Let us examine this deductive system of reasoning as it applies to the basic truths of Christianity. Think of this for a moment. If God *is*, then it necessarily follows by deductive reasoning that God and His infinite manifestation *is all*. God is eternal, therefore these temporal facts, as they are called, do not belong to that realm in the consideration of which we can ascertain the basic and eternal truth of being. Things which are finite and temporal afford no clue to the infinite and eternal. In respect to any principle governing them they are antipodal as well as different.

Deductive reasoning assumes a premise. It takes some truth as self-evident. If it takes that which is a truth, and reasons logically from such premise, its conclusions or deductions are sure to be right. They *must* be right conclusions. The only fallibility possible in the deductive system of reasoning is found in the danger of assuming a wrong premise, or in reasoning illogically from a true premise; otherwise it is always the sure way to truth.

Mrs. Eddy assumes as her premise that God *is*. She does not stop to argue that, nor shall I—I assume that it is a self-evident truth to every person in this audience. God

is. Now, reasoning deductively from this premise, the whole structure, the entire content of the Christian Science doctrine and practice inevitably follow. God *is.* Therefore we deduce that God is true to Himself, or, in the language of Paul: "Let God be true, and every man a liar." God being true to Himself, the laws and government of God, the very nature of God, the incentives, motives, and conduct of God, the resultants of God, must be consistent with the very *Being of God;* therefore it follows inevitably in deductive reasoning that God is omnipotent, or all-powerful, omniscient, or all-wise, omnipresent, or all-present and ever-present.

It follows deductively from this that God cannot be regarded as a corporeal or physical being. He must be spiritually omnipresent. Hence, He is the infinite Mind, the divine intelligence of the universe. To be God, He must be infinite, He must be eternal. To be God, it follows by inevitable deduction that God is good, that God is Love, that God is Truth, that God is Life (just as the Bible declares). You cannot think of God and think of Him otherwise than as all-powerful, all-present, all-wise, as infinite Mind and intelligence, as eternal, as good, as Life, as Love, as Truth, as the divine Principle of all that is. It is unthinkable that God could be otherwise than thus described! And these are the basic teachings of the Christian Science text-book which I have named.

It follows deductively from the premise of Christian Science respecting God, that all real manifestation of intelligence is of Him because God is Mind, speaking of intelligence in its highest sense, as the reflection and manifestation of infinite Mind. So, too, that which is of God, who is Spirit, must be spiritual. Sometimes we hear the statement from materialists, who do not even know that they are materialists when they utter it, that "the laws of nature govern us." There are no laws of nature apart and distinct from the laws of God. God is Spirit, therefore all law and government are of Spirit. The deduction then is, necessarily, that all real government is spiritual in its origin, and being spiritual in its origin is spiritual in its character or nature. Everything which is the creation or resultant of God must be spiritual, because God is Spirit. Everything which is of God must be eternal and unchanging and perfect, because God is all these. All true manifestations

of Mind are eternal, and to be eternal must be perfect. There can be no destruction except of that which is temporal and imperfect.

At this point let me give a simple illustration. God is Truth. Suppose a boy has been taught and has come to believe that two times two are five, instead of four. Is that the truth? No, it is only a false belief on the part of the boy that two times two are five; but in the realm of truth there is no such thing as that two times two are five. What is the remedy? It is that supplied us by Jesus: "Ye shall know the truth, and the truth shall make you free." Everything that is contrary to the very nature of God belongs to precisely the same category as a false belief. Suppose that one of you at this moment entertains a belief that you can acquire any real pleasure or happiness by violating any law of God which governs your being; yours is a more foolish as well as a more mischievous belief than the supposititious belief of the boy that two times two are five; and that belief stands for nothing. There is no truth in it, and the remedy for everything which is false is the scientific remedy of Jesus, that the truth shall make us free.

Now, according to this deductive system of reasoning, are sin and sickness a part of the truth of God's universe, or are they not? We do not deny that they seem to be real to what are called our physical perception and consciousness, nor does Mr. Balfour, as a natural scientist, deny that the phenomena of matter seem to be real to our physical senses; but along this line of thinking we do not care for what seems to be. We are following only the road of truth, seeking to find out what is true and what is not true, let it seem to be what it will. The question is sometimes asked, "If sin, sickness, suffering, and their like are not a part of the truth of man's being, as you Christian Scientists affirm, what then are they? What is their origin? Where did they come from?"

Christian Science answers, and necessarily answers as the inevitable deduction from the premise that God is, that these beliefs are men-made and not God-made, that they belong to the realm of erring human consciousness, and that they can have no abiding-place in divine consciousness because they are absolutely antipodal or opposite to and inconsistent with the divine nature, just as a falsehood

is antipodal to and inconsistent with God as divine Truth; they belong precisely to the same category. If not of God, what then are they? They are false human beliefs. They stand for nothing in the realm of reality in God's universe. They pertain to the unreal, erring human consciousness, and therefore stand for nothing because not of God, because contrary to God's very nature, and therefore unthinkable as fact or truth; and the remedy therefor is again the remedy declared by Jesus, that the truth shall make us free.

When Jesus used these words he was out among the sinning, sick, and suffering multitudes, performing his blessed and gracious works as evidential facts to convince mankind of the truth of his teachings, just as he commanded his followers of all times and countries to perform these works, not only for their humanitarian value but also because of their transcendent value as object-lessons under men's very eyes to persuade mankind of the truth of his teaching and the trustworthiness of his promises. When Jesus taught that truth shall make us free, he exemplified the statement by overcoming sin, physical sickness, and the various ills belonging to that dire catalogue called the problem of human evil.

Was Jesus trying to overcome any of the truths of being when he declared the truth should make us free? Would Jesus have stultified himself by declaring that the truth should make us free from what is true, if sickness and sin and their like were the truths of being? No! Jesus by that very language taught that they are not a part of the truths of man's being. His life, his teachings, his promises, his works, all agree with the deduction from God *is*, that nothing contrary to God can be a part of God's universe. Christian Science does not seek to overcome sin and sickness, suffering and their like, as a part of the truth of man's being, but as the falsehoods of erring human consciousness. We could not overcome sin, physical sickness, and their like, if they belonged to the truth of man's being, or, in other words, if they were a part of God's law and government.

To illustrate: Suppose that one of you entertained the old belief that you need to be resigned to the will of God on funereal occasions, and that sickness, sin, death, and their like are "mysterious dispensations of divine Providence,"

as you have been too often taught. What follows from this belief? If you entertain it, if you really believe it, how can you intelligently expect that drugs, or "the prayer of faith" which one of the apostles declared "shall save the sick," or anything else, can assist you in overcoming anything which is of God? Why! take the words of Jesus in this connection. In order to forestall and remove all doubt from the minds of his followers of all times and countries, from your mind and my mind, Jesus carefully explained that his works in overcoming sin and sickness were the works of the Father, and declared that of himself he could do nothing.

What is the logic of this utterance? That his works were in obedience to and in harmony with the eternal law and government of God; that sin, sickness, and their like are overcome according to the law and government of God. It follows necessarily, by inevitable deductive reasoning, that none of these are of God, that they are departures from the laws of man's being, and that they are not "mysterious dispensations of divine Providence" to which we need to be resigned as manifestations of the will of God, but that they may be overcome in accordance with God's law and government. What right have you, if you believe that sickness and sin are a part of the laws of your being, or are a part of the truth of your being, what right have you, I say, to seek to overcome sin and sickness? What right have you to rebel against God's intention, God's plan and government?

Sometimes the apology is attempted that these things are necessary in order to discipline or educate men into being better, as if God needed to use any such thing in order to govern His universe aright! Let us look at this proposition stripped to its naked error. Take the poor mother bending in agonized suspense over her little sick child, only a few months old. Suppose this mother has been taught, and has come to believe, that God as a mysterious dispensation of His divine providence—the God who is infinite, all-powerful, all-wise; the God who is Love—somehow has found it necessary in His divine economy of the universe to make that poor little baby of hers sicken and suffer: does not this belief on the part of this good woman necessarily tend to make her doubt God's very existence? Does not the teaching of an unloving, unreasonable, inconsistent,

self-contradictory deity necessarily tend to turn our discouraged thoughts toward the despair of atheism? We need to lose our false beliefs in such a God as this. God is good, and because He is good it must be true, as the Bible declares, that "God saw every thing that he had made, and, behold, it was very good"—not half way good and half way bad.

Before leaving the threshold of this thought altogether, let us pause for a moment to consider a single historical fact. Whence comes this belief, so prevalent in Christendom, that somehow sin, sickness, and suffering, and so on, are mysterious dispensations of divine Providence? We find that a few centuries after Calvary large numbers of Greek and Roman converts came into Christianity. They had been educated to believe in polytheism, and to believe that some of their supposititious deities were good deities and some of them evil deities. They had been taught to believe that to their evil deities were to be ascribed the various ills afflicting poor humanity,—pestilence, famine, war, sin, sickness, suffering, death,—the whole dire catalogue. When they became Christians and accepted monotheism, or the one true God, they unfortunately brought some things from their pagan belief into Christian theology. They brought with them many of their ceremonials, reminiscences of which linger in some of our Christian organizations; but, what has been far more mischievous, they brought with them their old pagan belief in the deific origin of evil, and they engrafted upon their belief in the one true Christian God their old mythological belief from their pagan religion that sin and sickness, suffering and death, and their like, are the resultants and creations of God. Unfortunately that old pagan notion, contrary to the teachings and works, contrary to the entire logic of the words and life-work of Jesus, has persisted to this day.

We find, as another historical fact, in the biographies of great and good men like Martin Luther, like those two grand pioneers of Methodism, Rev. John and Rev. Charles Wesley, especially in the biography of Charles Wesley, as we find in the biographies of other great and good men through the Christian centuries, that they repeatedly sought to rediscover and restore to mankind the benefaction of the Christian way of healing the sick which was taught, exemplified, and commended to his followers of all times and

countries, by our Galilean Wayshower. But somehow these great and good men were not able to differentiate between the teachings of Jesus in respect to God being Love, absolute loving-kindness in all His relations to mankind, and the belief from pagan theology that God directly or permissibly is responsible for these various phenomena of evil. This discovery remained for Mrs. Eddy to make. Why not made sooner? I know not. Why was wireless telegraphy not discovered sooner? Humanity is moving upward and forward on the stepping-stones of its past to higher things.

It may be asked at this point: Why has the Christian system of healing the sick gone into practical decadence and disuse for so many centuries? You Christian Scientists say that Jesus taught the only true way of healing the sick. How comes it, then, that this true way taught and exemplified by Jesus has been permitted to fall into practical disuse throughout Christendom for centuries? The answer is largely to be found in the historical fact to which I have just alluded, that the theology which is borrowed from old pagan beliefs has been perpetuating the falsehoods that sickness, suffering, death, and the various ills of humanity are of deific origin; whereas Jesus taught that the works in overcoming these were of the Father, not himself, declaring that of himself he could do nothing; and he also taught that the truth shall deliver us, that the truth makes us free. Surely the office of deductive reasoning is a grand one when it points out the utter unreasonableness and utter self-contradictions and inconsistencies of ecclesiastical false teachings, and points out to us the right way to truth.

It follows deductively from the teaching that God *is*, that there must be a true way for overcoming sin, sickness, etc., and only one true way. This true way cannot be a matter of man's invention, but it must be a matter of discovery. Jesus taught the one true way for overcoming sin and sickness, and now what is this way? Let us take the words of one of the immediate apostles of Jesus, who declared that "the prayer of faith shall save the sick," and examine some of the meanings of this declaration.

What is faith? In the Epistle to the Hebrews it is defined as "the substance of things hoped for, the evidence of things not seen." The logic of these words is this: the fact that we have faith proves that there are things hoped for and not seen which have substantial existence, indeed are the

substantial existence. We could not have faith in things wholly non-physical if they had no existence. All knowledge does not come from without. Men in all ages have had the benefit of spiritual intuitions and spiritual discernment. During all the centuries men have had some glimmering perceptions of spiritual truth and light. The fact that we have these glimmerings, however obscure and imperfect, is the highest character of evidence in proof that man must have spiritual perceptions. All mankind would have been in total spiritual darkness, instead of being in the enjoyment of even the most imperfect perceptions of spiritual light, if men did not have spiritual perceptions, and if it were not true, as the Bible declares, that faith is "the evidence of things not seen." What follows as the necessary deduction? If we have spiritual perceptions then we must have spiritual faculties. If we have spiritual faculties, then this points to the fact that man is an immortal and spiritual being, in the image and likeness of God, who is Spirit.

We live in an age when the world is taking off its hat to money without always stopping to enquire very closely how the money is acquired, but all thinking people recognize that there are higher questions than those which relate to the acquisition of wealth,—questions which are connected with man's spiritual existence and immortality. We need to remember these higher questions. We are too prone in our idolatrous kneeling before "the god of this world," to overlook the grandeur and nobility of man's destiny as an immortal spiritual being. We are too prone to forget the things which are "not seen," that God *is*, and that in this universe of "things not seen" we really "live, and move, and have our being." We thus lose sight of the true perspective and the true proportion of things. What kind of faith must we have? A doubting, halting, tentative faith? No. Jesus declared the necessity of "unwavering" faith. How shall we obtain this faith? Jesus taught the way, and he declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." As we apprehend the Christ, Truth, and begin to do his works, our understanding is further enlightened and fortified. We need to work in the way Jesus taught, as well as to believe in the way he taught.

And do any doubt that the works help us? Faith is largely a matter of spiritual discernment, and so far as reason can assist faith the works are of transcendent importance. Take, for instance, the boy with the arithmetic in his hand. He has a good teacher at the other end of the room, who has impressed upon him that it is his duty to believe, we will say, the rule in multiplication. The boy wants to believe it, to have faith in it, and he willingly obeys when the teacher tells him to memorize the rule. But when for the first time does the boy have "unwavering" faith in the rule in multiplication? It is after he has worked out problems under that rule. He may make mistakes, but he soon discovers that his mistakes occur because he is not following the rule, and that when he does follow the rule correct results are sure to follow. Faith is a state of receptivity to truth, and therein it is the antipode or opposite of fear, which is the state of receptivity to falsehood; and whenever any teaching goes abroad over the world which cultivates and encourages fear, this is an encouragement of the very opposite of faith, it is an encouragement of receptivity to falsehood.

Now prayer, what is it? It is not the assumption of any particular physical attitude. It does not merely consist in words. It is not a selfish asking for something. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Very positive words; but he also cautioned us that we must not pray amiss. Suppose we are praying for something which is not good; that is praying amiss, because nothing which is not absolutely good can come from God, neither in answer to our prayer nor as the creation or resultant of God, and for the same reason; because it is contrary to the very nature of God, and therefore unthinkable and impossible.

What is it to pray aright? It is to pray to the *true* God, the God who is not the author, for any purpose whatsoever, of sin, sickness, and death, and who does not need to employ evil as an instrumentality for the accomplishment of good. When we pray aright we pray to divine Truth, Life, Love. Suppose we pray to God, who is infinite Life, believing that He is the author of laws of sickness and death. Such a prayer must be amiss, as Mrs. Eddy has shown us. Why? Because infinite Life is the all-vitalizing, life-sustaining Principle of the universe. Its antipode

is sickness; its antipode is death. The laws of sickness and death, so called, are not of God, because God is infinite Life. Does infinite Life use sickness or death to carry out the designs and purposes of all-creative, all-vitalizing Being? Never! It is utterly illogical and unthinkable.

Suppose you pray to God as divine Love, how must you pray aright? Christian Science teaches us that in our notions of God, who is infinite loving-kindness in all His relations to poor humanity, we must refuse necessarily every teaching that God discriminates in favor of sin as against sickness, so that the sick are farther away from His help than the sinning. Men, women, and children can believe, and they want to believe, in divine Love, but not in divine hate, cruelty, caprice, vengeance. The modern enlightened Christian is smiling in pity at the hoofs and horns which once were thought to be useful for scaring them into being religious. The sign-boards which pointed the quaking beliefs of so many of our ancestors to a place of brimstone luridly burning forever, have about all rotted down. Faith in divine Love is needed,—needed by young and old. It purifies and pacifies the misapplied energies and activities of youth and middle age, and points out that the phenomenon of death is the destruction of what is false, not of what is true; for nothing that is true, nothing that God ever made, is to be destroyed. Whatever is true is eternal. Thus it elevates and fortifies our thinking, and thereby our lives, when the years soften the tones in the music of life, and when we approach what our physical consciousness would teach us to be the Abdullah's cave of old age, full of gloom and darkness. Away with the dry-rot of false belief! "Have faith in God," said Jesus; not in something else—not in men-made wisdom, but "have faith in God." The logic of this is, have faith in the law and government of God. It is sufficient for all the real needs of humanity in all ways, at all times, under all circumstances and conditions.

Now when we pray to God we are in communion with divine Truth if we pray aright to the true God; we are in touch with divine Truth, and thereby we must assimilate more or less of the truth which Jesus promised should make us free. You may say, "I do not understand how Truth can make us well if we seem to be sick. I do not understand how mere thinking, in prayer or otherwise, can change

the secretions and excretions of the body." I had a medical friend, an intelligent, good man, who was doing the best he knew, according to his light, to alleviate the sufferings of poor humanity, but who was working under a system which looks upon man as a mere physical machine. This doctor put that question to me, and I answered him as I say to you now: According to chemistry, as shown by recent experiments, using their own terminology and from their materialistic view-point, the mental condition does affect the character of the secretions and excretions of the body. The experiment was this: They took the various excretions of the body, perspiration, breath, and so on, analyzed them chemically, and what did they find? They found that the breath, the perspiration, etc., of a person in a normal condition of mind were harmless; whereas the excretions of the body of a person who was laboring under intense excitement, under great fear, great anger, and so on, were found to be more or less poisonous; and this was the answer, from his own view-point, to the question of my friend.

We all know that thinking affects us in many ways. We know that when we pray aright to the one true God, our thoughts, emotions, aspirations, all climb to the very highest levels they are capable of reaching. Why should it be thought unreasonable that God, who is all-good, all-wisdom, all-power, should provide some means whereby we can overcome sin and sickness? Is it any more difficult to explain how prayer can overcome sickness than to explain how it can overcome sin? Jesus taught that they are precisely the same process. Deductive reasoning from the premise that God is, shows that both are effected by the same process; that this must be the true process, and that therefore no one can invent any true process as a substitute, through compounding drugs or anything else. God has given us the true way of overcoming sin and sickness, even as Jesus taught and exemplified it to his followers. Sin and sickness alike are departures from the truth of man's being under God's government. Why should you think it unreasonable or improbable, then, that divine intelligence has provided the one true way for our return?

Take some one who is skeptical as to the efficacy of prayer in overcoming sin or in overcoming sickness, and ask that person: Can you think of any process so reasonable as the process of prayer, if God intends and wishes that

humanity shall be able to overcome sin and sickness? Wise were the words of the Quaker poet:—

I dare not fix by mete and bound
The power and love of God.

Dare you do so, my skeptical friend? God is Spirit. Man is God's image and likeness; therefore, in his true individuality, spiritual. Hence it follows, by sure deductive reasoning, that there must be intimate divine relations between God and man, which are represented by God's law and government; that these relations cannot be useless, but must be useful and usable, and therefore that we can make use of God's law and government for our higher harmony and happiness according to the measure of our understanding and obedience. Thus, to overcome sin, sickness, etc., is to do "the works of the Father."

Let me illustrate prayer from this view-point for a moment. I do not expect to explain all the mysteries of infinite intelligence. To do so would require an intelligence equal and like to that of Deity. Can any one explain why the rose grows upon a rose-bush instead of a currant-bush? No. Can any one explain why the acorn sprouts into the oak instead of the fir tree or the pine tree? In the last analysis, no botanist attempts to answer such a question; but a simple illustration along this line may prove useful in your meditation and reasoning hereafter on the subject of the utility and efficacy of the prayer of faith, which, as the apostle James declares, "shall save the sick."

A year ago last February I lectured at Bremerton, in the State of Washington, where is situated one of the navy yards of the Pacific coast. While I was there a wireless telegraphic message was received from a vessel several hundred miles away on the Pacific Ocean. That message was received at only two places,—at Bremerton, and at the other United States naval station down in California. There were thousands of other electrical instruments along that coast which did not receive the message, which got no benefit from it, and the operators of which did not even suspect its existence. Why the difference? It is explained in wireless telegraphy. (Here, by the way, let me say that wireless telegraphy was scouted at as absurd and impossible only a comparatively short time ago, even by educated electricians; now it is a proven and accomplished fact. We have no right to deny wireless telegraphy, or

anything else, merely because we cannot know or comprehend the process or *modus operandi.*) So far as is necessary for the purpose of this illustration, I ask the privilege of explaining how this was accomplished, although many of you may be already well informed upon the subject.

Very briefly, then, the *modus operandi* is this: On board that vessel, hundreds of miles away on the Pacific Ocean, a powerful dynamo was connected with and actuated the sending instrument. This sending instrument transmitted into the mysteries of the upper air, in all directions alike, this wireless message which was received at Bremerton. I again ask, Why was that message received at Bremerton and at one other place on the coast, and not received, or its existence even suspected, at thousands of other receiving instruments? The receiving instrument at Bremerton and the receiving instrument down in California were attuned or harmonized to the sending instrument. All the other instruments were not attuned or harmonized to the sending instrument. What is the true office of prayer? It is to attune or harmonize men to God. It is not to change or better God, but it is to change and better men. It is to put us in a receptive spiritual attitude for the messages of divine Truth which Jesus promised shall make us free. God is not off in some distant corner of the universe, to be reached by some supposititious sort of long-distance prayer telephone. God is everywhere. God is infinite Mind, Life, Truth, Love. God's dynamic messages of divine truth are for us everywhere, and all the time, but we need to harmonize or attune ourselves to God, just as that receiving instrument at Bremerton was attuned or harmonized to the sending instrument on board the ship on the Pacific Ocean.

Let me say, in conclusion, that the world owes a debt of gratitude impossible to estimate to that great religious and humanitarian teacher whose deductive reasoning as applied to Christian Science has rediscovered to mankind the way taught by Jesus, whereby the overcoming of sin, sickness, and like ills has become a scientific, proven, accomplished benefaction to the world; and whereby the promise of Jesus, speaking of the eternal Christ or Christ-truth, "Lo, I am with you alway, even unto the end of the world," and whereby his promise, "He that believeth on me, the works that I do shall he do also," and others of like glorious and

blessed import, are proven to be true promises, not meaningless, impractical, or false ones. I repeat, the world owes a debt of gratitude which cannot be measured to this foremost woman and public benefactor of our age. She has furnished to the world treasures beside which the crowns and jewels in London Tower are baubles. She has brought to the world a new religious epoch. She has sown the seeds which already have grown into a most glorious harvest. She has taught a religion of divine Love,—just as Jesus taught it,—a religion which is needed by the world instead of the old theological teaching of a cruel, unkind, unloving, revengeful deity.

Mrs. Eddy has given to the world this restored benefaction of the Christ-healing of the sinning and the sick, showing that it is a provable fact, a scientific fact, because it was once performed by Christ Jesus, who taught that it was the work of the Father, the work of Truth! in other words, in accordance with the law and government of God, and that proven then, it can always be proven. What the Christ-truth stood for in the first century it stands for in this twentieth century, because truth is of God, and "the same yesterday, to day, and for ever;" without "variableness, neither shadow of turning." What man or woman of this age, or what man or woman for many centuries, has accomplished the good already accomplished by Mrs. Eddy, and what man or woman's work has such a shining prophecy of future good? Often, when I read Mrs. Eddy's purifying and uplifting utterances, I wish I could alter just one word in Keats' lines, so that they might read,—

> A *thought* of beauty is a joy forever;
> Its loveliness increases; it will never
> Pass into nothingness.

When, just before the battle of the Nile, Napoleon said to his army, "Soldiers, from yonder Pyramids forty centuries look down upon your actions," he spoke of past centuries. If our great and beloved Leader, who has fought so long, so faithfully, so victoriously,—not as Napoleon fought, but for the good of mankind,—if she should say to her army of followers, now far greater than all the combined hosts which followed under the banners of the French captain, that forty centuries also look down upon their actions, it would mean the grateful centuries of the uplifted and purified future.

"WHAT MUST I DO TO BE SAVED?"

SAMUEL GREENWOOD.

IT is not so many years since a noted infidel delivered a lecture on the above question, the published report of which was interspersed with the bracketed comments of his audience, such as "laughter," "renewed laughter," "roars of laughter," etc. Think of a set of mortals, conscious of the sad need of the world, making merry over the question that the relentless curse of sin and suffering has wrung from agonized lips since the beginning of time! Yet, in spite of their untimely mirth, in spite of the speaker's ridicule, there must have been in the hearts of both lecturer and people a pathetic yearning to know, after all, what can deliver mankind from their unhappiness and misery.

This question still presses for reply in every sin-burdened, pain-racked heart, and God pity those who make light of its prayer, or who turn aside the anxious hope of humanity as having no possible fulfilment on earth. If the unwonted merriment in this instance was over the spectacle of a theology that assumes to interpret the purpose and will of God, yet which offers no remedy or redemption to mortals in their present woes, which gives them no hope of deliverance until evil, having accomplished their doom, has no more that it can do, then these brackets had better have been used for tears. There is no sadder thing in all Christendom than the belief that the Christ, redemptive Truth, has come and gone, and left mortals helpless, at the mercy of pain and sorrow and death. If atheists laugh, angels might well weep over such a pitiful belief.

The intensity of human suffering is such as to melt even adamant hearts to sympathy, or almost to excuse the scoffer's derision of a religious belief whose false sense of God would keep Him an indifferent spectator in heaven while all goes wrong in the world. Each generation of mortals has been ushered into the endurance of unutterable pain and poverty and crime, and has passed out with a note of despair for all its unanswered prayers, its unheeded tears, its passionate but fruitless longings, its unfulfilled hopes of freedom from

evil. Is there then nothing to save men from their troubles, no succor from earthly miseries, no redeemer from the doom of mortality, no truth to remedy error, no God?

The common assumption that salvation concerns only the soul, and that mainly in the hereafter, does not cover the ground of men's needs here. This mistaken belief results from the misconception that life is now embraced in materiality, that men are subject to its supposed laws and conditions, and that they cannot escape from its grasp except through death. It is impossible that death could acquaint men with God, who is Life. Jesus never taught this theory, it has no Scriptural support, and rests only upon human opinion. Religion has too long been rocked in the cradle of this belief, and slumbered over the possibility of a present-day salvation. The theories which deny to mortals the hope of ever being redeemed from death, instead of submitting to it, are not Christian but pagan. Jesus' prayer, "Thy will be done on earth," rebukes every such belief, and declares the possibility of so fulfilling the Father's will as to be as safe and happy and immortal on earth as in heaven; that is, so to understand God's ever-presence that heaven and earth would be one.

The advocates of salvation in a future world are seldom ardent for its realization, preferring as a rule to remain in the flesh and suffer its ills, rather than to enter paradise by the door of death. The idea of a post-mortem heaven, although it may look well in poetry, inspires little real confidence, and does not bring its believers any nearer to God here. The religion that has nothing better to offer men in their struggles with evil than the hope of a heaven in the clouds, which a single false step at the last may forfeit forever, should begin over again to learn what God, infinite Love, is, and what was involved in the mission of Jesus. To say that death is a means of grace, or of bringing men into at-one-ment with God, or that it is the way to perpetual health, happiness, and life, is to deny the success of Jesus' work in bringing the recognition of eternal life to men. The fear of death is the slaveholder of the race, but this would not be so if death were the open sesame to eternal bliss.

Salvation as demonstrated by Jesus covers all human

needs, here as well as hereafter; and religions which claim to interpret his teachings should not define it in any less absolute and comprehensive sense. One's religion, if true and if practised, should not leave him in the same degree that it found him, in the grasp of evil and disease. It should be effecting his escape from these conditions in a sufficiently progressive degree to prophesy his complete deliverance. But is it not too true that the experience of the average religionist shows him to be at the mercy of the ills of the flesh to the same extent as his unbelieving brother? And the pity of it is that he does not seem to expect his religion to help him in overcoming these things. Poverty, disease, and misfortune seem to afflict believer and infidel alike, and they both look upon these conditions as the natural order of things. It should be evident that something is radically wrong, either with Christianity or with his belief of it, if a Christian must continue to suffer as formerly. If one is not becoming more Christlike, and so gaining the power to fulfil his high profession, he has not yet begun to be a Christian in the sense that Jesus was. If one's religion does not make him better acquainted with God while on the earth, he is no better off than one who professes no religion at all.

The need of mortals is not so much for that which is to help them hereafter as for that which will help them to freedom here, which will relieve their burdens and redeem and glorify life in the present. Whatever will do this can safely be trusted for whatever may be coming in the future. All the woes of which mortals have knowledge pertain to this present life, while the salvation therefrom, which is the object of all religion, is said to be obtainable only beyond the grave. If the situation were not so sad and serious, one might almost join in the infidel's merriment at such a ludicrous shift on the part of a man-made theology to explain God's plan of human salvation.

In Christian Science salvation stands for all from which Jesus came to deliver mortals: for salvation from hell here as well as from hell hereafter; for the removal of all that mars mankind's peace, all that renders them unhappy or sinful, selfish, debased, or brutish, all that brings them into calamity, all that makes them, in belief,

other than the image of God. It is the transformation of thought from evil to good, from sin to holiness, from discord to harmony, from the material to the spiritual, from hell on earth to heaven on earth. It is that change in the individual's consciousness whereby he becomes a "new creature in Christ." Humanity asks how it may reach this condition, what it must do to be saved. Material beliefs say that there is no way by which men can be saved from the evils of this world, no matter what religion they believe, no matter what Jesus taught; that the ills of the flesh cannot be wholly avoided; that the doom of weakness, pain, and decay, which the belief of matter passes on mortals, must be realized while earthly existence lasts. Is it cause for regret that Mrs. Eddy, in her discovery of Christian Science, turned away from these beliefs, and found in the Master's teaching and works the loving and effective answer to all the longings and needs of the race? Is it cause for regret that the Christian Science movement which she founded is awakening anew the hope of men for a higher life and experience on earth than was afforded in their former beliefs? Is it cause for regret that Christian Science is demonstrating the power of Christianity to save men not only from their sin, but from all that makes their existence miserable and wretched?

Christian Science does not treat the appeal of mortals lightly, it does not mock their aspirations nor jeer at their hopes and desires for better things, but it lovingly unfolds to them the spiritual truths of Christianity, through whose understanding and application all their needs may be met. It does not dampen a single hope of men for the life divine. It declares that all God's laws appertain to life and health and peace, but that they have nothing to do with the perpetration upon humanity of suffering and death. It accepts Jesus' life as the standard of Christianity, and as defining what a Christian's life and practice should be, and teaches that in no other way can one realize the full value and truth of his Messiahship except by following his example. No one who loves humanity could ridicule the intelligent, comprehensive, and practical interpretation of salvation which Christian Science gives, nor its progress in demonstrating its effectiveness in delivering men from evil.

Christian Science does not claim to have a new or better answer to this great question than that given by St. Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved." But this believing is more than intellectual assent; it is living,—a living, practical reliance upon the truth believed. One may accept the historical fact that Jesus came to the world nineteen hundred years ago; he may accept the statement that his life, crucifixion, and resurrection were for the redemption of mankind; he may accept all that his church teaches in this respect, and therefore reckon himself a Christian, and yet he may not believe in Christ at all in the sense implied in the apostle's words. To actually believe a thing is to live in accordance therewith, otherwise one's profession of belief amounts to nothing. Shall we not consent to have our Christian beliefs judged by this standard?

In the ordinary affairs of life men conduct themselves in conformity with their beliefs, whether these are good or bad, false or true. One who believes the atmosphere to be cold conducts himself accordingly; he clothes himself and arranges his house in harmony with that belief. One who believes in the power of money conducts himself accordingly; he strives to get all he can and uses it for his needs and pleasures. We would judge him insane who had money in his possession and yet allowed himself to perish for the necessities of existence. Why, then, should Christians ignore or neglect the beneficent power of Christianity, in which they profess to believe, and when they stand in such sore need of what it can do for them? What kind of a belief is that which exalts the omnipotence of God in theory, but which ignores it in practice? Should we not attach as full and practical meaning to our belief as applied to Christianity as we do when applied to the ordinary things of life? Why should the meaning of "believe" become so perverted when used in a religious sense that it implies little more than intellectual assent, instead of that actual believing whose evidence is found in deeds?

Mortals, in their sinful state, are practising wrong beliefs. That is, they believe in the opposite of good and live what they believe; hence they are sinners. To save such as these it is evident that their belief must be changed in order to change their manner of life. All

are saved from evil to the extent that they do not believe in nor live it; that is, to the extent in which they believe in and live good. Let mankind reverse their belief in evil, and replace it with the conviction of the power and availability of the truth revealed by Christ Jesus and made known to mankind anew in Christian Science, and what would be the effect upon their experience? What would become of sin, and its dire results as seen in disease and death, if they believed in good in the same practical reliant way in which they do the things which concern their worldly affairs? Upon what basis could evil and suffering assert themselves in human consciousness if humanity did not believe them, that is, if they actually believed only in the reality and power of good, God? By what other way can sin and evil be overcome and destroyed and humanity be saved, except by believing in good in place of evil; in Christ, the spiritual divine idea, instead of the flesh? With Paul's own experience before us, how can we interpret his words before quoted except as referring to such a change in one's thought as to change and control his entire action and consciousness?

There can be no escape from the conclusion that to believe in the truth as Jesus and his disciples did, is to live the manner of life which they lived; that is, so far as we apprehend what Christ is. It is evident that to believe less than this is to fall that far short of being a whole Christian, and from complete salvation. Jesus did more than hold certain intellectual beliefs about God; he believed God to be what He is, and lived accordingly. What God was to him was the rule of his life, the mental atmosphere which he breathed and exhaled, the secret of his power. How can those who are only his followers hope or expect to be saved by any easier way, or that God will demand less of them according to their understanding?

Salvation involves the doing of something. It is not a free gift in the sense that we have nothing to do but ask for it. We must work for it, live for it, demonstrate it, before we can experience it. Jesus said, "This do and thou shalt live." St. John said, "Every man that hath this hope in him [of being the son of God] purifieth himself." Intellectually accepting the facts regarding Jesus, adopting the doctrines pertaining thereto of some

particular church, and observing its ordinances, do not purify one's thought. This purification is in part the individual's own work, which no one else can do, and it is the only conclusive evidence of his belief in Christ. One cannot do less than put off "the old man" as proof of his Christianity.

This misapprehension of the word "believe" has probably done more than any other thing to blind Christians to the real nature and demands of Christianity. The belief is erroneous on its face that one can be made pure through another's holiness, or that he can be made righteous and fit for the companionship of angels through another's goodness and unselfishness. Yet the hope is often held out to even the vilest sinners, that on the very verge of death, after their career of sin has been run, they may gain endless bliss in company with those who have "washed their robes white," simply by accepting the belief that the personal Jesus did their work for them. What possible effect in purifying a sinner's thought could such a belief have in the few moments preceding death, when the same belief has not produced that effect in others who have held it for twenty years?

Jesus said, "He that believeth on me, the works that I do shall he do." This unmistakable statement should settle all uncertainty or dispute as to the personal responsibility involved in believing in Christ. To do the works of our Master requires more than an inactive faith; it means more than believing in his goodness and suffering; it means obedience to his commands, the keeping of his words, the taking up of the cross and following his example. Submitting to the fear and belief of death removes no evil from our path; it does not make the wicked righteous nor the profligate pure, nor enable us to repeat a single work of our Master. Then when are Christians to do these works if they cannot do them before death, as some aver, and if there is no need to do them after? If the brief moment of death so purifies human thought as to restore the primitive sinlessness and bliss of being, then death is the most vital factor in the fulfilment of Christianity, the kindest friend of mortals, the sweetest messenger of divine Love that comes to earth, and the sooner mankind die, the better. But as mortals realize that sin must be suffered for until

forsaken, that evil must be destroyed to escape its penalty, that salvation must be worked out to be experienced, this realization will do more to awaken them to the need of following Christ in deed as well as in faith, than the doctrine of post-mortem salvation has ever done or could do.

To understand fully this question from the Christian Science standpoint it is necessary to study its text-book, Science and Health, and apply its rules. Christian Science is not a new scheme of salvation, but it is the whole of Christianity. It does not excuse Christians from healing the sick because of incompetence or lack of faith, since it shows how this lack may be overcome. It does not excuse the sinner from the abandonment of his sin, but it shows him how to purify himself. In Christian Science all may learn how to work out their own salvation, as St. Paul enjoined; and thus learning, they may awake to the fact that the Christ is yet with them, the redeeming, regenerating, resurrecting truth of God, whom to know "is life eternal."

[Written for the *Journal*.]

JOY.

HON. ELEANOR NORTON.

I ROAM between the roses: everywhere
Their perfume streams. O heart of bliss laid bare,
Though but a counterfeit, yet are ye most fair!

Sunlight symbolical of God—behold
It flash dim splendor into living gold!
So Truth bids buried loveliness unfold.

Lo! Consciousness doth cry—The Christ is here!
And light hath come, so radiant, so clear,
It melts to nothingness the mists of fear.

Awakened from earth's dream at Truth's command,
I see man, altogether lovely, stand
God's perfect child within His holy land!

FAITH.

CLARA E. MAC MAHON.

FAITH is a word used primarily to express the state of consciousness essential to religious teaching, and it is commonly differentiated from the understanding which is essential to the acceptance of scientific teaching or knowledge of truth. It is ordinarily thought that the understanding of physical science is an activity of the human mind based upon the testimony of material sense, and that therefore it is to be relied upon; while faith is regarded as a transcendental mental state, a spiritual attitude which accepts as a guide to eternal life theories about an unknown and unknowable God, and which bases its hope of salvation upon belief in the unexplainable miracles attending the life of Christ Jesus, who through a special gift from God was able to put aside the customary order of divine law for a specific time and purpose.

In the early centuries of the world's history this type of faith was almost universal, and scientific knowledge practically non-existent, but through the gradual development of thought exact knowledge of material facts and phenomena has become more general and faith in the mysterious unknown has gradually diminished. The discovery of the relation of the planets to the sun transformed the thought of mankind about astronomy and brought to our knowledge the existence of fixed laws governing our solar system. The discovery of the laws of gravitation, of radiation, of attraction, etc., has destroyed much superstition, much blind faith, much mystery, and has brought to mankind an ever-increasing sense of security and confidence in a definite, controlling power or Principle, underlying and supporting the universe; and as scientific knowledge of the universe increases, it is being apprehended that this underlying, controlling Principle pervades the minutiæ of affairs and through unvarying law governs every least detail of being.

Of late years, as men have pondered over this problem of the government of the universe, it has become manifest that this governing Principle is infinite, all-pervading, ever-present, ever-active, intelligent, and unvarying in perfection; and in Christian Science it is recognized as divine Mind

and acknowledged to be the one creative Principle, the only creator, and in so far as this divine Principle is apprehended through its manifestations or activities, there is always confidence, or faith, in its unvarying support and protection.

Does any one ever stop to worry lest the law of gravitation may not work properly to-morrow, or whether some circumstances may arise to prevent its perfect action? Why not? It is because we have faith in its unvarying rule. When night comes on there is no frenzy of fear lest the light may not come again; nevertheless, if we trust the evidence of the material senses, how can we know that day will return? Our confidence is not because of what we can see, hear, feel, taste, or smell of coming daylight, but because of our knowledge of and faith in the immutable activity of law, the law by which the earth is turned upon its axis so that in due time we shall be brought again into the sun's light.

Again, when we go to the railroad station prepared to make a journey, our first impulse is to look up the track and see if the train is coming, and in so doing we may observe that the track rails seem to converge to a point on the horizon; and yet when the train comes in we go aboard without fear or hesitation, because we are not trusting the evidence of sight and because we have faith in parallel lines—faith in the law which declares that, no matter what the seeming be, if laid parallel the rails are the same distance apart throughout their entire length. These simple illustrations might be multiplied, but enough has been said to emphasize the fact that wherever men have discovered in the universe a manifestation of unvarying law, they instinctively have faith in it; they trust it, and find that in their affairs it works to produce and maintain harmony.

Just here a query naturally arises, to wit, if divine Principle, the infinite intelligence, creates and governs the universe in perfect harmony, how shall we explain the discord of which we have too common and intimate an experience? It cannot be due to the divine absence, nor to the mutability of divine law, but rather to lack of understanding, to wrong teaching with respect to the nature of being and of the divine manifestation. In the realm of mathematics the action of eternal and immutable law has long since been discerned and has been correctly taught, and as a result we

witness the world's faith in mathematics, and the ensuing unanimity and peace so far as this science has to do with human conditions.

Suppose an estate is to be settled, and on examination into its affairs the accounts are found to be in disorder; this does not excite fear or despair in the minds of the people concerned. Even though they may not themselves understand the science of bookkeeping, they acknowledge that there is such a science, or knowledge of the law of numbers, and they employ an accountant who will use what he knows of this science to straighten out the affairs of the estate. During the process the heirs are not troubled with doubts and fears lest perchance this science may not work, the neighbors do not gather to shake their heads and utter dismal prophecies in view of the fact that their friends are trusting to a man's right thinking to destroy discord; not at all. Every one concerned, whether he understands bookkeeping or not, has faith in mathematics, is at peace with it, and so allows the work to go on undisturbed.

In the realm of physics also the recognition of order is being rapidly established, and the achievements of man's dominion in the physical world have ceased to be wonders simply because of the appearing of a correct knowledge of the facts and the laws pertaining to them. Turning to another field of thought, it may be said that no one statement of Jesus has been considered more impracticable, more impossible of literal acceptance than this—"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." In another place Jesus is quoted as saying, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Suppose Jesus meant this in a literal sense, it might well seem to his listeners in that far-away time that he was propounding the very limit of impossibilities in thus proclaiming the power of faith, the understanding of God, and yet to-day the civil engineers, though they think of law as material, are attempting and accomplishing kindred tasks.

What is it that years ago swung the great bridge across Niagara River, and year by year is working yet more marvelous things, until to-day these erstwhile marvels are the commonplace facts of every-day life—what is it but the mustard seed of faith, a faint glimpse of the creative activities of divine Principle which may be utilized as man exercises his dominion? If it be assumed that in this utterance of Jesus he was not referring to a literal mound of earth but was speaking of man's ability to overcome all material conditions, not by faith in the occasional intervention of a personal God, but by knowledge of the truth which he said should make man free, his declaration certainly points to the naturalness of that spiritual dominion through which he walked the waves, healed the sick, raised the dead.

Not more than fifty years ago it would have been said —perhaps it was said—that any man who would assert and believe that the human voice could be heard at a mile's distance was the victim of delusion, and yet, let us ask ourselves this question, Is the telephone a creation, or is it the result of the discovery of the possibility of carrying the human voice to any distance? Did the possibility of speaking to a person five hundred miles away begin when the telephone was invented, or had it always existed as a law of being? Is the apprehension of this law, which is to-day expressed in the telephone and which to-morrow will be expressed in a wireless telephone, an arbitrary production of man's brain, or is it the removal of a false sense of limitation, which never had reality as to fact, by the discernment of law and consequent faith in it? Are the physical scientists of to-day victims of delusions when they prophesy an ever-increasing freedom through ever-increasing faith or knowledge of truth?

As we turn to the realm of health, we find there has been perpetual bewilderment, discord, and fear, perpetual confusion and disagreement, perpetual failure and bondage, despite several thousand years of tireless research for remedies and release from pain. In the latter part of the nineteenth century there came into this realm of thought, through the writings of Mrs. Eddy, the perception of the true law of health, viz., the specific activity of divine Principle, which is adequate to the establishment and maintenance of health in just the same way that the reign of

the laws of mathematics established and maintained harmony in other realms. And now the world is hearing the demand, Have faith in the power of divine Mind to heal the sick, which demand means simply this: Learn the truth on this subject; learn the true relation of man to his Maker; learn the ever-presence of divine law to regulate and control all human conditions, and having learned the truth, you will instinctively trust it, have faith in it, and all your fear, pain, and discord will naturally disappear.

In the realm of morals also there is to be seen a changed attitude of thought. The supposititious forces of sin have been strengthened by the theological teaching that a personal God created a material man with power and will to sin and put him into an evil world with no hope of salvation except through faith in a far-away God who had allowed His only son to be put to death, thus in some mysterious way to effect redemption for mankind; or else by the more modern but equally hopeless ethical teaching that man is the result of heredity, environment, education, etc.,—a creature of irresistible forces over which he has little or no control.

Into this world of blindness, strife, and hopelessness the light of Jesus' teaching has been shining for many centuries, and has proven its immortality because, though not clearly understood and at times almost overshadowed, it has never lost its radiance. Through the scientific explanation of these teachings which Mrs. Eddy has given to us in the Christian Science text-book, "Science and Health with Key to the Scriptures," is found a true statement of man as he is, which when understood and acted upon sets us free from the temptation to sin; and we learn that salvation or freedom from evil is a present possibility through an understanding of the divine fatherhood and divine sonship, which includes and maintains all good and excludes and destroys all evil.

It has become evident to students of Christian Science, as they even in small beginnings learn the truth and receive the resultant release from bondage to disease, fear, and sin, that Jesus Christ was not miraculously endowed with power to set aside divine law, but that on the contrary he healed through knowledge of divine law; and that his faith in his power to heal was not a miraculous faith in

a personal God, but an enlightened knowledge of the true nature of God and His universe,—a perfect understanding of divine law or truth and a consequent faith in its control in the realm of health as well as elsewhere. So we see that through the enlightening and benign influence of Christian Science in human consciousness the spiritual force of faith as the necessary requirement of salvation from disease as well as from sin, has found its true definition as that spiritual understanding of truth which our Master promised should set us free.

[Written for the *Journal.*]

ASPIRATION AND ANSWER.

FRANCIS E. FALKENBURY.

How happy would I be, could I attain
The steadfast knowledge of the Christ
That does not wince below the pain,
That does not falter from its heavenly tryst—
Could I attain at once from this dull earth
That cries, a ruined broken thing, it gave me birth:

As some one, wandering on a sin-stained street,
Should meet a woman, bent and coarse from sin
(Caught in the gin of chance, her faltering feet
Not strong enough to save), from some retreat
Forbidding, gloomy, full of fears within—
And she should scream he was her rightful son:
And he with tears, affrighted and abashed,
Should look with fear her lineaments upon,
The while dim memory with sharp whip lashed
Of vague recollections from the vanished past:
Struggling with words her words to disavow,
And almost yielding at the very last
So huge the evidence he must allow.

Could I attain from this unkempt and unswept place—
Where harlequins and mad men gibe and jeer,

Denying God unto His very face;
Though in their faces one can see the fear
That in His temple God might suddenly appear—
Could I attain at once, how happy I would be!
. . . . . .

If without striving overmuch I could attain
The steadfast knowledge of the Christ
That does not wince but stills the blow of pain,
That never falters from its heavenly tryst,
Would I so thirst for His dear courts?
Or would I linger in unheavenly ease
Till death my earthly fever full aborts,
To wake from ease and find it all disease.

'Tis well I have to labor for my peace,
'Tis well I hear the hymns from His high courts
Only through earth-made gales, that scarcely cease
To let a far faint echo of the morts
That Michael winds when error headlong falls
Come to me here, encouched in earthly halls.

For should my peace come easily to me,
Or should I know that it were easily
And sweetly gained, I might not work,—
Thinking a more convenient season yet would come,
Thinking I might enjoy the earthly cloying sweets
A little longer season. So would I shirk
Until Truth found me in my stale retreats
And drave me, sword-point pricking, to my heavenly home.

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THE PRODIGAL'S ELDER BROTHER.

ERNEST C. MOSES.

AS in the days when Jesus was on earth, his gospel of healing is continually opposed by the representatives of hereditary doctrines to which the human mind gives the authority of precedent and law. Except for some refinements and variations, these formulations of so-called law are substantially the same as the articles of belief and the erroneous precepts which the Master was compelled to meet and master. When the Pharisees disputed with him they would often magnify the importance of their ancestral codes, in the vain attempt to disprove his understanding of law and of the commandments of God. At one time both Pharisees and scribes united in demanding a reason for the neglect of the disciples of Jesus to walk after the traditions of the elders in eating their repast.

The Master quickly recognized the hypocrisy of his interlocutors and rebuked their rejection of God's commandments, which they evaded in order that they might observe their own pagan traditions. He further told them that their dissemination of these material traditions vitiated the possible effect of the Word of God. He then, as one speaking with authority, commanded his audience to hear his answer and to understand that a man is not harmed by what he may eat, but that it is evil thought alone which injures the moral character or body. He carefully explained, upon a metaphysical basis, that the conditions of mortal man depend on thoughts proceeding from "the heart" (a material sense of life or motives), and not on the effects of asserted physical laws pertaining to the washing of pots and pans, cups and brazen vessels.

Jesus often explained that the traditional codes employed by the religionists of his period for the government of men were valueless to their well-being. He never attached any importance to material symbols in religious affairs; even the watery baptism in Jordan was permitted as a concession to the practices of the period. His whole life-work was a demonstration of the worship of God, Spirit, "in spirit and in truth," and he showed its availability

to human needs by healing sickness and destroying sin. Material ordinances or a perfunctory observance of the mandates of mortals, the older thought established by the traditions of men, played no part in the theology of Jesus, nor do they to-day.

In the parable of the prodigal son, as given by Luke, which is often called "the pearl of parables" because of the rare beauty of the lessons which it teaches, the same type of traditional thought is delineated by Jesus in the angry, self-righteous "elder son." He refuses to enter into the same house, the same consciousness as the penitent prodigal, but remains outside to criticize, condemn, and vent his envious thought of the father's loving welcome extended to the long-lost brother. The question naturally arises, What does this elder brother stand for in the narrative, and what is the lesson Jesus intended to convey by introducing this shadow into the narrative of a domestic drama otherwise replete with joy and thanksgiving over the return of the wanderer?

Does not this elder son of the flesh concretely typify the traditions of men who always claim to dispute, criticize, and find fault with those who, in returning to their heavenly Father's house, are favored with some special manifestation of His truth? Was there ever an honest student of Christian Science, with consciousness illuminated by the glory of the ever-living Father, divine Love, whose first mental feasts were not immediately challenged by some friend or relative demanding to know what these things meant, and seeming to dispute the prodigal's right to the Father's bounty? It seems indeed clear that this self-righteous son, who says, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment," stands for religious tradition claiming to be right on the basis of time-honored custom. It surely represents a condition of thought which claims to be a true son of God, but which always attempts to justify the human self, is never really grateful, but is self-pitying, self-conceited; having all things, yet not actually conscious of ever having had so much as "a kid;" facile at destructive criticism and never rejoicing over the true repentance of a sinner.

It was with this type of human thought that the gentle Master took occasion to impress a lesson of the

universality of divine Love; not a human affection, momentarily overjoyed with the events of the day, but the impartial grace of the unchangeable Principle, Love, always gentle, compassionate, patient, and true: "Son, thou art ever with me, and all that I have is thine." The Master indeed made the lesson transparent, that the providence and goodness of the Father are equally extended toward those who seem to criticize, condemn, and envy the children of light; that it even extended to "the unthankful and evil," and was as the rain, falling alike on "the just and the unjust." Such being the case, how can we establish our right to an inheritance in the Father's house unless we manifest toward those bound by tradition this same patience and kindness which are so well portrayed in this parable of man's repentance and of God's gracious mercy and impartial love? The many hues of this pearl of Messianic parables blend in imperishable beauty, which will lose its significance unless we understand and joyfully welcome the lesson as it touches the elder son and our relation to him and his views.

NEW CONCORDANCE TO SCIENCE AND HEALTH.

THE new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, is now on sale.

Mrs. Eddy has said, "I have revised Science and Health only to give a clearer and fuller expression of its original meaning" (Science and Health, p. 361); and an eloquent testimony to the time and thought our Leader has devoted to this labor of love is found in the fact that out of the five thousand references added to the Concordance nearly sixteen hundred were required for new words, changes from the original text accounting for the balance.

All orders for this work should be addressed to Allison V. Stewart, Publisher, 250 Huntington Avenue, Boston, Mass.

JESUS THE MAN OF JOY.

CAROLINE E. LINNELL.

THE Christian Church throughout its history has universally pictured Christ Jesus as "the man of sorrows." This subject has always been a favorite one with the theologians; many a discourse has had for its theme the fifty-third chapter of Isaiah, with its wonderful word painting, where in prophetic vision the Messiah is depicted as "a man of sorrows, and acquainted with grief." Each year the Lenten season is made a solemn anniversary of the sufferings of our Lord. Artists have presented the same subject,—the last supper, the agony in the garden, the cross-bearing, the crucifixion, have been painted again and again, and musicians have reiterated the same solemn theme.

So accustomed have we become to this view of the Master that we sometimes forget there is another side to the picture,—forget that although there were deep shadows of sorrow and woe, yet there were high lights of bliss and joy. Although Jesus did experience on the side of his humanity the depths of unutterable woe, yet there was in his earthly experience an underlying current of the truest, purest peace and joy, a peace so deep and abiding that he leaves it as his last precious legacy to his disciples, a joy so immeasurable that his last petition is that his joy might be fulfilled in them; so that while we may not question the appropriateness of the title, "a man of sorrows," yet we feel that Jesus may even more fittingly be called the man of joy.

He was the man of joy because he brought joy to all who would accept his ministrations. His mission was to open the blind eyes and the deaf ears, and to set the captive free from the bonds of materiality and suffering and sin. From his life has streamed a flood of joy which has irradiated the centuries and illumined the path he pointed out. His teachings were of life, of love, of joy. "I am come that they might have life, and that they might have it more abundantly." "If a man keep my saying, he shall never see death." And though dimmed by misconception, this flood of joy has in some measure irradiated all the centuries of the Christian era.

This gleam of joy shines out through all the Bible narrative, from the earliest prophecies to the last encouraging message to his disciples when he vanished from their sight. In the prophecies, while there are passages which portray the Messiah as "oppressed and afflicted," "brought as a lamb to the slaughter," yet there are others which are one grand anthem of joy. Concerning his advent there was much of joy. When the angel made the announcement to Mary, she was hailed as "thou that art highly favored," "blessed art thou among women," and was told that the child which was to come should be great, and should be called "the Son of the Highest," and that he should "reign over the house of Jacob for ever," and that of his kingdom there should be no end. When Mary visited her cousin, Elizabeth's salutation was full of joy, and Mary's reply reechoed the same strain: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." At the time of Jesus' birth the shepherds in the field were hailed with the joyful salutation, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Then followed the announcement of the birth of "a Saviour, which is Christ the Lord," ending with the angelic chorus, "Glory to God in the highest, and on earth peace, good will toward men." Wise men, following the star, "rejoiced with exceeding great joy," and when they had found the child, and had opened their treasures, "they presented unto him gifts; gold, and frankincense, and myrrh."

Covering the period from his babyhood to his twelfth year there is but one short passage: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." A child who was growing mentally and physically, who was "filled with wisdom," and upon whom "the grace of God" rested, could not fail to have been happy and joyous. When he was twelve years of age he had so increased in wisdom that the doctors in the temple "were astonished at his understanding and answers." Of the following eighteen years, until his public ministry, we have the same testimony, for we are told that he was subject unto his parents, that he "increased in wisdom and stature, and in favor with God and man." Surely this must indicate

a joyous youth and young manhood. At his baptism, his first public appearance, he received the announcement of his heavenly Father's approval, for a voice came from heaven, saying, "Thou art my beloved Son, in whom I am well pleased." In the temptation which followed there would seem to have been little of joy, but we know that nothing brings a truer, purer happiness, and a more spiritual uplift, than temptation overcome; and we are told that when the tempter had departed "angels came and ministered unto him."

Jesus' first miracle, so called, was on a joyous occasion, when at a wedding feast he turned the water into wine. His first preaching was the proclamation that the kingdom of heaven was at hand, and of this time it was said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." And his was the greatest of joys, the healing of the sick and the sinful; for every Christian Scientist knows that there is no joy equal to that of proving the power of Truth by the restoration to health and joy of the suffering and sorrowful. For three years he went up and down the land, "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatick, and those that had the palsy; and he healed them."

Through him came also to his disciples the joy of ministration and healing. The seventy, after being sent forth on a mission of healing, "returned again with joy, saying, Lord, even the devils are subject unto us through thy name;" and "Jesus rejoiced in spirit, and said, I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;" and turning to his disciples, he said, "Blessed are the eyes which see the things that ye see." Nor was his joy-bestowing power limited to the healing of disease. His own prophecy was fulfilled, "The dead shall hear the voice of the Son of God: and they that hear shall live." We are all familiar with the incident in his life when he and his disciples, approaching the

city of Nain, met the funeral procession of the young man, the only son of his widowed mother. Can we picture a greater joy than must have come to Jesus when in obedience to his word the youth sat up and began to speak, and was delivered to his mother? And again, later in his life, a similar and more personal joy was his when at his command his friend Lazarus, after four days in the tomb, came forth and was restored to his sorrowing sisters.

Yet these glorious and joyous proofs of the allness of God were only the outward manifestations of Jesus' constant communion with Spirit, of his realization of his oneness with his Father, which was the source of all his joy-creating power, and was itself a joy deeper and more profound than all else. Even on the night of the last sorrowful supper, with the shadow of the great trial falling across his path, and when all the malignity of the "world's hatred of Truth" (Science and Health, p. 50) was poured upon him, still he speaks of peace, of joy,—"Peace I leave with you, my peace I give unto you." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." And in his last prayer he says, "These things I speak in the world, that they might have my joy fulfilled in themselves."

Then followed the time when all the seeming powers of evil were working their will with him, and when an agony beyond human conception wrung from him the last despairing cry; and yet even this was only the dark portal through which he passed to his crowning joy and triumph, when the power of Truth and Love burst the tomb and rolled the stone away and he walked forth victor over the last enemy,—even death itself. Can we picture what must have been his joy and the joy of his followers when he returned to his sorrowing disciples to comfort them, and to prove to them the divine sonship and power? Then followed the walk to Emmaus, the morning meal on the shores of Galilee, the forty joyous days which he spent with his disciples preparing them for their great mission, and "speaking of the things pertaining to the kingdom of God." And when at last

he vanished from their sight, he left behind him a flood of joy so abiding, so complete, that the centuries of misconception which followed have not wholly obscured it.

In these later years, through the understanding which Christian Science is bringing to us, this obscurity is dissipated and Jesus' last prayer answered, for his joy is being fulfilled in our hearts. As Christian Scientists we are learning to follow in the way he pointed out, and are striving to be worthy of his commendation: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

[Written for the *Journal.*]

TRUTH'S PROGRESS.

GERTRUDE RING.

In dreams I saw around the world
A flaming path of light,
And from its edges, swift unfurled
By living impulse, swept uncurled
A streaming glory bright.

And where the wonder of it flowed
There was no death, no strife;
But bounteous blessings were bestowed
As, cleansed and purified, there glowed
The consciousness of Life.

Only what Love had fashioned first,
Withstood the test unmarred.
All that humanity had cursed,
The brood of evils fear had nursed,
To nothingness were charred.

O vision meet for better seers!
Truth's blaze resistless runs.
Expanding with the flying years,
More luminous its zone appears
Than galaxy of suns.

LETTERS TO OUR LEADER.

Brookline, Mass., May 16, 1908.

Beloved Leader:—The attached clipping is from Mr. George Shaw Cook, Publication Committee for the State of Illinois, who says that the Chicago churches have received your instructions relative to the establishing of separate Reading Rooms for each church. They will soon be able to advise you that this has been carried out, and that each of the nine churches will have its own Reading Room, in addition to the down-town Reading Room, in which the churches will all unite. A. H. DICKEY.

The following is the clipping mentioned by Mr. Dickey:

[From the *Chicago* (Ill.) *Evening Post.*]

The space occupied for several years by the Christian Science Reading Rooms on the sixth floor of the Willoughby Building, Madison Street and Michigan Avenue, has become inadequate. For months the committee in charge of these rooms has realized the necessity of providing increased facilities for those who are seeking a knowledge of Christian Science. Some time ago a message indicating the desirability of establishing more Reading Rooms in different parts of the city was received from Mrs. Eddy. This suggestion from Mrs. Eddy was referred to the nine Christian Science churches in this city, with the result that rooms have already been or will be opened in or near each of the churches.

The local Reading Rooms of First Church are at Cottage Grove Avenue and Oakwood Boulevard. Rooms will be opened next Monday by Second Church on North Clark Street near Wrightwood Avenue. Third Church is preparing to open rooms in its edifice at the corner of Washington Boulevard and Leavitt Street. Fourth Church has opened rooms on Sixty-third Street, near Wentworth Avenue. The Reading Room of Fifth Church is in its edifice, 4850 Madison Avenue. Sixth Church has for some years maintained a local Reading Room in West Pullman. Seventh, Eighth, and Ninth Churches have not yet determined the locality of the rooms which will be opened by them in the near future.

The establishment of these additional Reading Rooms in the neighborhood of the several churches is not for the purpose of seeking converts to Christian Science, according to the leaders of the church, but with the expectation of accommodating a large number of people in all parts of the city who are inquiring into the teachings of Mrs. Eddy, and is added evidence of the rapid growth of the Christian Science movement in Chicago.

Mayor's Office, Concord, N. H., May 25, 1908.
Mrs. Mary Baker G. Eddy.

My Dear Madam:—I beg to thank you for your thoughtfulness in sending me a copy of your "Message to The Mother Church," together with your compliments. I shall read it with pleasure. I trust that you will not think me presuming if I say to you in all sincerity that I regret your leaving Concord, for I was very proud to count you among my esteemed citizens and friends. I hope that you are enjoying these lovely days to the fullest.

I am, dear madam, very truly,

CHARLES R. CORNING.

Concord, N. H., April 25, 1908.

Dear Mrs. Eddy:—I went to Manchester last evening to attend the lecture given there by Mr. Bicknell Young. Mr. Young was introduced by Gov. Charles M. Floyd in a very gracious manner. Governor Floyd remained on the platform throughout the lecture, and at its conclusion expressed himself as being much interested and pleased with what he had heard. Enclosed are Governor Floyd's remarks, together with Mr. Young's lecture as published this morning in *The Manchester Union*, of which over five hundred extra copies are being circulated throughout the State. With much love and gratitude to you,

Sincerely,

CHARLES B. JAMIESON.

TESTIMONIES FROM THE FIELD.

I HAVE now been in Christian Science for something over five years, and most of that time have been active in the church work. I came to it a broken-down man, overcome by the cares of business and the burdens of disease. I sought the help of a practitioner solely for physical relief, with a very slight understanding or appreciation of what Christian Science is or the extent of its power for good. I applied for help in a state of hopelessness, mentally, and with only enough faith in it to give it a trial. I was suffering from a disease of the stomach of many years' standing, which during the previous year had taken on an acute form, giving me great and constant pain and headache day and night, and causing extreme nervousness. I had lost thirty pounds in flesh within the year, and strength correspondingly, until I was almost incapacitated for business. I had sought relief of many doctors of various schools, but with no better result than temporary surcease from pain, and generally not even that. I thought myself to be in desperate straits.

Christian Science gave me almost, if not quite, immediate relief. It relieved my mental condition, eased the pain and suffering, and filled me with hope. My healing was slow. I came up out of the depths of disease, suffering, and despair into the blessed sense of health, hope, and peace, much as I had gone down, steadily but surely. It was four months, or thereabouts, before I was able to say I was healed, and about a year before I fully regained the flesh and strength I had lost. But I have always congratulated myself that my healing was slow. It gave me the opportunity I so much needed, and the incentive to study Christian Science, which I did earnestly, eagerly. It possessed my mind with a better, a higher understanding of God and His goodness, and filled me with a sense of trust in Him that was genuine and sincere; it relieved me, in a great measure, of the burdens of fear, distrust, doubt, and worry that had oppressed me.

In addition to the one trouble about which I was most concerned, I had others of less moment. As the result of a severe attack of lung trouble, nearly thirty years before, there was supposed to be an adhesion; and I had frequent

colds, which caused me much pain in my side, as a result of this condition. After coming into Christian Science I rarely had a cold, and for the last three years or more I have had none at all, and the pain in the side from which I suffered so much has entirely disappeared, greatly to my relief. In my business Christian Science has done much for me in the way of relieving me from its worries and distractions, thus making my burden much lighter.

In many other ways has this great truth relieved me of mental worry and distress. The understanding that God is an ever-present help in all times of trouble, and that in Him is the power to heal us of our diseases, together with the knowledge of the unreality of evil that I have derived from the study of Science and Health by Mrs. Eddy, has relieved me from the fear and apprehension that before hung over me like a nightmare. These blessings have come to me through the teachings of our beloved Leader, Mrs. Eddy, who is entitled to my gratitude and love, which are freely accorded her. The hope, the peace and comfort she has brought into my life can neither be estimated nor repaid.

At the time I commenced the study of Christian Science I was, and had been for several years, a member of an orthodox church, and was a member, and president, of its board of directors. When I became convinced, as I did very soon, of the truth of Christian Science, I resigned my offices in the old church and withdrew my membership, as did my wife, and we united with Second Church of Christ, Scientist, of Los Angeles, Cal.

I would have given this testimonial long before now, but for the fact that early in my experience in Christian Science I was called upon to give that experience, under oath, in what is known as the "Los Angeles Case," which has been printed and widely distributed. The testimony then given of course does not cover all the benefits received by me in Christian Science, as many of them have come to me since that time and are being renewed and added to constantly day by day.

Judge John D. Works, Los Angeles, Cal.

WORDS fail when I attempt to express my gratitude to God, and to Mrs. Eddy for the wonderful truth contained in "the little book," Science and Health, which as a "Key

to the Scriptures" has opened up to me that sacred volume, for I never understood the Bible before. This understanding has also brought about my emancipation from sickness and sin, and for a long time I have wished to express my gratitude for all the blessings which have come to me through the understanding of Christian Science. I was first healed physically of a very serious nervous disease, from which the physicians said I could never be free. This trouble affected me mentally, and threatened to rob me of my ability to earn my own living, as teaching aggravated the illness, according to the doctors. After going from one physician to another for years, in search of health; after depending in vain upon my much beloved church for healing, and finally giving that up, I disbelieved all which I had been taught from childhood to love and reverence. I gave up friends and hope, and in desperation I reached a woeful state of unbelief in God. One can hardly realize my despair, disbelief, depression, melancholy, and hate of the world generally, which at length culminated in a desire to end my existence.

At this time some friends advised me to try Christian Science, and I was told that God is Love. I flatly denied the statement, and told the practitioner it was impossible for me to believe that. I had suffered much in my wanderings in sickness and sin, but I was led to the Father at last, and was healed in one treatment, although I continued the treatment for three weeks, because it brought me such peace. The morning after my first treatment was one of great happiness, for it seemed as if I had really awakened in another country. I was free from all pain, worry, hate, and fear, and I was radiantly happy for the first time in many years. I looked about me, at the usual furnishings of my room, in surprise, as if I had been roused from some bad dream, and to my great joy this wonderful sense of health and strength not only lasted throughout the day, but has continued through these many years. It certainly was to me the new heaven and the new earth spoken of in the Bible.

Since that awakening, ten years ago, I have been gaining an understanding of Christian Science. I have found God, infinite Truth, a divine Principle to live by, and a church. I have been trying to rid myself of the "heavy

baggage" (Miscellaneous Writings, p. 327) of self in ascending the mountain. I am tempted often to regret my slow progress, but I rejoice to see the sure spiritual growth as I look back and view the path over which I have traveled. Sometimes, when almost overwhelmed by the uncovering of sin in my thought, there comes the realization of man as God's idea, the comfort of release from anger, resentment, and like sins, the power to do right, and the joy of a glorious hope of ultimate freedom,—salvation from all error.

God is truly no respecter of persons, for through His precious love, and the understanding of Truth in my consciousness, others have been healed and been led to drink at this fountain of life. Daily realizing the oneness of God, keeping my mind filled with Truth and Love, I am delivered from many temptations, from the fearful planning for the future, and the direful manifestations of an unreal sense of existence, apart from Life, God. To know the omnipresence, omnipotence, and omniscience of God, good, as understood in Christian Science, is the greatest blessing one can receive.

Elizabeth R. Van der Veer, Washington, D. C.

IN submitting this testimony for publication my object is twofold: first, as a beneficiary of Christian Science I desire to express my gratitude through its periodicals to Mrs. Eddy, author of "Science and Health with Key to the Scriptures," whose pages have given me so much help both physically and spiritually; second, the hope is entertained that this will meet the eye of some sufferers, and be the means of inducing them to come and drink at the fount of this healing truth and have their sorrows turned to joy and their supplications to thanksgiving, not only for the healing of their bodies, but for the richness of the joy that will flood their lives, making of each duty to their fellows a votive offering on the altar of divine Love.

I may say that although I had been brought up by a Christian mother, I had been a skeptic always, and until within the last five years I had never gained the power of right thinking. For more than thirty years I had deluded myself with false beliefs, but the law of compensation never falters, it never fails to render full payment for all acts of mortals, be those acts what they may. The old adage that

truth is stranger than fiction has been exemplified in many human lives by tragedies so deep that it places them beyond the sphere of imitation, and yet one cannot but concede that these experiences are necessary at times to awaken the human creature who is steeped in self, whose every thought is of the earth, earthy.

To my awakening sense comes the knowledge that the clouds of error slowly lifting from my mental view carry with them the false concepts due to their presence, leaving in their stead clearer perceptions of man's bounden duty to his fellows and his creator. I have come to regard the series of misfortunes that preceded and followed my rude awakening, and of which they were the direct cause, as but a means for my awakening; and although their coming brought many heartaches, I do not regret them now, and would not have them different if things were to remain as in the old life. Domestic troubles, the tearing asunder of family ties, business reverses, ill health, and the sudden passing of loved ones,—all these following in rotation forced me to the brink where it would seem that but a slight impetus was needed to send me down to total destruction; but happily for me, at this time a few good Christian friends gathered around me, buoyed me up with loving words and acts, helping me to place myself in the right attitude toward God (as they knew Him). All honor to them, and though my views have changed, through the understanding that Christian Science is bringing to me, I shall always hold them in loving remembrance.

The first few months following my conversion found me a humble but zealous worker in the missionary fields of this city, but soon difficulties began to creep in. I was not aware at this time of the nature and cause of these troubles, but suffice it to say that at the end of my first year of Christian experience I discovered myself drifting away from the doctrine of my church. At this time I knew absolutely nothing of Christian Science, never having seen its literature or heard its tenets upheld, consequently I had nothing to help me solve these errors; but they would not down, and my pastor was unable to throw any light upon these things for me. Platitudes will not answer these questions in a satisfying manner; they do not meet the need when one is striving to rise spiritually in the scale of being. I loved the Bible then, and read it, but not un-

derstandingly. I strove to do my duty as a Christian, but did so with a heavy heart. Only those who have been through this experience know the bitterness of this cup, but I thank God that all this mental suffering is past history with me now, never to return.

It is now nearly a year since Christian Science first came into my life. An injury to the spine, followed by four months of suffering, which the doctors were unable to relieve, was the immediate cause of my seeking its aid. A Scientist, whose friendship I had previously formed, called on me at my request, and through his help and advice I was enabled to go to work again in ten days. In many smaller ways since that time the power of divine Truth has been brought home to me, so clearly and convincingly that to reject this lesson would mean the banishment from my life of every hope that I have been striving for. Light comes slowly to those who have been in spiritual darkness for many years, but it does surely come to those who persist in a course of right doing, and there is no other road to (real) happiness. I find Mrs. Eddy's writings a great help in the right interpretation of the Scriptures, and to one who enters into the spirit of her teachings is born a sense of gratitude to this good woman who is spending her life in doing good unto others.

I am not a member of any church at the present time, having severed my connection with my former church some three months after my introduction to Christian Science. One thing that prompted me to take this step was the physical healing, and the other was my longing for something more substantial to lean upon than the frail creeds and formalities of the old beliefs. To one who is trying to break away from the fetters of dead laws, the service of the Christian Science church is a revelation; the evident sincerity of its people, and their clear and intelligent testimony, go far in convincing one of their genuineness. The physical emotions are not allowed to come to the surface with them; their faith is based on reason, deduced from the solid facts of the Scriptures,—a literal carrying out of the divine invitation, "Let us reason together, saith the Lord."

Seeing these things, hearing these things, and having had the touch of divine Truth applied to my own life, there was no other alternative left me but to break away from

the mistakes of the past. However much I may rejoice at the fact of my physical healing, I have far greater cause than this to be glad. The physical benefits received have indeed been great, but they dwindle into insignificance when compared with the spiritual freedom which one receives through the understanding of Christian Science. The elimination of erroneous concepts (induced by man-made creeds); the forming of new ones, more consonant with the spiritual laws of justice; the reduction of all friction in one's daily life to its lowest possible terms,—these are the things which tend to open the portals of the heart and allow its incense to float upward and outward, that all who will may share the glad news that another one of God's creatures has found the true way of Life. This testimony is given as a slight token of my gratitude for the light that has come unto me.—*H. E. Niquette, Tacoma, Wash.*

[Translated from the German.]

ALTHOUGH Christian Science healing came to me in Germany, I am an American, born of Puritan stock, being directly descended from William Bradford, who wrote the log of the Mayflower and became governor of the New England colony. Thirty-two years of my life were spent in Constantinople, where my husband was the Vice Consul General for the United States for fifteen years, and there I contracted a bowel complaint which clung to me for fourteen years. No doctor could cure me. My husband was told to give me as much change of air as possible, and we spent our summers for twelve years at different German baths. This brought temporary relief, but as soon as I returned home the sickness reappeared. In 1905 the dear Constantinople home was given up, and in September we reached Frankfurt a|M.

In the hotel where we first stayed a gentleman told me about Christian Science and how it had healed a sister of his who had been a sufferer for thirty years. I listened very attentively, thinking to myself that perhaps it might cure me also; but I did not know where I could apply, nor could the gentleman tell me, for he was a stranger in the city. Six months later, March, 1906, I met a lady who spoke of Christian Science to me, and I asked her eagerly where I could learn about it, for every day my complaint was getting worse. She gave

the address of the Scientist who had come to live in Frankfurt, and I hurried there at once, for I was desperate. One of my married daughters insisted on going with me, fearing to let me go alone to "these people." I said, "I believe these people can cure me." I took one treatment and was healed of the bowel trouble. Since then I have been faithful to the truth which has healed me. I never miss a Wednesday meeting if I can help it, and regularly attend the English service on Sunday morning. The daughter who was afraid to let me go alone has also been healed, besides several members of her family.

When I first tried Christian Science I was suffering from three other complaints besides the one mentioned. These are slowly but surely vanishing into their native nothingness through the understanding of Truth, for which I give thanks to God, and to our beloved Leader, Mrs. Eddy.

Mrs. Georgiana F. Albert (nee DeWolf), Frankfurt a|M., Germany.

BETWEEN two and three years ago, I lay upon my bed helpless, my right hand, arm, shoulder, and neck being seemingly powerless. In my extremity I called in a Christian Science practitioner, and in that first treatment I was raised from the bed, healed of the disease. Within a week bowel trouble of many years' standing was also overcome. Excruciating rheumatic pain did not leave me at once, but would come and go. This continued for about ten weeks, when the pain suddenly left me. Since this first healing I have had many beautiful demonstrations. A serious throat trouble was healed in one treatment, an attack of acute lung trouble was healed in four treatments, besides many other ailments which seemed to come to me in my battle with the "flesh and the devil" (evil); but, thanks to Christian Science, these have all been overcome by the truth as taught in our text-book, "Science and Health with Key to the Scriptures."

My healing was a great revelation to many persons here, where I had been known as an invalid for over seventeen years, and I had never been a well woman even before coming to California from the East. Up to the time I was healed in Christian Science I had never had a church home,

but after finding the truth I was glad to become a member of the church. I consider my physical healing very beautiful, but it is as nothing compared to the sweet peace and harmony I have gained through the study of the Bible and Science and Health; for all of which I thank our dear heavenly Father, our blessed Saviour, Christ Jesus, and the prophet of this age, Mrs. Eddy.

Mrs. Jennie M. Rice, Ocean Park, Cal.

FOR years I suffered intensely with headaches, the attacks lasting two or three days of each week, and I seemed to be almost a nervous wreck. I tried many physicians, including specialists in this country and in England, but I grew worse steadily. I suffered terrible pain in my eyes, and wore glasses for years. I also had an operation upon one eye, but it left me much worse. All material remedies had failed, but when I decided to try Christian Science, I was healed in two treatments. I have never worn glasses since the first treatment, Feb. 15, 1905; my eyes are stronger than ever before, and I enjoy perfect health. I am truly thankful for the healing, and for the better understanding I have gained of the Bible through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thank God that this saving truth has come into our home.—*Nellie Lister Bowes, Waukegan, Ill.*

IT is indeed with a heart overflowing with gratitude that I give my testimony of healing through Christian Science. We have known of Christian Science only three years, but more good has come to us in that time than ever before. I was taken with a severe attack of brain trouble, and in a short time was unable to move any portion of my body. I had commenced to get numb and cold when a Christian Science practitioner was called; but in four hours I was sleeping peacefully, completely healed.

Before my own healing we had called on Christian Science for help, as a last resort, in the case of my brother, who had been an invalid all his life. Each winter he spent three to four months in bed at some hospital, and underwent operation after operation for lung trouble, only to have it return again the following winter. We took him to California and to the South, but he received no help. We then tried osteopathy, but a more serious condition finally

developed, and we had given up all hope when the last attack came on.

At this stage we heard of Christian Science, and my brother asked for help from a Christian Science practitioner. The cough was overcome immediately, and soon he could go out automobiling even when the weather was very cold, which would have been impossible under *materia medica*. His improvement was followed by perfect healing. From the many operations he had undergone and the removing of pieces of three ribs he was deformed, but that has practically disappeared, to the amazement of the neighbors.

And now my husband has been healed of deafness. He had been unable to hear ordinary conversation or the ticking of the clock since he was a child of five. He took no special treatment in Christian Science for deafness, but the healing came when he was having treatment for another trouble. He suddenly realized, on hearing the clock strike in the foyer of the church, that the deafness had been overcome. We are indeed grateful to Mrs. Eddy for showing us how to know God aright. Though to human sense our healing may seem to be impossible, it is not so with God, for with Him "all things are possible."

Gertrude Oliver White, Chicago, Ill.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: . . . For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." These words of the psalmist very clearly explain my feelings about my most wonderful healing. Some years ago I went to a hospital and was operated on by one of the most noted surgeons in the United States, but I was pronounced incurable and sent home, my husband being told that I could not live more than four months. I, however, got along for about a year, when another trouble, a serious eruption, developed. For that I tried every remedy of which I could hear, and also took X-ray and violet-ray treatment for about two years, but grew steadily worse. At last I was unable to go for any more treatments, as I could not wear proper clothing for the street. A skin specialist was then called, who said he could not understand how I had lived so long in such a condition. In

accordance with his advice I went to a hospital where he was on duty with several other eminent specialists, and these doctors tried many experiments to check the disease. Several times I was cauterized severely with a caustic pencil, and finally, after a consultation, the surgeons decided on "heroic treatment." I was cauterized with hot irons in fifteen places, but the only apparent result of this was an aggravation of the disease. After being in the hospital two months I was sent home to die at my leisure, with severe stomach trouble added to the other.

At this time many of my friends visited me, and some spoke of Christian Science, but I did not see how it could do me any good after so much surgery had failed. My dear pastor came to talk it over with me one afternoon, and he advised me to try Christian Science, as nothing else had done me any good. I sent for a practitioner, and she encouraged me by telling me that all things are possible with God. I took treatment about six months, and I was healed! I have ever since (almost three years) been saying, "Thank God for Christian Science." Since that time I have been called upon to bear many sorrows, such as the sudden death of my dearly loved husband, having to give up my home, and finding friends upon whom I had relied for comfort to be false; but through Christian Science, the knowledge that divine Love is ever present has enabled me to overcome all obstacles. I am a member of a branch church, and had the privilege of uniting with The Mother Church in Boston at the time of the dedication of the new edifice.

I rejoice in my heart every day at my knowledge of Christian Science, and at the power given our dear Leader, Mrs. Eddy, to restore this healing truth to a suffering world.—*Mrs. John D. Henderson, Everett, Mass.*

I BEAR glad witness to the healing and saving power of the Word of Truth. I have been healed of sin, sickness, discouragement, and fear through Christian Science, which came to me when life seemed very empty. Ill health and failing eyesight seemed to have overtaken me, and so incapacitated me that I was compelled to abandon my school work and return to my home, later coming West. All this time I was a member of the church,

but my prayers for help seemingly failed to reach the divine ear. I had little faith in *materia medica,* and realized that my only hope lay in God, if I could reach Him; but each day He seemed farther away. My one prayer for months was, "Lord, teach me how to pray;" and in Christian Science, which came to me less than a year ago, I found the answer to that earnest plea.

In three weeks' time, with the aid of a practitioner, the physical and mental ailments, together with the eye trouble, which was a serious and complicated case and, I was told, would eventually destroy the sight,—all these troubles were overcome, and the glasses which I had worn for four or five years, and had been told I must always wear, were cast aside, there being no further need for them. I am very grateful for this physical healing, because it has proven to me that I have found the true religion, the realization of which has brought me peace and joy beyond measure. For this wonderful truth my heart overflows with gratitude to God, and to Mrs. Eddy, through whom it has come to us.

Effie Swan, Garden City, Minn.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

In view of the recent rumors as to her health, Mrs. Eddy has given out the following statement:—

TO WHOM IT MAY CONCERN.

Since Mrs. Eddy is watched, as one watches a criminal or a sick person, she begs to say, in her own behalf, that she is neither; therefore to be criticized or judged by either a daily drive or a dignified stay at home, is superfluous. When accumulating work requires it, or because of a preference to remain within doors she omits her drive, do not strain out gnats or swallow camels over it, but try to be composed and resigned to the shocking fact that she is minding her own business, and recommends this surprising privilege to all her dear friends and enemies.

MARY BAKER G. EDDY.

NOTA BENE.

MARY BAKER G. EDDY.

Beloved Students:—Rest assured that your Leader is living, loving, acting, enjoying. She is neither dead nor plucked up by the roots, but she is keenly alive to the reality of living, and safely, soulfully founded upon the Rock, Christ Jesus, even the spiritual idea of Life with its abounding, increasing, advancing footsteps of progress, primeval faith, hope, love. Like the verdure and evergreen that flourish when trampled upon, the Christian Scientist thrives in adversity; his is a life-lease of hope, home, heaven; his idea is nearing the Way, the Truth, and the Life, when misrepresented, belied, and trodden upon. Justice, honesty cannot be abjured; their vitality involves life,—calm, irresistible, eternal.

[From the *New York Herald.*]

MRS. EDDY'S OWN DENIAL THAT SHE IS ILL.

Box G, Brookline, Mass., May 15, 1908.

My Dear Editor:—Permit me to say the report that I am sick (and I trust the desire thereof) is dead, and should be buried. Whereas the fact that I am well and keenly alive to the truth of being—the Love that is Life—is sure and steadfast. I go out in my carriage daily, and have omitted my drive but twice since I came to Massachusetts. Either work, the demands upon my time at home, or the weather is all that prevents my daily drive.

Working and praying for my dear friends' and my dear enemies' health, happiness, and holiness, the true sense of being goes on.

Doing unto others as we would that they do by us is immortality's self. Intrepid, self-oblivious love fulfils the law and is self-sustaining and eternal. With white-winged charity brooding over all, spiritually understood and demonstrated, let us unite in one Te Deum of praise.

Sincerely yours,

MARY B. G. EDDY.

Editor *New York Herald,* New York City.

Dictated, M.B.G.E.,—A.H.D.

MRS. EDDY SAYS:

WHEN the By-law was passed to exclude scholars above a certain age from the Sabbath School it was requisite, and when the spiritual point at issue was attained the older members were invited and received into the Sabbath School.

MARY BAKER G. EDDY.

[From the *Minneapolis* (Minn.) *News.*]

UNIVERSAL FELLOWSHIP.

Brookline, Mass., May 1.

Editor Daily News:—Christian Science can and does produce Universal Fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so-called senses do not perceive this fact until they are controlled by divine Love; hence the Scripture, "Be still, and know that I am God."

MARY BAKER G. EDDY.

THE CROSS AND CROWN.

THE slight changes which have been made in the design of the seal on the cover of Science and Health and our Leader's other books, as well as on the *Journal, Der Herold,* and the *Quarterly,* have given rise to some speculation and inquiry, and the following extract from one of the many letters which have been received at this office indicates the nature of this speculation:—

"In view of the remarks I have heard in regard to the changed proportions of the cross and crown on the new cover for the *Journal,* I wish we might have an editorial setting forth the real signification of the cross. Is there too much looking for reward in proportion to the overcoming?"

Perhaps it is just as well to say at once that there is no intentional significance in the changed proportions of the cross and crown as redrawn, and that the artist simply made them of the relative sizes that seemed to him right and artistic. This artist is looked upon as the best man in his line of work in this country, therefore we may safely rest in the assurance that the proportions of the different parts of the emblem or seal are correct.

The only real difference between the former seal and the new one is that the crown now used is what is known in heraldry as a celestial crown, whereas the one formerly used was in fact not a crown at all, but a coronet, and possessed no significance when combined with the cross. The celestial crown, or, as it is sometimes called, the Christian's crown, is the one described in Revelation, and it always has been emblematic of the triumphant life of the saints and martyrs. It can readily be seen that this crown is the one which should be used in connection with what has now come to be known as the Christian Science seal, and our Leader, in her desire to have the seal made truly emblematic of what it stands for, requested that the change be made.

To those of our readers who have been searching for some hidden significance in the larger cross, we may say for their reassurance that the cross which we are called upon to bear as Christian Scientists is no larger or heavier than heretofore. What we most need to impress upon our thought is that the crown has been brought nearer than ever through the ministry of Mrs. Eddy.

ARCHIBALD MCLELLAN.

WHATEVER else may be recorded of the period through which religious thought is now passing, it is sure to be referred to as an age of skepticism. Never before in all the Christian centuries have things both secular and sacred been subjected to such ungloved investigation. It is a time when neither age, nor dignity, nor traditional authority is spared, and the resulting clamor and confusion may well alarm those who are standing for undemonstrated propositions.

An enumeration of the causes of this skepticism would certainly include impatience with the restraints of the moral law, the discontent of material sense under the rebuke of the ideal. It would also include the self-justification of ignoble instincts, the impulses of the caviler and the cynic, the identification of religious faith with the statements of religious dogma, and the inconsistency and unworthiness of the lives of professed Christians. The religious doubt which results from all these things is indeed an enemy of mankind, for it leads to negation, inaction, unprogressiveness, unspirituality, death. It is that "cold, monotonous surf of unbelief" which is mentally debilitating and altogether profitless, and it makes good the old-time saying, "'Tis doubt that's damned the world."

On the other hand, it is a most interesting fact that history's every great intellectual, moral, and religious advance has been preceded by a period of so-called "irreverent questioning," an era when the teaching of the long honored has not only been questioned but resisted, and it is to this relation of the skepticism which stimulates analytical inquiry, to intellectual and spiritual progress, that Macaulay undoubtedly refers when he says in his celebrated essay on Lord Bacon, "The true philosophical temperament may, we think, be described in four words, Much hope, little faith; a disposition to believe that anything, however extraordinary, may be done; an indisposition to believe that anything extraordinary has been done."

The life of Socrates presents us a pertinent illustration of the possible significance of honest doubt, honestly maintained. Altogether the noblest and best man of his age, he devoted all his later years to the discursive analysis and public criticism of the religious beliefs and generally accepted traditions of his time. With both reason and ridicule he unsparingly assailed the most sacred convictions and

most honored customs of his people, and this he did in the interest of that higher sense of things which had dawned upon him, and for the maintenance of which he at last unhesitatingly laid down his life. To the profoundly thoughtful skepticism and unswerving intellectual integrity of this man the world is indebted for all that wonderfully illuminating thought, which, through Plato and Aristotle, may be said to have effected one of history's greatest mental emancipations. So, too, in the Renaissance, it was the religious skepticism, the brave and irrepressible questioning of a Savonarola, a Luther, a Bruno, and their kind, men who insisted upon "whole faith or none!" that sundered the fetters of contented ignorance and crass superstition, and thus cleared the path for the advance of intellectual and religious freedom.

In this connection Christian Scientists will not fail to recall that Mrs. Eddy's doubt respecting the truth and value of highly venerated religious teaching, her recognition of the unwarranted absence of those practical corroborations of spiritual truth which Christ Jesus said were always to attend the right apprehension of his gospel, led her when but a child resolutely and uncompromisingly to assert her conviction, in opposition both to the teaching of the church in which she was reared and to the hopes and expectation of her father's heart. It was the reaction of a spiritually intuitive nature against what Ian MacLaren has named the "strident and imperious dogmatism" of undigested beliefs. Later on this same "divine discontent," an imperious desire to find the saving truth which Christ Jesus declared and demonstrated, led her to follow up many a path which lost itself in the undergrowths of "blind faith," and to explore many domains of mortal sense in her ever-continued search for that which would satisfy the demands of logical and discriminating thought; a search that did not cease until after years of patient hope and endeavor she found and demonstrated for herself the Principle and rule of divine Science. Then questioning had served its end, doubt had given place to understanding, skepticism to knowledge; and when we undertake to realize what it would have meant to mankind had she not been impelled by the spirit of insistent inquiry as well as of loving aspiration, we acquire an added sense of the significance of honest doubt to the world's advance, and of our

individual indebtedness to this woman who would not consent to the "miraculous interventions" of divine law, nor to the "partialities" of divine Love, and who dared

> Show her doubt
> To prove that faith exists,

by holding for the realm of faith what Huxley held for the realm of physics when he said, "An opinion which outstrips evidence is not only a blunder, it is a crime."

It has been said that "reason imposes on us the duty of taking nothing for granted and of seeking evidence of everything set before us." Every awakened soul must feel an impulsion to know the truth, and to know that alone, and hence in an important sense all noble minds are discontented. They perceive that every error hospitably entertained is sure, in human experience, to breed disaster, and that in so far as we are loyal to the truth we apprehend, we are reserved and doubtful respecting every proposition that does not clearly coordinate therewith. Free and fair questioning of the undemonstrated is therefore but the obverse side of our alertness to the truth; it speaks for our fealty to what we have already learned and our desire steadily to enlarge our demonstrable knowledge. More than this, a spirit of fearless inquiry and insistence upon the adequate tests of asserted truth speaks for our confidence that all which is true will stand the test and be stronger and surer in our thought therefor; or, as Browning phrases it,—

> The more of doubt, the stronger faith, I say,
> If faith o'ercomes doubt.

Faith in the ability of the truth to take care of itself is the ground both of true liberalism and true progress. It makes us perfectly willing to have our present apprehension tested every legitimate way, and it makes us insistent that all undemonstrated propositions shall be subjected to the same requirements and "make good." He who does not question the unprovable cannot befriend the proven, since he is not alive to Truth's demands. Says Lowell, "A wise skepticism is the first attribute of a good critic." Says our Leader, "We cannot fill vessels already full" (Science and Health, p. 201). He who is not willing and glad to know error for what it is, and dispense with it, certainly cannot know the truth for what it is, and possess it.

The "scientific spirit" is an attitude of mental alertness and questioning. Not infrequently it demands that long-honored human opinions shall be given up, and the refusal of the many to recognize its behests in this regard, explains the staidness and inefficiency which has characterized so much of the history of the Christian Church. It is well to remember that to the contented Pharisees Christ Jesus seemed a skeptic and a scoffer, and it is at the moment when he stood in the midst of the doctors, the very embodiment of inspired and illuminating interrogation, that the artist Hoffmann found and fixed upon the canvas his most winsome and most impelling concept of the son of Mary. Lovers of truth find safety only as they become too wise to be tricked by error. "Reverent doubt," says George MacDonald, "springs from devoutness and aspiration, and surely such doubts are far more precious in the sight of God than many beliefs." True Christian Scientists are in revolt against all error. They question all that is questionable. But, while rejecting the undemonstrable as the untrue, their every doubt is "a quest for light." In love with a pure idealism, they honor that instinct for Truth which is man's richest inheritance, an instinct which questions error's least pretense and is not deceived thereby.

We often hear it said that the crying want of the age is a spiritual Renaissance, and it is clear that this can come only as the deceived and the thoughtless are made willing, through scientific apprehension or through pain, to part with those beliefs which beget the legitimate skepticism of the thoughtful.

JOHN B. WILLIS.

ALL profound thinkers have seen the logical necessity for a concept of being apart from materiality, but with great pertinacity the majority of mortals have clung to the belief of a soul in body and partaking of the nature of the material rather than the spiritual. Not so long ago the possible location of the soul—whether it dwelt in the heart or the brain—was frequently discussed, sometimes in public debate, but little attention was given to its nature and potentiality. Even in the Scriptures we find the popular belief respecting the soul largely in evidence, and this is by no

means an adverse criticism of their teachings; rather does it go to show that where human feelings and emotions are expressed in the Bible it is done with rare fidelity to the mental state of the individual. To illustrate: In the earlier chapters of the book of Job we are told, in substance, that God shared with the devil the government of the human family, and at the suggestion of Satan allowed the direst misfortunes to come upon a good man. Now this was undoubtedly the prevailing religious belief in Job's time, as it is to a large extent at the present; but it was not true, although the mistaken belief was responsible for Job's misery so long as he held to it. Later, he gained a truer concept of God, had a glimpse of His absolute justice and goodness, and this healed him and restored to him all that he had seemingly lost, and much more.

While in bondage to the belief in a power opposed to God, Job said, "My soul is weary of my life." He felt the crushing weight of belief in materiality when his earthly possessions were swept away and disease seemed to hold him captive, but when the trembling mortal concept was challenged by Truth, in the words, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy?" then Job answered, "I uttered that I understood not; . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee." He had a glimpse of Soul as the divine Principle of the universe and man, and it restored his soul,—awakened him to spiritual sense,—and brought harmony to his entire being.

It is noteworthy that throughout the Scriptures the word soul is more frequently associated with the thought of sin and suffering than with good, showing how far the human thought had strayed from the true concept of Soul and spiritual being. In Science and Health we read (p. 477), "Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit." On page 482 we find a simple rule by which we can always determine whether the word soul, as it occurs in the Bible, is used in its spiritual signification or otherwise. When the psalmist said, "Why art thou cast down, O my soul?" he voiced the mortal sense which could not see God, good; but when Mary said, "My

soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," she referred to that which reflects the light and glory of the divine ever-presence.

In this age of scientific inquiry many attempts have been made to catch a glimpse of what is called the soul, to photograph, to weigh it, when it takes its supposed flight from the body, but these attempts have never been successful, and never can be, for they start from the mistaken belief that the soul is more or less material and dwells in matter, —a fallacy which Mrs. Eddy has fully exposed in Science and Health in the chapter "Recapitulation." That her teaching is scientific and practical is being proved daily by the multitudes who are studying her writings and being healed as a result of this study. On page 119 of Science and Health she says, "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind." The advantage gained by the one who understands this great truth is beyond words. Not only is health established by the recognition of Soul as the governing Principle of man, but harmony extends to everything within the radius of one's thought, to the extent that he obeys the mandates of Soul. In the words of the psalmist, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI JULY, 1908 Number 4

THE BIBLE'S BEST FRIEND.

CLARENCE W. CHADWICK.

LADY JANE GREY once said that "all amusements are but a shadow compared with the pleasure of reading the Bible." Can professing Christians of to-day echo this sentiment concerning the great "Book of books"? Are there not too many who will tell you that they have to force themselves to read the Bible, and more from a sense of stern religious duty than from a feeling of real pleasure or satisfaction? Will not these same individuals tell you in all seriousness that they have earnestly and studiously endeavored to love the Bible, but failing in their efforts, have time and time again turned away from it to find pleasure and consolation in other directions?

Many will also tell you that they were compelled by their parents to memorize whole chapters in the Bible, and to attend Sunday School where nothing was said or heard about a God who healeth all our diseases; and that as they grew into manhood and womanhood they had even turned away from the church of their fathers, half doubting the existence of the God about whom they had read. Many there are to-day who are yearning to know something more tangible and practical concerning the God they are sincerely striving to worship, and why has not this knowledge, so essential to their happiness and general welfare, been revealed to them in their study of Holy Writ?

Christian Science answers this query, and does it in such a practical way that they begin to read the Bible in a new

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light; the scales of ignorance, superstition, and doubt fall from their mental vision, and for the first time in their Christian experience they can truthfully say that they love to read the Bible. A prayerful study of Science and Health, the Christian Science text-book, has given them a new and more spiritual view-point, and they turn to the sacred Word and find it teeming with practical, life-giving, and health-bestowing promises, all of which can be made available in daily living. The veil of the flesh, the five so-called physical senses spoken of in Hebrews, has been rent, and the gates of heaven thereby disclosed. This simply means that the Christ-idea has entered human consciousness, revealing the continuous operation of that divine healing Principle made known by the great Way-shower.

No "dull product of a scoffer's pen" can brush aside the fact that the Christian Science text-book has been and will continue to be the means of turning thousands of people to the Bible with a degree of expectancy and certainty of mental and bodily healing never before entertained by them. It has made them true friends of the Bible, and they no longer need any urging to consult this "sufficient guide to eternal Life" (Science and Health, p. 497). It must be admitted that the so-called mortal or carnal mind is never on friendly terms with Bible teaching. It may profess to believe, but it never understands. It knows nothing about God, because it cannot demonstrate the activity of good. The moment that any credit is given the Christian Science text-book for throwing a new light upon the Scriptures, this so-called mind is aroused to such an extent that it boldly asserts that Christian Scientists "reject the Bible", by substituting Science and Health in its place.

Nothing that mortal mind might say could better illustrate its absolute ignorance of Christian Science and of the moral and spiritual influence it exerts upon mankind. The inherent disposition of certain radical professors of religion to question the right of any modern author to attempt to elucidate Scriptural teaching, would only serve to close the door of progress, and to keep humanity in ignorance of their divine rights, which rights are made practically available through a scientific exegesis of Scripture. The fear that the sacred Word might be taken from or added to

has only revealed a misunderstanding of the Word of God, and a consequent inability to make it practical in the healing of sin and disease. Had the misapprehension of God's Word and God's law by the "learned" not been in evidence, there would have been no need of Christian Science, no need of a Christian Science text-book to voice in unmistakable language the hidden spiritual meaning of the words and works of the great Wayshower.

It is because of this work which Christian Science is doing, that many professing Christians in their faithless timidity look upon it as an innovation to be studiously shunned. If they venture to read Science and Health, they do so, not with the thought of changing their own particular views or interpretations of Holy Writ, but rather to confirm their own suspicions and unbelief in its teaching. Truly saith the poet:—

> **And better had they ne'er been born,**
> **Who read to doubt, or read to scorn.**

The "my-Bible-is-good-enough-for-me" thought has attempted to interpret the Word, but it has made a dismal failure of it, and for the reason that it has not known how to read and understand. One of the weakest traits in human nature is the disposition to study spiritual truth through the medium of the so-called physical senses, and then to imagine that it has done what is right and arrived at correct conclusions. The brightest intellects of the ages have failed to bring to light the practical availability of the Master's teaching, and it is easy to understand why the worldly-wise should stumble and fall when dealing only with the letter of the Christian Science text-book. As with the Bible so with Science and Health; the only one who grasps its spiritual meaning and correctly interprets its mission to a suffering world is he who stands ready to make practical application of its rules and to live in accord with its divine requirements.

Because Christian Science has made it possible for the sincere seeker of Truth to take hold of the unseen forces of divine Mind, and to bring to pass in his own daily life the same wonderful works that accompanied the Christian apostles, it is not strange that the carnal or mortal mind should cry out against it, and warn people against "tampering" with any religious teaching that claims to find authority and proof for such works within the sealed

(?) pages of the Bible. But what shall be said of the thought which feels called upon to denounce the teaching of Science and Health as heretical because it emphasizes the need of observing in this age the Scriptural command to "heal the sick"? Why not be honest enough to admit the possibility of a more profound and practical understanding of the Master's commands on the part of those who may have taken some advance steps in Christian thinking and living?

Do Christian Scientists "reject the Bible" because they enjoy reading it as never before, and because they are learning to do what it requires of all professed followers of Christ? Do they show less Christian regard and reverence for the Scriptures because they have learned from their text-book that all instead of a part of the commands of the Master are to be lived up to? Are they rejecting Biblical teaching because they are striving as never before to become pure in heart, and to reflect that same love, that divine compassion that healed alike the sick and sinful in Jesus' time and is to-day repeating the demonstration? Are they less devoted to the sacred Word because they have learned to love it and no longer have to be urged to "search the Scriptures" since becoming acquainted with the Christian Science text-book? Is a commentary which satisfyingly explains the text of the Bible and sustains its explanation with the same practical illustration of healing which the Master gave in proof of the correctness of his teaching, to be shunned because it insists upon the demonstration of Christian healing as the only practical evidence of a correct interpretation or understanding of Bible teaching? Is the constantly increasing demand for the Bible in all parts of the civilized world to be checked because the leaven of truth as presented in Christian Science is the direct cause of this remarkable religious awakening on the part of countless thousands of people, many of whom never before made any use of the Bible?

Why should the Christian pulpit have anything to fear because Science and Health teaches the omnipotence and omnipresence of God, and urges upon the professed followers of Christ, Truth, obedience to the command of the Master to "heal the sick" in proof of a correct understanding of God? Because Christian Science proves the possibility and practicability of the Christ-healing in this age,

does this sever its friendship with the Bible? Is it not rather the secret of a manifest love and devotion which has never before existed among these students of the sacred writings? It is a well-recognized fact that Christian Scientists are studying the Bible as never before, and with more genuine satisfaction and practical results; and why? Because they have found in Science and Health a key, a spiritual commentary, which throws down the bars of materialism and reveals the heretofore hidden meaning of Jesus' words, thus making it not only possible but imperative that every true follower of the Master prove his faith by his works.

If one is not striving to live up to the divine rules of conduct laid down by the Master, what does his professed regard for the Bible amount to? If he knows not how to rely upon divine Mind to heal sickness, is he a better friend of the Bible than is the Christian Scientist who has found within its sacred pages the healing truth, and been able to prove it in demonstration? Does the stale assertion, "These things are not for us to understand," evince more sincerity and devotion to Christ's teaching than does the practical and scientific exegesis of Christian Science which unfolds the spiritual significance of Scriptural texts and proves the present possibility of Christian healing?

Speed the time when the carping critic and learned scoffer will cease their unchristian utterances against Christian Science, and will leave earth's hungering mortals free to find in "Science and Health with Key to the Scriptures" the Bible's best friend. No other work known to the Christian world has paid greater honor and respect to the sacred Book; no other work has scientifically emphasized and explained the *modus operandi* of Jesus' healing. It remained for one chosen of God to discover and present to the world the seemingly lost art of healing, and all who love God in sincerity and in truth will in time revere the name of Mary Baker G. Eddy and her remarkable book, "Science and Health with Key to the Scriptures."

GREATNESS bears the double blessing of pattern and power. The greatest men make greatness possible to us all.—*Phillips Brooks.*

IS KNOWLEDGE RELATIVE OR ABSOLUTE?

REV. G. A. KRATZER.

AMONG all theories and philosophies about the nature of life and existence, those which have found sufficient evidence to warrant the assumption of a First Cause as the basis of all things,—one God, who is Spirit, who is eternal, omniscient, omnipotent, omnipresent, wholly good, and who is sole creator,—these present the fewest intellectual difficulties, though in many of them there are difficulties, and they are far and away the most productive of desirable practical results in the lives and experiences of those who hold them. This statement might be considered at length, and innumerable proofs of its truth offered; but all classes of Christians will admit its verity, and it is to those who are professed followers of Christ that we would speak.

All Christians admit that God created all things, that He knows them as they are, and that all things are as they are because God so made them. Hence God's knowledge of all things is not primarily dependent upon the nature of the things, but the nature of the things is dependent upon God's creative thought and will, both as to origin and as to present existence; for nothing has power to exist of itself, but all things are sustained by God. Paul says, "All things were created by him, and for him; and he is before all things, and by him all things consist." Thus God's knowledge of things is not relative to the things or the forms thereof, but all things and the forms thereof are relative to God's creative and sustaining knowledge, and that knowledge is primitive and absolute. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Let it be repeated: Since God created all, and since He is omniscient, He knows all things as they are, and His knowledge is absolute. Evidently there is no other way of knowing things except as they are; any concept or belief about things as they are not, is not knowledge but illusion. Hence, if man knows anything, he knows it as it is, as God knows it, and all beliefs, speculations, and philos-

ophies which fall short of knowing things as they are, to the degree that they thus fall short are mistakes, delusions,—without truth, reality, or value. If knowledge is defined as it ought to be defined, as understanding consistent with the facts, there is only one body of knowledge, one way of thinking or knowing about all things, and that is the way in which God thinks about or knows them. This is what Paul evidently means when he says, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." Because Christ Jesus understood as God understands, and knew that there is no other understanding, no other knowledge, he spake such words as these: "The Son can do nothing of himself, but what he seeth the Father do." "I do nothing of myself; but as my Father hath taught me, I speak these things." "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." So if the knowledge of God is absolute, the knowledge possessed by Christ Jesus was absolute; for he was at one with the Father in understanding.

This same Christ Jesus, who professed that he had not a single idea apart from the Father, and who therefore had nothing but absolute knowledge to teach, exhorted his disciples in all ages: "Take my yoke upon you, and learn of me; . . . and ye shall find rest [the satisfaction and assurance and good which come from absolute knowledge] unto your souls." And Paul exhorts, "Let this mind [understanding] be in you, which was also in Christ Jesus." Evidently both Jesus and Paul knew that it is the duty and privilege of men to gain absolute knowledge. Jesus prayed for his disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Christ Jesus came and taught and suffered to effect the atonement; that is, to bring men into oneness of knowledge and conduct with himself and the Father. Was he praying for the impossible, and was his mission a failure? Evidently not; for the Scripture declares that God "will have all men to be saved, and to come unto the knowledge of the truth." The truth which God knows is absolute knowledge. We may all attain unto it; and, as before pointed out, that is the only kind of knowledge there is. All else is belief, delusion, nothingness; and it is

from these beliefs and delusions, which men mistakenly call knowledge, and from conduct incidental thereto, that God "will have all men to be saved."

It may be profitable to consider some facts about absolute knowledge, and about the method of attaining it. The great proposition laid down and proved from the Scriptures is, Knowledge of things as they are (and there is no other knowledge) cannot be attained through the physical senses, but can be attained through spiritual discernment, faith, the possession of that Mind which was in Christ Jesus. Before citing the Scripture, let it be remarked that, since God is Spirit, and the sole creator, "the things of the spirit of God," and "the things which God hath prepared," are all the things there are. Paul declares: "Eye [sense testimony] hath not seen, nor ear [sense testimony] heard, neither have entered into the heart of man [carnal understanding, based on sense testimony], the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world [which judges by what it can see, hear, taste, touch, and smell], but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak [describe], not in the words which man's wisdom teacheth [not in terms of natural science and sense observation], but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man [who thinks that knowledge is relative to material things] receiveth not the things of the Spirit of God [the divine ideas which are real, eternal, and perfect]: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . We [all true Christians] have the mind of Christ."

These passages of Scripture surely bear out the teaching of Christian Science, that the real universe consists of God, Mind, and His unchangeable, imperishable ideas; that the so-called material universe, which is "seen," and therefore "temporal," is a subverted, false, and therefore unreal and mistaken sense of the universe; that "the things of the Spirit of God," the unseen things which are eternal, "all things," all reality, can be revealed to us now through "the spirit which is of God," but that none of these things

can be discovered or known through sense testimony, which, therefore, is to be regarded as a lying sense, not to be followed in our search for reality and truth, but to be discarded in favor of spiritual sense as fast as may be; for "the carnal mind [sense testimony, and so-called knowledge based thereon] is enmity against God: for it is not subject to the law of God, neither indeed can be."

"The flesh [the testimony of the fleshly senses] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other;" hence, sense testimony could give no true information about the works or creation of Spirit, God, which is all the creation there is, if God is sole creator. The meaning of the following verse of Scripture is now very evident: "Through faith [spiritual discernment, right understanding] we understand that the worlds were framed by the word [the idea, the *logos*] of God, so that things which are seen were not made of things which do appear." The things which are seen "do appear" to be made of matter, but the things seen by the physical senses are only "such stuff as dreams are made of,"—illusion, nothingness.

The illusory character of the so-called material universe is clearly exposed when we consider that the Scriptures repeatedly declare that it shall "vanish away," and that "new heavens and a new earth" are to succeed in the consciousness of men the false material sense of the universe, in proportion as that sense is destroyed; but these are "new" merely from the standpoint of mortal man, being "new" as man's advancing understanding discovers them, in a sense analogous to that in which the western hemisphere was "new" to Columbus and the other discoverers, and is spoken of to this day as the "new world," though it had existed as long as the world itself. The "new heavens and a new earth" which are to appear after the so-called material universe is destroyed, are in reality the real, spiritual heavens and earth, which exist throughout eternity as ideas of God.

Mind, in creating, creates and expresses ideas. This is so even in the counterfeit work of mortals. A house is planned in mind before it is visibly constructed. So Mind, God, and His ideas existed before mortal mind had formed any false material concepts of those ideas. "These are the generations of the heavens and of the earth when they were cre-

ated, in the day that the Lord God made the earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Even if we take the universe for what it appears to be, the first and fundamental fact about each and every thing is the idea. Ideas do not exist because so-called material things exist, because, first of all, God and His ideas existed and now exist, which ideas are thought of incorrectly, or falsely, by mortal men.

Further, knowledge is spiritual. This is so, because all the things to be known are spiritual. All things were made by God, who is Spirit, "and without him was not any thing made that was made." If matter be taken for what it appears, or for what is claimed for it in text-books on physics, or for what any of its advocates claim it to be, then it differs from Mind, Spirit, in qualities and characteristics, at every point at which the two can be compared. This shows Spirit and matter to be opposites, in the same sense that light and darkness, good and evil, truth and falsehood, are opposites. It is evident that light never created any darkness; for there never was any darkness in light, and so none ever came out. Truth never created any falsehood; for there never was any falsehood in truth, and so none ever came out. Likewise God, Spirit, never created any matter; for there never was any matter in Spirit, and so none ever came out. Spirit being the sole creator, it is impossible that there should be any matter in the universe. That there appears to be a great deal of it, is freely admitted by Christian Scientists; but the fact that Spirit is sole creator brands matter as a lie, a false sense of substance.

Moreover, the Scriptures, when their teachings touch directly upon this subject, almost invariably show the illusory and evanescent character of the material concept of things. Says Isaiah, "The earth mourneth and fadeth away, . . . The earth is utterly broken down, the earth is clean dissolved." "Behold, I create new heavens and a new earth: and the former shall not be remembered." Says Jesus, "Heaven and earth [the material sense of them] shall pass away, but my words shall not pass away;" and Paul tells us that "the things which are seen are temporal; but the things which are not seen are eternal." "Yet once more I shake not the earth only, but also heaven. And

this word, Yet once more, signifieth the removing of those things that are shaken, . . . that those things which cannot be shaken [the spiritual heavens and earth] may remain. Wherefore we receiving a kingdom which cannot be moved [absolute knowledge of reality, which is spiritual], let us have grace, whereby we may serve God acceptably." If the material heavens and earth were true and real, they could not be destroyed; for how could truth or reality be destroyed?

Saint John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Jesus says: "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt." If God made the so-called material world and its so-called material things, they certainly would be good; for how could a God who is wholly good make anything that is not good? And if these things are good, Saint John, the beloved disciple of Jesus, would certainly not command us not to love them; neither would Jesus himself teach us to treat material things as of little or no worth, if God made them. Hence the clear import of his teaching is that spiritual things are alone worth striving for, and that if we strive for these alone, whatever seems to be needful to our present imperfect mortal condition will be "added" unto us, until such time as the false material sense of heaven and earth, and the so-called things thereof, shall have passed away, and the spiritual heavens and earth, "wherein dwelleth righteousness," shall be fully realized by us.

Knowledge is eternal and changeless, because the things to be known are eternal and changeless. "The heavens and the earth were finished;" hence they cannot be subject to change. In the material concept of the heavens and earth there are plenty of changes; but these changes are due to the false, unreal nature of that concept. A lie can be changed any number of times, but truth never changes. God is "the God of truth," and "all His works are done in truth;" how then can they change? They cannot. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: . . . that which hath been is now; and that which is to be hath already been."

Real knowledge is perfect and harmonious, because all

things to be known are perfect and harmonious. God "is the Rock, his work is perfect." After God had finished the creation, He "saw every thing that he had made, and, behold, it was very good." In the world as it appears, there seem to be plenty of imperfections and discords; but this is due to the false, unreal nature of mortal man's concept of the world. Evil and discord do not belong to God's universe, nor to His knowledge thereof. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." When mortal man gets rid of his ignorance and his illusory concepts about things, and so comes to know God's universe as it is, he will know everything as perfect and harmonious as God now knows it.

Spiritual discernment is the only true method of gaining knowledge, and the knowledge gained by it is absolute knowledge. Spiritual discernment is to know as God, Spirit, knows; and, from what has previously been said, this is evidently to understand that all things are spiritual, eternal, and harmonious. In so far as we know this we have absolute knowledge now; though, for the present, this knowledge is at conflict in our consciousness with a false sense of things, whereby they seem to be material and perishable and discordant, just opposite to what they are. This false sense of things is difficult to get rid of, even after we know the truth, because it is what we have habitually believed to be truth for so long, and because there are so many millions of men who still believe it to be the truth. The whole body of mortal thought seems to have a darkening effect over the consciousness of the individual, causing the false appearance to continue even after he knows it to be untrue. This whole body of false thought is the one evil, the devil, which continues to try to deceive us into a false view of the universe and ourselves; but by persistently knowing the truth, individuals and the race will gradually drive out and destroy the evil concept, till finally all things are realized as they are,—spiritual, imperishable, and glorious.

Critics of Christian Science sometimes ask how mortal mind, being utterly false, can come to any knowledge of the divine Mind, to any knowledge of the truth. The answer is that it cannot. Christ, who was "the way, the truth, and the life," declared: "No man can come to me, except the Father which hath sent me draw him." But the facul-

ties of human beings are not now, nor ever were, wholly mortal. In Science the term "mortal" is used in contradistinction to the term "immortal." Truth is enduring and changeless, and therefore is immortal. Error—false belief, illusion—is not enduring, and so is mortal or perishable. There is an element in human consciousness which is capable of recognizing truth, at least in part, and then of enlarging upon the portion discovered for the discovery of more. In Science and Health (p. 295), Mrs. Eddy says, "Mortals are not like immortals, created in God's own image." As Paul says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen [mortal] vessels, that the excellency of the power may be of God, and not of us."

In Science, the term "mortal mind" does not apply to the human consciousness as a whole, but merely to those elements of human consciousness which do not correspond to reality and truth. Human reason (the power to reason from premises to a conclusion), human love, and human will, when cognizant of spiritual things, begin to give true evidence, to reflect the divine Mind, and to lead to correct conduct. Christian Science does not discredit reason, affection, nor will, rightly exercised; nor does it claim that these are necessarily included under the term "mortal mind." What Christian Science does discredit is sense testimony, and all so-called knowledge, love, and choice based on material belief. All these are included under the term "mortal," because ultimately they will all vanish away. Christian Science calls upon us to reject matter as the premise, and sense testimony as the avenue of our knowledge, affection, and choice, and that we make God, Spirit, the sole premise, and spiritual discernment the sole avenue of our mental activity,—that is, in theory,—while we are gradually proving it to be so in practical experience. This will take a long time possibly, for complete demonstration, but when it is wholly accomplished the prophecy in Revelation, 21 : 4 will be fulfilled.

Christian Science, as discovered and taught by Mrs. Eddy, may be briefly defined by the following statement:—

Major premise: God is Spirit, eternal, perfect, all-wise, all-powerful, omnipresent, all-good, the only cause, creator, and governor.

Minor premise: Such a God would naturally and inevitably create a universe endowed with his own characteristics and not with opposite characteristics.

Conclusion: Therefore the universe and man are like to Spirit, or spiritual; like to the eternal God, or eternal; like to the perfect God, or perfect; and the universe and man are not material, temporal, and imperfect, since there is no other creator than God, and so no creator to create a material universe.

Application: By knowing, realizing, and applying the truth in the above conclusion, the errors of sin, sickness, death, and matter are gradually eliminated from the human consciousness in the order named, and, with the destruction of the last error, the mortal consciousness will itself be destroyed; then all will have the Mind of Christ; there will be in appearance, as there is now in reality, but one Mind, one body of knowledge, one way of knowing, and God will be recognized to be as He now actually is, All-in-all.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Such knowledge is absolute, changeless, eternal, harmonious, as God Himself. "Let not the wise man glory in his wisdom [relative knowledge, so called], . . . but let him that glorieth glory in this, that he understandeth and knoweth me." It is our privilege and duty to gain this absolute knowledge of God and His works, and, possessing it, to cast down "imaginations [of sin, disease, and death], and every high thing that exalteth itself against the knowledge of God [everything that is unlike God]," and bring "into captivity every thought to the obedience of Christ [Truth]."

LET all know that God still reigneth, and His rule of right maintaineth;
That His universe is never a mere toy of lawless chance;
That the sword of justice smiteth, and its edge forever biteth;
And that wickedness shall suffer, surely as the stars advance.

Clarence A. Buskirk.

THE REAL CONQUEROR.

W. WESLEY MILLER.

HUMBLE, childlike thankfulness is the first requisite in our warfare against financial limitation. This gives one a fixed determination to conquer and succeed which brings its inevitable result—prosperity. As a popular writer puts it, "Intense optimistic thought is a mental dynamite, and blasts an opening through impassable rocks." Lest, however, we attempt to overcome error by sheer will-power, we must learn to combine understanding with zeal for right. We must know each moment that immortal Mind is the eternal and harmonious force ruling the universe and governing man. The teaching of resistance, or stoicism, as preached and lived in ancient Athens by Zeno, was: "You are here neither to laugh nor to cry, but to keep your place in the battle-line and do your simple duty as soldiers of principle! Do not be afraid. Poverty cannot hurt you. Sickness cannot hurt you so long as you keep your place in the ranks with your face toward the enemy." On page 120 of Science and Health Mrs. Eddy writes: "The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man."

The Jew and the Gentile, the orthodox and the liberal, holds each to his respective creed, striving for harmony, as expressed in prosperity, happiness, and success. Like their fathers, they believe that all must struggle by human will-power for that which in reality is man's divinely bestowed heritage; but, thanks to the Discoverer of Christian Science, we have learned that we may attain true prosperity by the understanding of the all-power of Mind, the true substance and intelligence. Turning from individuals to nations, we witness the inhabitants of one country ready to destroy the inhabitants of another country in a struggle for those very things which the understanding of Love will supply in a nobler and surer way. The Christ with us will ultimately turn all hate to love and cause warring nations to see they have more to gain by helping each other than could be gained by conquest. When this is clearly understood, oppression and pov-

erty will cease and Truth's mastery over injustice and dishonesty be realized. Love is the only antidote for hate. It is a two-edged sword, destroying malice and fear. It is the liberator which will give to all Christian peoples who listen for and obey the message of "on earth peace, good will to men," complete mastery over their foes. The power of Love understood is finely expressed by Mrs. Eddy in this statement: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself' " (Science and Health, p. 340).

Having discovered the dynamic power of "intense optimistic thought," it is important to know that its source is divine Principle; then we may courageously assail the fear of limitation with perfect confidence in the power of God. The instructions given to the children of Israel, through Joshua, are very significant in the light of Christian Science. God said, "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, . . . Only be thou strong and very courageous, . . . that thou mayest prosper whithersoever thou goest. . . . for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee?"

Armed with a demonstrable understanding which routs and destroys error, the student of Christian Science may test this power for himself. To the extent that the rules of Christian Science are faithfully followed, he will be victorious. Truth is infinite; therefore prosperity is positive, while insufficiency is negative. The power of Truth is limitless, eternal, and indestructible, and there is in reality no other power. If we limit ourselves, or our God-given powers, we limit our sense of God. Instead of making a reality of limitation, we must understand its nothingness, because boundless Love is everywhere and has all power. Each Christian Scientist must realize and demonstrate that he or she is a unit with Love, reflecting harmony and dominion always. This does not, however, mean that we shall live lives of indolence and ease. On the contrary, it means that we shall have to meet and defeat error at every step of our progress. We need to be "girded with strength unto the battle," knowing that "the weapons of our warfare are not carnal, but mighty through God."

We must beware of pernicious self-limitation. The

reason some people do not prosper is that they have been limiting themselves. When we recognize the lie of financial limitation as being of human origin, we can destroy the false belief of poverty in consciousness, and this radical improvement in belief will be followed by a corresponding improvement in our present possessions. If we take care of the spiritual, the material will take care of itself. The great attainment for each one is a strong, abiding consciousness of the oneness, allness, and absoluteness of Love, which overmasters the lie of limitation, and thus we shall achieve all good. "Who is he that will harm you, if ye be followers of that which is good?" The important point is to begin walking Spiritward with Love's guidance and protection, until we reach "the perfect day."

Money is without intelligence or power, and it is erroneous to give it power. If we place reliance upon material riches, we deny Christ, Truth, deny that Spirit is the only power. But in so far as a lack of needful things results from false thinking, or from the giving of power to belief in financial limitation, it is our great work to conquer this error. Wealth, taken in its metaphysical significance, stands for a state of spiritual consciousness. It is in this sense that we say our only wealth is in God, and our only good is spiritual wealth. Then it becomes a plain duty to seek after this wealth, not for the purpose of gratifying self or greed, but for Truth's honor and glory.

Paul tells us that we should not be "slothful in business;" and in the parable of the ten talents Christ Jesus gave a terrible rebuke to the one who buried his talent in the earth. Demonstrating dominion, we honor God better than if we are held in abject bondage to a lie, which arrays itself against the truth, against the infallible and only source of supply. In Truth there can be no material need and no material supply. By our scientific realization of this, our seeming material needs will disappear before Spirit's infinite riches. Because divine Love gives us abundance of all good, wealth is good in so far as it offers tangible proof that we have gained that spiritual wisdom which makes men prosperous. Then we should turn to God with hearts overflowing with gratitude for what we possess, and without coveting our brother's supply or making a god of gold. It may then be said of us, "Whatsoever he doeth shall prosper." Love has preordained only good for those who

love God, good; and with increasing trust in the good we shall see our fears departing.

Christian Scientists are taking their place in the world's present remarkable activities. Their number is increasing in the national halls of legislation, in journalism, in law, in the arts and manufactures; they are builders of railroads and captains of industry,—they are prominent among men, and every faithful adherent of this Cause is the possessor of untold resources in the teachings and example of our beloved Leader. To know how to expand and grow in all that makes for health, wisdom, and success, is our problem. Merely to look up to the top of a mountain will not bring us there, but by having the summit before our gaze and steadily working our way upward we shall in due season reach the goal.

No thinker will deny in this twentieth century that divine Love is the source of true prosperity, and is therefore its Principle. If our prosperity is in Mind, it is correct to say that all true prosperity is the manifestation of at-one-ment with divine Mind. Material failure denotes separation from God. In the Science of being man cannot be separated from divine Mind, and Spirit, the All-in-all, invites man to draw always from the inexhaustible source of wealth. We should clearly understand that because God, the spiritual and infinite, is the only substance and has all power, man, in the degree of his spirituality, is without limitation. The divine Mind is his Mind; the divine wisdom his wisdom; the divine resources his wealth. We have no right to limit man's power, ability, or intelligence. Omnipotent Mind knows no power which could limit man, and what Mind does not know, man cannot know.

Let us become "advance agents of prosperity" in the highest sense. Let us set our faces like flint toward the kingdom of Love, where limitation cannot exist. Let us know that we shall prosper in the exact ratio of our gratitude to God for the manifold blessings which Christian Science, the demonstrable knowledge of Him, brings each day. Job said, "If thou return to the Almighty, . . . then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shall have plenty of silver."

[Written for the *Journal.*]

"THE LAST ENEMY."

BEN. HAWORTH-BOOTH.

My barque is hastening onward to a bourne
  Of summer seas: and soon the boatswain may
  Pipe me the signal, at the close of day
Or 'neath the opening eyelids of the morn.

The storm upon my window wakens me:
  Upon the clamorous night my spirit peers,
  Where leafless boughs and lonely glimmering meers
Reach forward to the fog-enfolded sea.

On such a night as this 'tis hard to tell
  Thine heart that on the darkness and the deep
  One Hand alone doth guide and guard and keep:
'Tis hard, but it is true—and all is well.

On such a night I used to deem, of yore,
  'Twere fearful to depart, to wander forth
  Upon the howling tempest of the north,
Over the frozen fields and shuddering shore:

To pass away upon the wild night air—
  A formless fear, a sightless, senseless thing!
  'Twas terrible! but now the morn doth bring
A wisdom far more wise, a faith more fair.

We are the sons of Life—not sons of death—
  And in His great design all, all is well;
  Can mourning mummeries or the funeral bell
Prove that we perish with the passing breath?

There dies indeed the noisome taint of earth
  That Truth has not destroyed—but naught beside—
  The sin, the selfishness, the pain, the pride:
But life lives on, and faith attains new birth.

In God's great theme man is a part supernal
Of things divine: and there is no divorce
To bar His sons from Him, their Soul and source,
In whose eternity they are eternal.

Thus, thou last enemy, death! thou art disarmed
If not destroyed: and onward to the light
My life uplifted soars for grander sight,
For grander song, unfettered and unharmed.

CHRISTIAN SCIENCE FROM THE JEWISH VIEW-POINT.

ISIDOR JACOBS.

WITH the rapid spread of Christian Science among the Jewish people, it is not surprising that frequent questions are asked of those interested, regarding the Christian Science standpoint as to the divinity of Jesus or the divinity of Christ. Other questions of similar purport are frequently asked, and it is better not to argue, or try to explain, as such explanation must necessarily be theoretical, and Christian Science does not deal with theories so much as with vital facts. Christian Scientists frequently answer such inquiries from their own theological view-point in various ways. It would appear, however, that the best way is to advise questioners to study carefully the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, where they will find intelligent answers to all their questions.

Jewish people, before becoming interested in Christian Science, have an intense prejudice against the word Christian, owing to the many generations of persecution conducted in the name of so-called Christian sects. When they first become interested in Christian Science, and begin to read its text-book, they do so, as a rule, under the influence of this prejudice; hence they are unable at first to gain a correct understanding or knowledge of its teaching, and it frequently takes some time before their prejudice is overcome and the simple truth dawns upon them.

Recently a Jewish rabbi, evidently aroused by the fact that a large number of his congregation had be-

come interested in Christian Science, wrote an editorial on the subject in a secular journal controlled by him. The purport of his article was that Jews should have nothing to do with Christian Science, because its foundation was (as he stated) the divinity of Jesus. When it is known that the aforesaid rabbi wrote his article after he had read Science and Health, it must be concluded that his intense prejudice had blinded him to the actual facts, and that he preferred to construe the language to suit his own views. Any intelligent person, free from prejudice, would have noted, on reading the book, that Mrs. Eddy makes it perfectly clear that the fundamental teaching of Christian Science is the allness of God, while she particularly explains the difference between the personality of the man Jesus and the impersonality of the divine Christ,—that the physical Jesus was human, but that Christ is divine.

One of the Christian Science tenets is this: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). Jesus is recognized as the great Exemplar or Wayshower, whose life and teachings are worthy of the emulation of all good people. If the teachings of the great Nazarene prophet were followed everywhere, the world would speedily be redeemed. Science and Health explains that Christian Science is founded, as is also Judaism, on the basis of the first commandment, viz., "one God," and as Mrs. Eddy says, "Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: 'I and my Father are one,'—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, so God and man, Father and son, are one in being" (Science and Health, p. 361). This plain statement, to unprejudiced minds, must clear up all doubts as to Mrs. Eddy's meaning on this subject, so frequently alluded to by Jews and Gentiles.

Christian Science carries out logically the proclamation made by Moses on Sinai, "Hear, O Israel: The Lord our God is one Lord,"—one God, who is divine Principle—and All. In keeping with this, Christian Scientists

understand that they must honor the commandment, "Thou shalt have no other gods before me." Jesus, born a Jew, was the world's greatest spiritual teacher, and came to rebuke material belief, because the Jews, under the teachings of their priests, had departed from the fundamental Principle of their religion. He preached in the synagogues as a Jew, and endeavored to show the people their errors and to bring them to a higher concept of their duty to God and man. In this he incurred the active enmity of the priesthood, who were dominating the people by and through their doubts and fears; hence came the opposition to his teachings that resulted in his sacrifice, which has left to the civilized world a lesson that must be learned in order that humanity in general may benefit by it. Jesus labored to bring the people from the darkness of ignorance, bigotry, and superstition, to the freedom of enlightenment and spiritual life.

When Jesus said that he called no man on earth his father, but One who was in heaven, he taught us that God, divine Principle, is the only source of being, the creator of all. On page 263 of Science and Health Mrs. Eddy says, "There can be but one creator, who has created all." Science and Health, as well as the Scriptures, must be read from the spiritual standpoint, and not the material, and then we begin to understand that Christ Jesus was the Son of God in the sense that God, the Father, was the creator of all, and that spiritually we are all the sons of God. As Christian Science teaches that there is only one God, and that God is all, we must place our entire reliance on the Father, divine Principle, so that the doubts and fears which are manifestly the cause of the ills that surround us may be eradicated. The Jew, therefore, who surmises, before understanding the subject, that Christian Science is founded on the "divinity of Jesus," realizes, as soon as he has acquired some knowledge of the subject, that its basic teaching is the oneness and allness of God, and he then becomes vitally interested in it. One of the most convincing proofs of the practical value of Christian Science is the fact that such a large number of Jews are becoming interested in it.

We frequently hear that different denominational Christian ministers make the statement that they are op-

posed to Christian Science "because it is not Christian." Recently a Christian minister opposed Christian Science because, as he said, "it is not an evangelical Christian sect." On being asked what he meant, he said, "Christian Scientists deny the divinity of Christ." He admitted, however, that he knew nothing about the subject, but that he had heard the statement made by others and agreed with it because so many Jews were becoming interested in Christian Science. Of course, had he looked into the subject with an unprejudiced mind, he must have admitted that Christian Scientists do believe in the divinity of Christ as the manifestation of the one God,—infinite Life, Truth, and Love. As to his statement regarding Christian Science not being an evangelical religion, he had yet to learn that it is the more Christian because it is based entirely on the allness of God, divine Principle, and because it brings the teachings of Jesus into practical and effective touch with human need, thus helping men in their every-day life; so that to-day unnumbered thousands are testifying to the manifold benefits they have received, and giving thanks to God, and to Mrs. Eddy, that they have been led out of the darkness of ignorance to the light of Truth.

In the "Cyclopedia of Religious Knowledge" "evangelists" are said to be those who are "publishers of the glad tidings," and "evangelical churches" are those that "proclaim the glad tidings." Christian Science is proclaiming the glad tidings to those who have not known them, by practical works and results, and by this means more Jews now become interested in Christian Science in one year than have been won to Christ by other Christian efforts during the past century. This result is being accomplished without any special effort or the expenditure of a single dollar, thus proving that an understanding of Christian Science is overcoming the prejudices of centuries and that Jewish people are recognizing results from the common-sense application of the truths involved. They are being benefited mentally, morally, and physically, and they are ready to acknowledge their gratitude to Christian Science, and to Mrs. Eddy, for the knowledge of the truth that makes them free.

CHRIST JESUS, OUR WAYSHOWER.

REV. MARTIN SINDELL.

THE life of Christ Jesus is an open book, and he who fails to comprehend in some measure its divine message may be accounted ignorant, even though he be considered wise in the knowledge of this world,—a wisdom which is described by Paul as "foolishness with God." Jesus "spake as never man spake," and he proved by his works that his words were true. He revealed things "kept secret from the foundation of the world." He taught his students to speak with "new tongues." His wisdom reflected the divine, causing men to exclaim, "How knoweth this man letters, never having learned?"

If to-day there were no great colleges and universities, no public libraries glutted with books by writers famous and otherwise; if Shakespeare, Milton, Darwin, and Ruskin had never been born; if Homer and Demosthenes, Cicero and Virgil had never voiced or penned their eloquent thoughts, this world would still have a wealth of wisdom so long as the words of Christ Jesus lingered in the minds of men. Although there are not many homes where the words and works of Christ Jesus, as portrayed in the Gospels, are not to be found, still there are comparatively few people who have had a desire for a thorough course of instruction in the school of Christ, Truth. How pure is the thought of this great Teacher; how simple and practical his teachings; how strong his denunciations; how lofty his ideals! As eloquent as is the Sermon on the Mount, as beautiful as his imagery is acknowledged to be, as strong as are his philippics, and as morally beneficial and uplifting as his teachings are recognized to be, still the deplorable fact remains that thousands of college-bred men and women have spent little or no time at the feet of this most able of teachers, this prince of preachers, this master of logicians, this most efficient demonstrator of the truth he proclaimed,—the man Christ Jesus.

No two persons regard another individual in exactly the same light, hence the disparity of views and the variety of opinions regarding Christ Jesus, his words and

works. And all this, simply because material eyes have failed to perceive the divine idea. They have failed to recognize the real man, "the only begotten of the Father," the "image and likeness" of God, the one born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Mortal man's inability to discern in Jesus the Christ "the Son of God," gave them a material sense of the Saviour,—and of God. Nowhere in the Bible are we taught that the physical personality known as Jesus was the Christ. The Scriptures plainly state that Christ "was manifested to take away our sins." By thus "putting on" the appearance of a mortal man, Christ Jesus was able to accomplish for mankind what seemed to be impossible in any other way. Christ, manifested in Jesus, was the truth of being illustrated,—brought down to the comprehension of men. In him divine Life, Truth, and Love were sufficiently reflected to cause the ills of mortals to flee away, demonstrating the great truth that God is not afar off, but "a very present help in trouble."

Many good men and women who have known nothing of Christian Science have studied the life and teachings of Christ Jesus, and have thereby been enlightened and refreshed, but the pages of the four Gospels have never been so illumined as since the bright rays from Science and Health have fallen upon them. Through the understanding of this "Key to the Scriptures" the lowly Nazarene becomes the most interesting and exalted character in all history; his teachings become practical for every human need; God and His creation are seen in their true spiritual light; "the mystery of godliness" becomes far less mysterious, the immaculate conception is better understood, and ceases to be a mystery, when the student reaches "the glorious perception that God is the only author of man" (Science and Health, p. 29). What advantage Jesus had because of Mary's spiritual perception of fatherhood over those who are materially conceived may be seen in his wonderful understanding of the truth at the age of twelve, in the fact that he was "in all points tempted like as we are, yet without sin," and in the marvelous deeds he wrought.

Was this life dropped into our midst that we might merely long to emulate it, while believing that even an approximation to it is utterly impossible? Did Jesus

mean what he said when he exclaimed, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Did he say, "Greater works than these shall he do," and not mean what he said? Christ Jesus was not an idle talker; he spake even as he came, for a purpose. He never uttered a vain word, never gave a command which he thought it impossible for his followers to obey, never took a step wherein he thought it not possible for mankind to follow. His mission in the world was not an aimless nor a profitless one; it was "to seek and to save that which was lost." And that which was lost was a realizing sense of man's likeness to God, a likeness which in reality had not been lost, but merely lost sight of. Jesus came to show mankind how to regain this lost sight, this spiritual discernment,—how to realize man's likeness to God.

The way out of all material beliefs was revealed in the life and teachings of Christ Jesus, and herein was he humanity's Wayshower. He taught and demonstrated the great truth which Science and Health so plainly reveals, namely, that salvation from all material beliefs and practices is the only salvation there is; that "if we live in the Spirit," we must "also walk in the Spirit." If mortals believe in the power of sin, they must be saved from this belief. If they believe in sickness and death, salvation from these beliefs is equally necessary. Herein is the great redemptive work of Christ Jesus the Saviour. He showed the nothingness of matter, of its seeming laws and conditions, by his so-called miracles; which were demonstrations of the power of Truth, proving its ability to overcome every phase of material existence.

It is for our encouragement to know that Jesus was an abler demonstrator of Truth in the latter part of his ministry than at its beginning; he gained in his ability to overcome the errors of material sense; he "increased in wisdom and stature, and in favor with God and man." He even suffered certain conditions "to be so now," that he might the more gently lead men out of their material conceptions of life and religion into the pure realm of Spirit, where material conditions, rites, symbols, and ceremonies are unknown. "They that worship him [the Father] must worship him in spirit and in truth." As we follow Jesus in his journey out of matter into Spirit, we recog-

nize the great truth that he was our example not only in speaking kind words and performing good deeds, but that in other and far greater things he was humanity's Wayshower. What he accomplished each child of earth must accomplish, and thus prove for himself the power of Christ, Truth, to overcome every material belief.

Jesus in the garden of Gethsemane illustrates how impossible it is to avoid the bitter cup which the enemies of Truth have filled to the brim. In the garden he drank the cup of the world's hatred and lack of appreciation. He had given the people his best thought,—at least so far as they seemed able to grasp it. He had healed the sick and sinful, bringing health, peace, and happiness to unnumbered throngs. The extent of his beneficence no one knows; although in the last chapter of the Gospel of John its author hints at its extent in these words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Notwithstanding all Jesus had accomplished, in the hour of his greatest human need those whom he had benefited—yes, even his disciples—"forsook him, and fled." Sad as it may seem, "he came unto his own, and his own received him not;" they had long yearned for freedom, for health and happiness, but they did not seem to be ready to yield the mode by which they thought those coveted treasures should become theirs, for the way of Truth's appointing. From a human standpoint Jesus sacrificed much that he might demonstrate the truth as "the way."

History repeats itself. All who endeavor to live apart from the world, trying faithfully to realize the Mind "which was also in Christ Jesus," must meet the world's lack of appreciation and be the subjects of hatred and ridicule. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." In the bitterness of Gethsemane it was apparent that even the three nearest disciples did not appreciate the labor and sacrifice of him whose "sweat was as it were great drops of blood;" nor did they apprehend the love, purity, and greatness of the humble Nazarene who, all alone, drank his bitter cup while they slept. Sin must know its retribution, but we

can never know the agony it produced in pressing its bitter cup to the lips of him who knew no sin. All who rejoice in the blessed truth which Jesus taught and practised, and who endeavor to reflect his love and purity, may not be able to know fully the bitterness of the cup which he drank; but all must to some extent partake of that cup, for the Master himself declared, "Ye shall indeed drink of the cup that I drink of."

The desire to be good, and the demonstration thereof, lead one to "the secret place of the most High;" but the ascent seems to be through numerous storm-clouds, in which the lightnings of the world's hatred play about the traveler's head, and their heat and sharpness oft touch the weary and sometimes disheartened one not yet "made perfect in love." However trying and bitter one's experience may seem to be, it is well to be patient and uncomplaining, knowing that divine Love can cause all bitterness to melt into sweetness,—a sweetness which is the realization of the divine presence, and the undoubting assurance of an eternal reward.

The Discoverer and Founder of Christian Science has, during many years, had to drink to its dregs the bitter cup of the world's disapproval, misunderstanding, and lack of appreciation; and still, in her joy over this wonderful discovery and all it is accomplishing for humanity, she murmurs not, but urges all to accept divine Science. She says, "Read this book from beginning to end. Study it, ponder it;" she warns them, however, not to be surprised nor discontented because they "must share the hemlock cup and eat the bitter herbs" in the "perilous passage out of bondage into the El Dorado of faith and hope" (Science and Health, p. 559).

The crucifixion of Jesus portrays the blackness of error's awful night,—the climax of an evil purpose, the crucifixion of the best man that ever lived. Jesus proved the unreality of "the king of terrors;" he demonstrated the power of Truth to overcome even this greatest of enemies by his realization of the allness of Life,—its indestructibility. He proved that in the great "book of life" there is no such word as death; hence, as the students of Christ learn well the lessons of Truth, the shroud will lose its terror, and the bloom of an endless youth will crown their victory over death. Instead of the

crucifixion ever pointing to the thought of death, and hence to a dying Saviour, it points to the necessity of overcoming this "last enemy." Jesus' greatest demonstration was doubtless the overcoming of death for himself, and in this great victory he was emphatically our Wayshower, for as he overcame death, so must we. For all mankind the dirge must finally be lost in the pean, "O death, where is thy sting? O grave, where is thy victory?" Then will have been fulfilled the blessed prophecy, "And God shall wipe away all tears from their eyes." In the resurrection of Jesus the belief in the certainty and reality of death was pronounced a lie for ever and ever.

Not until he read Science and Health did the writer fully realize the probability and possibility of a probation after death. But in "the little book" we learn that Jesus was our Wayshower in this as in other things. His "probation in the flesh after death" and "its exemplification of human probation" is clearly taught in the Christian Science text-book (p. 35), and as the necessity for a probationary period fully dawns on the student's consciousness, the Scriptural narrative regarding the forty days' sojourn on earth after the resurrection reveals truths which were not before apparent. When Mary saw Jesus in the garden, and recognized him, he said, "Touch me not; for I am not yet ascended to my Father." He had not yet fully risen above the belief in matter and its demands; had not become fully conscious of the allness of Spirit. Mary's thought regarding him was without doubt largely material,—a clinging to the flesh. So far as the understanding of Truth was concerned, there was a great distance between them. Jesus had "walked with God," good; he had been without sin, and now, in his last earthly hours, he could not descend from the great height to which he had attained,—"having loved his own . . . he loved them unto the end." In this joyful hour all sense of matter and all its beliefs was about to be overcome,—was to yield to a complete spiritual consciousness.

The last and most sublime step in the earthly career of Jesus was his ascension. Here the so-called material body was lost to human sight. That which was "born of the flesh" was seen to be a belief only. He "vanished

out of their sight," and Paul says, "Though we have known Christ after the flesh, yet now henceforth know we him no more [after, or in, the flesh]." There are no backward steps in the way of Truth's appointing, for progress is the eternal law of the creator. How long it will be before the followers of Christ Jesus shall overcome every material belief, and thus reach their "ascension," we cannot tell,—"of that day and that hour knoweth no man . . . neither the Son, but the Father." When that blest moment shall be ours depends on our advancement in spiritual understanding, and its demonstration here and hereafter. Christ Jesus left to us the task of doing as he did, and in thus doing we acknowledge that he was our Wayshower,—"for there is none other name under heaven given among men, whereby we must be saved."

[Written for the *Journal.*]

WHEN LOVE LOOKS DOWN.

CASSIUS M. LOOMIS.

WHEN Love looks down from starlit skies,
New joys appear and hope grows strong;
The heart with tenderer speech replies
And mightier themes pervade our song.
Indeed, how blest the chosen way
When Christ is near the livelong day.

Did ever moment pass when God
Withheld His glance of love from thee?
Perchance for once ye had not trod
The paths of sweet humility—
The paths that Christ through shadows dim
Made straight for those who followed him.

When wrongs we feel, 'tis well to know
Each error word begets a frown,
While words of Truth are gems that glow
As do the stars when Love looks down.
Live, then, and let thy light so shine
That God's own will is done, not thine.

THE DRUG SYSTEM EXAMINED.

RICHARD P. VERRALL.

FORTY years ago, when Mrs. Eddy first announced that Mind was the only legitimate healer of the body, there arose a storm of ignorant opposition which has not entirely subsided at this day. Arguments were made by the advocates of *materia medica,* claiming, among other things, that God must have intended man to employ drugs for the healing of disease, otherwise He would not have provided them for human use. That wing of the press which simply reflects the opinions of mankind entered into the discussion, and lost no opportunity in charging Christian Scientists with criminal neglect whenever a failure could be laid at their door. In spite of this unreasonable opposition to her gospel of health, Mrs. Eddy continued to urge the supremacy of Mind over all the ills to which flesh is heir. She proved beyond peradventure the truths which she taught, and then trusted God to establish their verity. Instead of meeting the attacks of her opponents by fruitless discussion, Mrs. Eddy has patiently turned the other cheek, overcoming evil always with good. As the result of this Christlike forbearance the earth has continued to help the woman, and her wisdom is now bearing abundant fruition.

The leaven of Truth, which is constantly working in human affairs, has at length reached the ranks of *materia medica.* Recent revelations are showing the drugging system to be a house divided against itself,—a logical inconsistency which cannot stand. In a recently published report of the investigation of the wholesale drug business by Health Commissioner Darlington of the city of New York, according to the *New York Herald,* of the drugs sold in that city "seventy-two per cent are adulterated or in some other way fail to comply with the standard of the pharmacopœia and are consequently unlawfully sold. Only twenty-eight per cent are absolutely or reasonably pure, and fifty-six per cent are so rank, so dishonestly compounded and labeled, so dangerous to life, that they call for the instant prosecution in a criminal court of the manufacturers and wholesale dealers. These figures are not the result of

guesswork, but are founded upon analysis and assay of ten thousand specimens or samples procured from the wholesale drug establishments, either located here or represented by agents. In this list no account is taken of the thousands of cases of criminal substitution by the retailer, who for a trifling profit does not hesitate to employ entirely different drugs, because cheaper, for the component parts of prescriptions entrusted to him for compounding by physicians."

In view of the foregoing, though we were to assume that *materia medica* is an exact science, and all doctors and retail druggists infallible in point of knowledge and integrity, there would still be left but twenty-eight per cent of a chance of getting a prescription correctly filled, even if it contains but a single drug. It is a fact, however, that the average prescription contains a number of drugs, and sometimes as many as forty. Over against the assumption that doctors seldom make mistakes, we have the published assertion of a retail druggist, who writes to the *New York Herald* as follows: "The public would be astonished if they could understand the absurdity of over eighty-five per cent of the prescriptions which are offered to cure them; chemical, therapeutical, and physical incompatibilities are happenings of every day. If some of these scientific prescriptions were published, it would certainly convince those who blame the druggist's dishonesty for the failure of the quick cure of their patients, that their absolute ignorance is more to blame for it than the druggist."

If the above statement is true, there remains but fifteen per cent of twenty-eight per cent, or slightly over four per cent of a chance of getting proper medical treatment under existing conditions when but one drug is used in a prescription. This figure must be reduced, however, as the number of drugs in a prescription increases, so that if forty drugs were compounded together the chance would be one-fortieth of four per cent, or approximately one chance in a thousand. By way of rejoinder a medical doctor replies that "when the question of adulteration and substitution comes up, druggists like the foregoing correspondent are treading on dangerous ground, if they agree with his statements. It is on account of dissatisfaction and fear of adulteration and substitution that doctors are commencing to dispense their own remedies."

If this presents a fair estimate of the situation as it now is, we must conclude that there is very little evidence of infallibility to be found in the ranks of *materia medica*, and we may safely infer that the remaining percentage of chance of getting correct treatment according to the rules of the pharmacopœia, must suffer still further loss had we all the inside information at hand.

Thus far we have proceeded on the assumption that *materia medica* is an exact science, and that the only difficulty to be overcome is in the existing methods of dispensing its treatment. Supposing, however, that *materia medica* is not a science at all, but only a "bundle of speculative human theories" (Science and Health, p. 149); if this is true, and there is much evidence (even from well-known physicians) to prove that it is, then we may justly conclude that the drug system as a whole is not only minus the unction of physical healing, but a positive menace to the public health.

In spite of this apparently hopeless conclusion, there remains the encouraging fact that the sick frequently do get well, even while under the care of the drug physicians. How then can this healing be explained, while admitting that drugs are injurious? Christian Science answers the question to our complete satisfaction when it declares upon Scriptural authority that God is the true and only preserver of man. "I am the Lord that healeth thee," was the declaration of Jehovah to the children of Israel, even in their murmurings and rebellion. Notwithstanding all their errors and shortcomings, mortals have never succeeded in quenching the love of our heavenly Father. "Is there no balm in Gilead; is there no physician there?" was the plaintive lament of the prophet Jeremiah; and the psalmist sang with true inspiration, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." It cannot be said that physicians of any school of *materia medica* are lacking in a humanitarian spirit, and it is through this mental channel that the healing Principle naturally operates. The hopeful expectancy inspired by a trusted physician is a potent force in allaying fear, and the thought thus freed from the demon of terror will act upon the body and restore it to health.

The superstructure of *materia medica*, built as it is upon the shifting sands of human hypotheses, can never withstand the storms of these latter days. If we are to be safely housed, we must build on the rock upon which Christ founded his church, knowing it is in Mind, not matter, that "we live, and move, and have our being." As to the time-worn argument that it is wrong to refuse material means for healing the sick, we must answer with Jesus, "No man can serve two masters [matter and Mind]: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

NEW CONCORDANCE TO SCIENCE AND HEALTH.

THE new Concordance to Science and Health, revised and brought up to date to give the students of Christian Science every facility for the careful study of the text-book, is now on sale.

Mrs. Eddy has said, "I have revised Science and Health only to give a clearer and fuller expression of its original meaning" (Science and Health, p. 361); and an eloquent testimony to the time and thought our Leader has devoted to this labor of love is found in the fact that out of the five thousand references added to the Concordance nearly sixteen hundred were required for new words, changes from the original text accounting for the balance.

All orders for this work should be addressed to Allison V. Stewart, Publisher, 250 Huntington Avenue, Boston, Mass.

THE MANUAL.

The 72d edition of The Mother Church Manual, containing all of the recent changes, including some new By-laws, has been issued and is now on sale.

Subsequent editions of the Manual will be issued when new By-laws are made or when important changes are made in By-laws already in effect; and due notice of each new edition will appear in the *Journal*.

Address all orders to Allison V. Stewart, Publisher, 250 Huntington Avenue, Boston.

MATERIAL VS. SPIRITUAL SENSE.

DOUGLAS PARKER.

ONE of Scotland's best thinkers, Prof. Henry Drummond, left us a book, published after his death, in which he tried to forecast a new religion that would shortly come into the world, and one of the propositions he gives is this, "The leading Faculty of this new theology is not to be Reason." He further states, "The old theology was largely a product of reason. It was an elaborate, logical construction. The complaint against it is, that, as a logical construction, it was arrived at by a faculty of the mind, and not a faculty of the soul." Now in these words I think may be found the secret of all the controversy with regard to Christian Science. The one Christian section of humanity is trying to make the human reason the means of advance; the other section, which is somewhat in the minority at present, is looking to spiritual sense for wisdom and guidance.

It would be well for us to look a little closer into the meaning of this word "reason" and acquire a clearer sense of its relation to progress. Mortals have been educated into the belief that reason is the manifestation of the highest activity of the human brain. But what is this brain? Mrs. Eddy, in Science and Health, page 478, says, "How can intelligence dwell in matter when matter is non-intelligent, and brain-lobes cannot think?" Here is a reversal of our educated beliefs, and this statement has been challenged by the world; but to show how the world is coming to the truth in spite of itself, let me quote from an article in *Science Siftings* (Nov. 24, 1906), which reads thus:—

"Those physiological and surgical facts which show that brain matter has itself no capacity for thought are of such recent discovery that only a relatively small number of persons—mostly specialists—have the least idea that the brain neither originates a word nor forms a notion. Anatomy and physiology alike indicate that the brain is never other than the instrument of what—in the present state of science—must be called the 'personality.' The personality is as different from, as separate from, the brain as the violinist is separate from his violin. It is not brain which makes man. Man makes one of his brain hemispheres human by his own labor. If a human personality

entered a young chimpanzee's brain—where, by the way, it would find all the required cerebral convolutions—the ape could then grow into a true inventor or philosopher. For it is the great man who makes the great brain and not the great brain which makes the great man. This is another way of saying that we can make our own brains—so far as special functions or aptitudes are concerned.

The "personality" here referred to is but the mortal concept, which in reality can create nothing. Mortal mind, however, claims much for itself. It says, "See what a wonderful thing I am. I have power to think apart from God; to create a material world. I am God's image and likeness, and He made me!" It has for its servants the five physical senses, and it believes only what these senses tell it. It must be evident to every student of the Bible that material sense and spiritual sense are antagonistic, and we are told that "the wisdom of this world is foolishness with God," that "to be carnally minded is death," and that "the carnal mind is enmity against God." Surely Jesus showed clearly by his works that men were deceived by physical sense testimony. They came to him burdened with a sense of physical blindness, and he restored their sight. In other words, he showed that they were suffering from the effects of their belief, which was true only to their material sense. They were conscious of being blind, but that was a wrong state of consciousness, which must give place to the true.

In almost every branch of science we are finding out that the senses are deceiving us, and surely the time has arrived when we would do well to examine into this material state of consciousness and find out whether it is true or false, and whether we may not destroy this sense of discord that is in the world—sin, disease, and death—by a change in our state of consciousness. Christian Science advocates a new state of consciousness, and this raises the great questions, Where is consciousness? What are we conscious of, and are we conscious of that which God knows and would have us know?

Though men once believed the world to be flat, that did not alter the truth that it is round. It simply meant that in their ignorance men believed that which was untrue to be true, and though we may believe man to be material, that does not make him so. May we not be believing a lie to be true, and suffering from the consequences of our belief?

By believing in the reality of the material, with its disease and death, do we not forfeit our realization of the spiritual, with its health and harmony? Is not the one opposed to the other? Do we not learn from the Scriptures that we "cannot serve God and mammon"? Surely we cannot accept the statement that God has given of man and at the same time believe in the picture presented by mortal mind. All believers might be divided into three classes: (1) Those who believe in the spiritual creation of man, (2) those who believe in a material creation, and (3) those who try to believe in both a spiritual and material creation. Most of our theologians to-day seem to belong to this last class. They tell us that they believe man to be spiritual because the Bible says this is so, but at the same time they say they believe man to be material because their common sense, or the testimony of their physical senses tells them so. This is a divided kingdom, which cannot stand. It is as if a man should say, I believe the world is round and rushing through space, because science tells me so, but at the same time I believe that it is flat and stationary because my senses tell me so. What kind of a believer is this? Are we not told that "a double minded man is unstable in all his ways"?

The one who believes in physical science knows that he cannot hold two opposite statements in consciousness and regard them both as real and true; so he casts out the spiritual idea and retains his material sense theory,—keeps that which his senses tell him to be true. The Christian Scientist knows that he cannot hold both these opposite statements, so he gives up his belief in the sense testimony and clings to the spiritual creation of man, and this is why he is so misunderstood and thought so foolish by the worldly-wise. The great discovery that Christian Science has brought to us is that by retaining in consciousness the truth that man is spiritual, against the falsity that man is material, the body responds to the change of thought, and we experience health instead of sickness. We find that it is indeed the truth which sets us free, confirming the words of the Master, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy has made the greatest discovery since the days of Christ Jesus. Her statements can be put to the test and proved to be true by any one who so desires, and this is what thousands of Christian Scientists are doing all over the world to-day.

LETTERS TO OUR LEADER.

Mason City, Ia., June 5, 1908.

Mrs. Mary Baker G. Eddy, Brookline, Mass.

Dear Leader:—The Directors have informed me that I am selected to be First Reader of The Mother Church for the ensuing term. For this preferment and opportunity I thank you and them most heartily. I am preparing to resign my present office and assume my new duties at the appointed time.

Please accept from Mrs. Smith and me the assurance of our love. Sincerely yours,

CLIFFORD P. SMITH.

Boston, Mass, June 15, 1908.

Beloved Leader:—In closing my term as First Reader of The Mother Church I wish to send you just a few words. My service during these three years of momentous historic importance has brought to me an added appreciation of the nature of your mission. It is so far reaching that at times one involuntarily halts to make sure of the next steps. You are leading in untrodden paths, where moral courage which God alone can supply and strength which He only can provide are needed every hour. As one of your humble followers, one of the rank and file, I have had momentary glimpses of the meaning of this advance of yours. I thank you profoundly for showing the way in your immortal book, Science and Health, and in your other writings. God blesses your advancing steps and crowns you with truth and love.

Yours faithfully,

W. D. MCCRACKAN.

Boston, Mass., June 17, 1908.

Mrs. Mary Baker Eddy, Boston.

Beloved Leader:—I know that the only worthy evidence of my gratitude and appreciation of the high honor

conferred upon me in your Church is the evidence of trustworthiness shown by work done, yet an honest declaration in words has often proved a helpful bond; therefore I joyously promise to watch and pray that never "one backward step, one relinquishment of right in an evil hour, one faithless tarrying" (Miscellaneous Writings, p. 339) may befall me in this, my new and highest commission. Lovingly,

JOHN BLISH.

Concord, N. H., June 8, 1908.

Dearly Beloved Leader:—Some of the pupils of our Sunday School expressed a desire to send a contribution to the Publishing House building fund. Upon securing the approval of our trustees, I presented the question to the children yesterday for action, and they were delighted with the thought. When asked how much they wanted to send, one of the boys promptly said, "Let's send all we've got," which suggestion was heartily agreed to, and the secretary is to-day sending Mr. Chase a check for one hundred and one dollars. The teachers asked the privilege of contributing also. I told the children what the publishing house stands for and its relation to the Cause, and of our duty to headquarters, knowing that we cannot too soon instil into the minds of the children and all beginners the unity of our Cause and our part in it, and thus early develop the spirit of loving cooperation.

With deepest love, in which Mrs. Hering joins me,

Your devoted student,

HERMANN S. HERING.

A greeting from the Christian Science churches and societies of New Hampshire:—

Mrs. Mary Baker G. Eddy,
Chestnut Hill, Brookline, Mass.

Dear Leader:—The Christian Science churches and societies of this your native State, unite in sending you an expression of loving appreciation and gratitude. Time reveals to us more and more the infinitude of the truth you teach and the wisdom of your leadership. The love and un-

selfishness with which you have met the attacks of ignorance and malice have been to us another proof that your Christianity is the Christianity of Christ, who forgave his enemies. Your example has shown us the way. While we regret your departure from New Hampshire, we rejoice that you are where you can best be "living, loving, acting, enjoying" (*Christian Science Sentinel*, May 16).

Lovingly yours,
First Church of Christ, Scientist, Concord, N. H.
MARY E. MARCY, *Clerk.*

Brookline, Mass., June 9, 1908.

Dear Teacher:—We are nearer heaven in thought and effect since you came to live in Brookline. We do love you so for all the truth you have taught us. Mr. Longyear called my attention to this little poem, which was at the bottom of the page closing the mythology of your mortal life as given by *McClure*. This was mortal mind's unconscious tribute to your fruits! I am praying each day to be fitted to serve Love more acceptably.

With love,
MARY B. LONGYEAR.

[The following poem is the one to which reference is made in the above letter.—EDITOR.]

HER FRUITS.

MARY ELEANOR ROBERTS.

THESE are her fruits, kindness and gentleness,
And gratefully we take them at her hands;
Patience she has, and pity for distress,
And love that understands.

Ah, ask not how such rich reward was won,
How sharp the harrow in the former years,
Or mellowed in what agony of sun,
Or watered with what tears.

TESTIMONIES FROM THE FIELD.

CHRISTIAN SCIENCE found me, thirteen years ago, discouraged and disheartened. My wife was a hopeless invalid, and my two children were afflicted with chronic diseases; I was in debt, had lost interest in political and church work, and apparently the worst was yet to come. As a newspaper man since I was twenty years of age, my entire life had been spent in semi-public and public work. It had always been my purpose to stand for right ideas and to labor for the advancement of every good cause, yet, after years of striving for human betterment, of activity in political, reform, temperance, young people's and similar movements, in church and Sunday School work, I found myself almost ready to give up the fight and tempted to exclaim, "My God, why hast thou forsaken me?"

The darkest hours were now approaching. The comrade of my years of struggle for an honorable part in the world's work and achievements, the sharer of my ambitions and hopes, the "little mother" of our once happy household, was getting steadily worse, and finally was prevailed upon to go to a hospital—one which had been established in part through my endeavors—for a serious surgical operation. This trying ordeal through with, we had been promised that all would be sunshine, health, and happiness. But again "human helps" failed, and in a short time my loved one faced the open grave; the only alternative, in the view of the doctors, being a second operation for the removal of an internal growth which otherwise would in a few weeks result most seriously. Having been brought to death's door by the first operation, and having suffered agony for weeks, my poor wife refused to permit another trial of the knife and was prepared to meet her fate.

At this juncture Christian Science was proposed, and the treatment was entered upon; one present treatment and three weeks' absent treatment being sufficient to restore the patient to her usual strength, destroy the inflammation, and remove those abnormal conditions which were the cause of such serious alarm. Some further treatment was obtained —more "to make sure," as I then thought, than anything else; and the trouble was entirely cured, except for some

work that it seemed necessary the patient herself should do, and in the doing of which the power of God, the infinite good, was made beautifully and helpfully manifest. From an emaciated, weak, and pain-racked woman of eighty-four pounds, kept up for years through the heroic exercise of an unconquerable will-power, our "little mother" became a well, strong woman—stronger and freer than in her girlhood—and soon weighed one hundred and ten pounds. She could now go when and where she wished, and enjoyed doing work that she had never before thought possible.

Our loved one had been restored and we were again a happy family indeed. The cloud of mental and financial gloom had been lifted by the perception of the truth of Life which came into our home through this healing, and through the study of Science and Health which was immediately entered upon. Divine Love, made manifest in our daily lives, opened the way for advancement and enabled us to overcome successfully the chronic conditions that afflicted our children. The daughter of fifteen was cured of chronic eye trouble, and our little boy, aged six, who was the victim of chronic bronchial trouble, was made free in a few treatments given him by his mother. He is now a young man of nineteen, and well developed physically. At college he healed himself of painful injuries by his understanding of Christian Science, and so natural to him was the Christ-way of overcoming evil with good, and so manifest were the results, that he became a healer of the sick among his college chums, without having had any instruction save that which comes to every boy reared in a Christian Science family and attending a Christian Science Sunday School.

With myself, the world and its problems assumed a different outlook. I saw that the world's reformers had long been trying to reform society externally, overlooking the chief factor that had to be dealt with, viz., material sense, the lie of life, mental evil—nothingness. These words of Holy Writ came most forcibly to me: "To be carnally minded is death; but to be spiritually minded is life and peace." Like most men of the world, although a church member, I was seeking salvation through human ways and material methods and finding it not. As soon as I had imbibed but a very little of Christian Science, I became more spiritually minded, or right minded, and Life

and true living began to appear. This change of thought, this being "born again," converted me from a pessimist, who had decided that after all there wasn't much use in trying to help my brother man, to an optimist, who knew that all things were possible to God, good, to the law of Spirit, and that humanity would free itself from the slavery of "the Pharaohs" of mortal mind just as soon as it was ready to be free.

I found I had something in Christian Science which I could give to others to help them out of their difficulties, and in turn these friends became helpers of still others; so that in a short time great, never-ending streams of help or succor from disease, intemperance, poverty, grief, evil passions, ignorance, superstition, etc., were going out into the world, spreading healing and gladness among the nations of the earth. How different was all this from the shifting and uncertain results of my previous work! Of course, upon the whole, the world had grown better, and true enough I had done my small part in making it so; but I could now point directly to those concrete and multiplying results which follow with such certainty all well-directed efforts of Christian Scientists to increase the sum total of happiness and to enlighten and happify the human race.

It may be of interest in this connection for me to say that poverty and "hard luck" cannot dwell any considerable length of time in the presence of Christian Science—in the Christian Science atmosphere. While materially my endeavors to get out of the rut into which discouraged thought had driven me remained unchanged, *i.e.*, I sought more remunerative work by inquiring of friends, consulting ads, etc., much the same as I had done before—yet my changed thought immediately produced a changed business environment, and better, larger, and more satisfying things began to come to me. Realizing that in Science "progress is the law of God" (Science and Health, p. 233), I know that divine Love guides, leads, outlines, and shapes our careers. We have only to let that Mind be in us, "which was also in Christ Jesus," and it will work out its beneficent purposes in and through us.

I should not neglect to catalogue in this list of evils overcome by Truth, the smoking habit, to which I had been a slave for fifteen years, though I had made many unsuccessful efforts to gain freedom through the exercise of will-

power and the use of various medicinal remedies. The desire for the weed was completely obliterated as the result of my own understanding of Truth, and now the company of smokers at Press Club and other newspaper men's gatherings does not offer me the slightest temptation to return to the old bondage.

The healing work has gone on in our family, other members feeling the divine, compassionate touch of Truth. My sister was cured of a serious stomach trouble which had baffled the skill of the best physicians, yet the medicine they had given was so powerful that it produced very undesirable results. Her healing was effected with three treatments in Christian Science. A brother was suffering from what was pronounced a pressure on the brain, a condition which threatened with insanity,—but he was relieved of this trouble in a few treatments; also of the smoking habit. My father, a Civil War veteran, was cured of a lame back from which he had suffered more or less for something like forty years. My mother has been healed of a number of ailments from which she suffered periodically, and is now able to do her own healing work successfully. My married daughter was attacked with a dreaded eruption, the symptoms being most alarming. Conditions developed which, according to the laws of *materia medica*, always result fatally. Her mother was communicated with by telephone and the treatment begun. The suffering, which had been intense, was immediately relieved, and within an hour the patient was asleep. The next day she was well and strong and entertained a houseful of company. This daughter passed through childbirth twice under Christian Science. The children, now three years and one year old, know nothing of *materia medica* and are healthy, robust, and happy.

An aunt was taken from a State asylum for the insane, when she was said to be at the point of death, and under Christian Science treatment was restored to her right mind. She was in a dreadful condition physically, and her removal was consented to by the asylum authorities because death within a few days was regarded as inevitable. Christian Science treatment was begun, and in two months the patient was in her normal physical condition; in six months she was mentally clear, and when she passed away, more than a year after the death sentence decreed by the State's

eminent alienists was scheduled to take effect, she was among her family and dearest friends. Those in close touch with this case saw many demonstrations of God's love and willingness to heal, and I shall never cease to be grateful to Truth for enabling us to take this loved one from that dreadful place and permitting us to care for her, helpfully, patiently, lovingly, to the end. Another aunt, seventy-seven years of age, has been cured of asthmatic trouble, with which she had been a sufferer for years; is gaining understanding by means of which she is able to help herself, and has been enabled to lay aside glasses, which she had worn for more than twenty years.

Freedom from the bondage of fear in all its forms is one of the greatest blessings in Christian Science. The apostle John says, "There is no fear in love; but perfect love casteth out fear. . . . He that feareth is not made perfect in love." The assurance and confidence in the power and presence of infinite Love is the priceless boon that has been handed down to us from the ages. The saving of doctors' and druggists' bills is a matter of some importance to those who wish to consider the dollars and cents side of the question. These expenses for a family of four kept me poor for years and finally plunged me into the financial depths. During the thirteen years we have enjoyed the benefits of Christian Science the expense incident to sickness of every sort has been comparatively nothing.

For all the blessings that have come to me, to my family, kinsmen, and friends, I am grateful beyond words to express—grateful to God, and to our beloved Leader, Mrs. Eddy, whose spiritual discernment, singleness of purpose, courage, patience, and wise leadership easily make her the sweetest, noblest character in modern history. It is my desire so to "watch, and pray" (Science and Health, p. 497) as to be worthy of being called her follower—as worthy of this distinction as she is to be called the follower and exemplar to this age of the great Wayshower of the New Testament, the Man of Galilee.

Charles M. Carr, Chicago, Ill.

I HAD excellent health until about forty years of age, when a serious heart trouble began to develop, and from that time my health and strength seemed to fail. I had neuralgic, kidney, and stomach trouble, besides many other

ailments that I had only known by name before. About this time we suffered severe financial losses, and it seemed to me that I had never needed my health and strength as I did then. I honestly tried in every way I knew to help myself, but I grew so nervous and irritable, and was so weak and miserable, that life seemed a burden.

One day I was taken quite ill, and after trying what I could do for myself, a physician was called in, and for eight weeks I was under his care. I seemed to get better at times, but would always have a relapse and be worse than before. I became so weak that I would faint as I lay in bed, and so discouraged that when I was alone I shed many bitter tears. One day the doctor talked to me very seriously, yet kindly. He assured me he had done all that could be done for me; that it was useless for me to think of doing any kind of work. He also told me I would probably continue to be subject to such attacks, and that I might as well abandon all thought of usefulness—for several years anyway. I could see very plainly that he did not expect me to get well, and I resolved to die as quietly and make as little trouble as possible.

When I told my daughter that I was not going to take any more medicine, she asked me why I did not try Christian Science. She said she had a friend at school whose family were Scientists, and had often heard them speak of it. I did not know anything at all about it, but told her I was willing to try it. She went at once for her friend's mother, and then—how can I tell what happened! Even yet, after four years, it seems to me like one of the beautiful, wonderful miracles I used to read about when I was a child. The lady came; she told me of Christian Science; she sent me a practitioner, who treated me, and I was healed. I was told that if I had any work to do, to do it; that I was well; and I found this to be true, although at the time I did not believe it.

I went to work, but I was very weak. When my friend called upon me a few days later, I told her about it, and that, as I had promised to take no more medicine, I could not take the tonic the doctor had prescribed. "And," I added, "you know I can never get strong without a tonic." She laughed heartily and said that I should have treatment in Christian Science for strength. I thought she was joking, but my daughter urged me to go, reminding me

that I had received help and might again. My daughter helped me to dress, and went with me, but when we finally reached the practitioner's office I felt so faint and weary that I thought I could not sit up. I was given treatment, and when I went back into the room where my daughter was waiting for me, she said, "Now I am going to call a carriage to take you home." I told her I had no intention of going home. I was going up town. And how good it did seem to walk, and walk, and walk, with no sense of fatigue. From that day to this, over four years, I can truly say I have never been tired.

It seemed to me that I was indeed a new creature. Every ailment I had ever known left me, and I felt as well and strong as when I was a girl. Even yet I love to run up and down stairs, and never do so without a feeling of gratitude that I am released from the fear of "a bad spell with my heart;" but best of all, far better and sweeter to me than the perfect physical health I have enjoyed ever since that happy day, better than the demonstration over lack of money that has been made for me, is the spiritual awakening and (I say it very reverently and humbly) the regeneration that came with the healing. My happiness is too great for me to tell. I love to wake up in the night and think of it. It seems such a joy to know this beautiful practical truth, to have it always with me, and to know that I may go on growing in it. To say that I am grateful to Mrs. Eddy is not enough; words cannot tell the gratitude I feel, but I am trying to let my life express it.

Mrs. Mary L. Hayward, San Jose, Cal.

IT is with grateful hearts that we acknowledge the great good Christian Science has brought to our family. In April, 1904, our little daughter, then three years old, had an operation for the removal of the decayed mastoid bone, the operation being a very severe one and requiring a great deal of care. It was necessary to dress the wound once or twice each day, but in spite of all the physicians could do, the healing did not take place, and in August of the same year the physician said that owing to the diseased condition nothing would save her except another operation. Having seen the unsatisfactory result of the first operation, we disliked to subject the child to another one, and in our extremity we turned to Christian Science for help. With

less than three weeks' treatment the child was entirely healed, and the bone which was removed has been replaced with a perfect and healthy one. The child is now almost eight years old, is strong and healthy, and has manifested no return of the trouble since she had Christian Science treatment.

This is one of the many reasons which we have for gratitude to God, and to Mrs. Eddy for this way of truth which has been revealed through the Bible and the Christian Science text-book.—*Mrs. George Mason, Reinbeck, Ia.*

I AM reminded of my many blessings since I took up the study of Christian Science, about eight years ago, and the impression I received the first time I attended the Christian Science church, as the joy and peace that radiated from the faces of that congregation showed me they had hold of a satisfying good that I wanted. I did not take up the study of the subject for physical healing, yet I was soon healed of a trouble from which I had suffered for over ten years, just by the study of the Bible and Science and Health. A lifelong bowel trouble was also removed in the same manner. Christian Science healed me later of a severe lung trouble that some of my friends felt to be very alarming.

I am also reminded of a recovery from an accident to my eye some years ago, when a piece of metal became imbedded in the eyeball. I went to a prominent surgeon whom I knew, and he made several efforts to remove the metal, but without any success. He said that he was afraid to probe any deeper, and would take me to an eye specialist, the best in Boston. This doctor removed the object, and was much puzzled by the absence of pain during the operation, seeming to fear that sensation had left the eye, and making several tests that showed his fear; but I assured him I was all right. A prescription for a lotion was given me, the doctor stating that this must be applied at frequent intervals, besides bathing the eye, and that he must see me the next morning. It was then late in the afternoon, and I agreed to call him by telephone the next day. I went to my home, and with the help of my wife worked out the problem by the application of Christian Science only, no material remedy or bathing being used. I was at my office as usual the next day, and called the

doctor by telephone as appointed, stating that I was healed. He insisted that I must come to his office and let him make an examination, but I did not do so.

Christian Science is helping me to solve all my problems, and has met our every need. No medicine has been used in our home for over eight years, and for a family of five this means a great deal. I am very grateful for the privilege of being an usher in The Mother Church at Boston, thereby being of some service to our Cause. Words cannot express my gratitude to God for the good that has come to me through Mrs. Eddy's pure life and her discovery of Christian Science.—*Herbert L. Brownell, Boston, Mass.*

WE are told in the Bible to get wisdom, but with all our getting to get understanding, that understanding which "is a wellspring of life unto him that hath it." Many blessings have been mine, but the greatest of these is the realization of the Christ, Truth, as taught in Christian Science. As the oldest of a large family I remember, though then but a child, that my parents lost four of their eight children, although everything that material help could possibly do had been done for them. The baby, the joy of the household, was the victim of a so-called contagious disease, which terminated in a spinal trouble, his dreadful suffering ending in death. Well do I remember that my grieved father thought God had afflicted this innocent little one because of some mistake or unfaithfulness of his own, and gladly would he have endured the tortures which the baby appeared to suffer.

How different was the experience in my own home last spring, when our year-old daughter and her brother of five had the same contagious disease. A Christian Science practitioner was called in, and relying upon divine help the entire family retired to rest each night. The children slept peacefully most of the night, and played happily by day. The attendant stomach trouble was immediately overcome in both cases, and the coughing ceased entirely in much less than the time allotted by material law. This last symptom was so light that my mother, who spent several afternoons with the children, never in any way appeared to suspect the trouble, and even my next-door neighbor did not know the reason for my not going in at her special request to see her newly-born babe at that time.

Another experience for which I have reason to be grateful is that of peaceful and comfortable childbirth of about thirty minutes' duration. I was not sick, and felt as strong and well as before; was able to walk around the room every day, and was caring for the little one before the end of the first week. I had entertained my mother at lunch that day, and she had gone home never suspecting the arrival of our little daughter at four o'clock of that same afternoon, with my practitioner as the only one with me. Knowing that my mother had lost two infants at such times, together with my own experience at the birth of our first child,—eighteen hours of pain, the use of instruments, two physicians, my nurse, husband, and mother in attendance, all of whom were busy,—I realize that my faithful practitioner had much to overcome for me.

Our two children are well and happy, and words fail to express my joy and gratitude for these and many other demonstrations in which these two little ones have enjoyed peace and quiet under Science treatment when attacked by illness, instead of the suffering and restlessness which was my experience before first reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, about three years ago. For all the help which has blessed my household through Christian Science, for the church services and our Science literature, for every thought of Truth from my Science friends, and for every demonstration of healing which has come to uplift mankind, I greatly rejoice.

My love for our devoted Leader constantly increases, and I meekly bow in gratitude as I learn more of this wondrous Christ-teaching. I can truly say, in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: . . . who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."—*Mrs. Kate Putman Elms, Denver, Col.*

TEN years ago last September I came to Christian Science for healing. I was practically a wreck, both mentally and physically, having gone through three prolonged attacks of serious nervous trouble in the six years previous. During my first conversation with the practitioner, he said something to me of God. With bitterness I replied, "I have about come to the conclusion

that there is no God. At any rate, if there is one, He has forgotten me." The practitioner quietly asked, "Can God forget His child?"

It was proved to me that there is a God; because He healed me after all material means had failed. I had twelve treatments in Christian Science and was healed. Intense nervousness left me with the first treatment. I laid aside glasses, which I had been wearing because of eye trouble; was healed of a rupture, sustained in dumb-bell exercises, and resumed my work as teacher of music. The spiritual uplifting was wonderful. I had never known before what happiness meant. One of my first questions to the Scientist was, "What am I here for?" The answer was, "You are here to reflect God." At first this answer did not mean much to me; but it is coming to mean more as my knowledge of the truth enlarges. With the understanding gained through class instruction, my own study of Science and Health, and practical demonstration, I have been enabled to free others from the bondage of serious physical ills.

I am grateful to God, and to Mrs. Eddy for the revelation of the truth,—grateful because through Christian Science I have found God; that I am a better woman than I knew how to be before I came to Christian Science, and for having been brought from invalidism to a useful womanhood.—*Miss Della Sykes, Hamburg, Ia.*

I AM not a Christian Scientist, but I feel impelled to tell others of my own remarkable experience. On Jan. 9, 1899, I was caught in a wreck on the Union Pacific at Sunoe, east of Sidney, in which eight persons were killed and a number injured. The car I was in was completely wrecked, but I was finally extricated and in examining me the surgeons found that my injuries were most serious, almost the entire body being involved. A broken limb was placed in splints, and other injured parts bound up. The collision had occurred before daylight, but it was dark again before they got the rails laid around the wreck so that the Pullman car in which the injured were placed could be taken to Sidney. During this time I neither craved nor was given any water, stimulant, nourishment, or medicine.

Previous to this time I had been skeptical of Christian

Science and ridiculed the claims advanced by its adherents, but just a few weeks before the accident I had promised an intimate friend who had become a practitioner that if I ever felt the need of a physician I would call upon him. Mindful of this promise, I refused all proffered palliatives, intending to wire him upon reaching Sidney. But the noon edition of the Omaha papers had contained an account of the wreck, and at Sidney I found a telegram from him, advising me that he was giving me treatment. What then appeared to me miraculous was that from about noon of that day I was perfectly free from pain, nor did I have even the slightest headache or reactionary fever. Instead of being paralyzed, as the doctors predicted, the organs performed their functions that night. Wet cloths, changed at frequent intervals, were the only applications to my eye, which had been terribly injured, and in forty-eight hours it simply went back into place, and it is a better eye than the other one to-day. One of the most eminent surgeons in the State, who put my limb in the plaster cast, said the ankle would always be stiff, but it is as supple as it ever was. My nose healed before the plaster was removed, and no one can detect the slightest scar where the cut was. I was also told that it would be impossible for me to return to my ranch for four months at least, but having business which called me to Boston and Providence, I left Omaha on the 9th of March, just sixty days after the wreck, making the trip without the slightest inconvenience and simply using a cane in walking.

Before this I had been a constant smoker for twenty years, and could not understand why I felt no desire to smoke the many cigars my friends left for my enjoyment. I had likewise found fancied pleasure in the social glass, and I also prided myself on the artistic shading of profanity with which I colored and emphasized almost every assertion. These tastes and habits all left me, during the few weeks' treatment in Christian Science, as naturally as feathers fall from a molting fowl; and the moral cleansing that has taken place in me, as well as the many other demonstrations that I have had of the remarkable efficacy of Truth, lead me to say un-

hesitatingly that Christian Science is the greatest remedial and reformatory agency known to this age.

G. J. Hunt, Florence, Neb.

State of Nebraska, Douglas County, ss.

G. J. Hunt, being first duly sworn, says the facts set forth by him within the foregoing statement are true.

G. J. HUNT.

Sworn to before me and subscribed in my presence this 24th day of January, 1907.

CHARLES C. MONTGOMERY,
Notary Public.

[In accordance with our rule it has been necessary to eliminate to a large extent the description of injuries from Mr. Hunt's remarkable and interesting testimony. —EDITOR.]

I AM not a Christian Scientist, but I want to tell what Christian Science has done and is doing for me. Four years ago I was very ill with lung trouble—to all appearances dying. My husband telephoned to London for a Christian Scientist to come at once. She arrived in the morning, treated me, and that evening I helped to get tea. At nine o'clock I went to the depot to see my practitioner return home. I had a copy of Science and Health, but did not study it as I should have after my healing, until over a year ago, at the birth of my youngest child, when a dreaded disease appeared on my breast. The doctors said I must wean my child and go to a hospital at once. Other parts of the body presented a dreadful appearance, and my husband went to London to make arrangements at the hospital. While there he called upon the Christian Science practitioner who had helped me before. In talking over my case she advised that I again have Science treatment and she came to see me the next week. I began to improve at once, my baby was not even weaned, and there is not a healthier child anywhere. He has never been sick a day since he was born. My breast is healed, and I am now studying the latest edition of Science and Health with a desire to understand more of this great truth that is reclaiming a sin-sick world. I find as I grow in health of body that my thought is changed,—that the old sense of envy,

hate, jealousy, etc., is becoming less, and I have a peace of mind I never knew before.

I am truly thankful to God for this saving truth, and to Mrs. Eddy, who has brought this gift of Love to us,—this healing truth which came to me in my time of sore need.—*Esther M. Le Faire, Ingersoll, Ont.*

PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be collected by Branch Churches and Societies and forwarded by them to STEPHEN A. CHASE, Treasurer of the Building Fund, Box 56, Fall River, Mass., who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

Mr. Chase reports that there is need for further contributions to this fund, and as it is expected that the building will be finished early in July there is but little time to spare. The need for this new building cannot be overestimated, and Christian Scientists, both individually and collectively, are urged to contribute promptly and liberally toward its erection. Mr. Chase will give notice when a sufficient amount has been paid in, and in the mean time contributions should not be delayed.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

[From the *Boston Globe*.]

A WORD TO THE WISE.

My Beloved Brethren:—When I asked you to dispense with the Executive Members' meeting, the purpose of my request was sacred. It was to turn your sense of worship from the material to the spiritual, the personal to the impersonal, the denominational to the doctrinal, yea, from the human to the divine.

Already you have advanced from the audible to the inaudible prayer; from the material to the spiritual communion; from drugs to deity; and you have been greatly recompensed. Rejoice and be exceedingly glad, for so doth the divine Love redeem your body from disease; your being from sensuality; your soul from sense; your life from death. Of this abounding and abiding spiritual understanding the prophet Isaiah said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

MARY BAKER G. EDDY.

TAKE NOTICE.

I HAVE not read Gerhardt C. Mars' book "The Interpretation of Life," therefore I have not endorsed it, and any assertions to the contrary are false. Christian Scientists are not concerned with philosophy; Divine Science is all they need, or can have in reality.

June 24, 1908. MARY BAKER G. EDDY.

[From the *Boston Globe*.]

LETTER FROM MRS. EDDY.

IN a letter addressed to Christian Scientists Rev. Mary Baker G. Eddy explains that dropping the annual Communion service of The First Church of Christ, Scientist, in Boston, need not debar distant members from attending occasionally The Mother Church. The following is Mrs. Eddy's letter:—

June 21, 1908.

Beloved Christian Scientists:—Take courage. God is leading you onward and upward. Relinquishing a material form of Communion advances it spiritually. The material form is a "Suffer it to be so now" and is abandoned so soon as God's Wayshower, Christ, points the advanced step. This instructs us how to be abased and how to abound. Dropping the Communion of The Mother Church does not prevent its distant members from occasionally attending this church.

MARY BAKER G. EDDY.

NEW BY-LAWS.

ARTICLE XXVIII.

NUMBERING THE PEOPLE.—SECT. 8. Christian Scientists shall report neither the number of the members of The Mother Church nor that of their churches. According to the Scripture they shall turn away from personality and numbering the people.

ARTICLE XXVIII.

COMMUNION SERVICE.—SECT. 16. The Mother Church of Christ, Scientist, shall observe no more Communion seasons.

ARTICLE XXXIV.

CIRCUIT LECTURER.—SECT. 5. The Mother Church shall appoint triennially a Christian Scientist Circuit Lecturer. His term of office, if approved, shall not be less than three years. He shall lecture in the United States, in Canada, in Great Britain and Ireland.

A member shall neither resign nor transfer this sacred office.

AMENDMENTS TO BY-LAWS.

ARTICLE VI.

EXECUTIVE MEMBERS' MEETINGS.—SECT. 2. There shall be no annual meetings of the Executive Members. They shall meet only when called by the Clerk of The Mother Church, and with the approval of Mrs. Eddy. The By-laws regulate the action of the members of The Mother Church.

ARTICLE XII.

REGULAR AND SPECIAL MEETINGS.

ANNUAL MEETINGS.—SECT. 1. The regular meetings of The Mother Church shall be held annually, on Monday following the first Sunday in June. No other than its officers are required to be present. These assemblies shall be for listening to the reports of Treasurer, Clerk, and Committees, and general reports from the Field. On Monday the members shall disperse.

MEETINGS OF BOARD OF DIRECTORS.—SECT. 2. The annual meeting of the Christian Science Board of Directors, for electing officers and other business, shall be held on Monday preceding the annual meeting of the Church. Regular meetings for electing candidates to membership with The Mother Church, and for the transaction of such other business as may properly come before these meetings, shall be held on the Friday preceding the first Sunday in June, and on the first Friday in November of each year. Special meetings may be held at any time upon the call of the Clerk.

ARTICLE XX.

NO MALPRACTICE.—SECT. 8 (paragraph 2). A member of The Mother Church who mentally malpractises and treats our Leader or her staff without her or their consent shall be disciplined, and a second offense as aforesaid shall cause the name of said member to be dropped forever from The Mother Church.

ARTICLE XX.

JOINING ANOTHER SOCIETY.—SECT. 14. It shall be the duty of the members of The Mother Church and of its

branches to promote peace on earth and good will toward men; but members of The Mother Church shall not hereafter become members of other societies except those specified in the Mother Church Manual, and they shall strive to promote the welfare of all mankind by demonstrating the rules of divine Love.

[From the *Boston Globe.*]

COMMUNION SEASON IS ABOLISHED.

THE general Communion service of the Christian Science denomination, held annually in The First Church of Christ, Scientist, in this city, has been abolished by order of Mrs. Mary Baker G. Eddy. The services attended last Sunday [June 14] by ten thousand persons were thus the last to be held. Of late years members of the Church outside of Boston have not been encouraged to attend the Communion seasons except on the triennial gatherings, the next of which would have been held next year.

The announcement in regard to the services was made last night [June 21] by Alfred Farlow of the Publication Committee as follows:—

First Church of Christ, Scientist, in Boston, has taken steps to abolish its famous Communion seasons. In former years, the annual Communion season of the Boston church has offered an occasion for the gathering of vast multitudes of Christian Scientists from all parts of the world. According to the following statement, which Mrs. Eddy has just given out to the press, these gatherings will be discontinued:—

"The house of The Mother Church seats only five thousand people, and its membership includes forty-eight thousand communicants, hence the following:—

"The branch churches continue their Communion seasons, but there shall be no more Communion season in The Mother Church that has blossomed into spiritual beauty, Communion universal and divine. 'For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ' (1 Corinthians, 2 : 16)."

[Mrs. Eddy has only abolished the disappointment of communicants who come long distances and then find no seats in The Mother Church.—EDITOR *Journal.*]

THE READERS OF THE MOTHER CHURCH.

As announced at the Annual Meeting of The Mother Church, the Readers elected for the ensuing term of three years are:—

First Reader, Judge Clifford P. Smith, LL.B., C.S.B.
Second Reader, Mrs. Carol Hoyt Powers.

Judge Smith was at the time of his election a judge of the District Court of Iowa. He was born in Indiana in 1869. He graduated from the law school of the State University of Iowa in 1891; practised law from 1891 to 1899 in Kalispell, Mont., Sioux City, Ia., and Mason City, Ia., and has been judge of the District Court of Iowa from January, 1900, to the present time. He was appointed to fill a vacancy in this court in December, 1899, was elected and reelected in 1902 and 1906 for four-year terms. The District Court of Iowa corresponds to the Superior Court of Massachusetts. Judge Smith has been a student of Christian Science since 1896, and a member of The Mother Church since 1902. He was for a time First Reader in First Church of Christ, Scientist, in Mason City, Ia. He is a primary student of the Board of Education of The Mother Church, and one of the authors of "Christian Science and Legislation."

Mrs. Powers is a well-known public reader and teacher of reading. She was born in Boston and received her education in that city. She is the wife of Leland T. Powers, and resides in Brookline. Mrs. Powers joined The Mother Church in 1901.

NEVER before in the religious history of the world has the question of likeness to God been considered and discussed as it has since the advent of Christian Science. Prior to that time, the opinion seemed to prevail to a large extent that mortal man was the "image" and "likeness" referred to in the Bible, and here logic was dropped to make room for mere belief, since it is axiomatic that an effect can never be unlike its cause. Hardly any one would presume to claim for the average mortal a likeness to Deity, if by this is meant a likeness in mind and character. This, however, was not the concept held as to the likeness; rather was it believed that, as mortals have bodily forms, God

must of necessity have the same—to establish the likeness! It was indeed considered presumptuous, if not blasphemous, to claim that man's likeness to God must be an absolute likeness in nature, character, and activity, yet this is surely the teaching of Christ Jesus as understood in Christian Science.

The belief that the human body is the divine likeness receives a strong rebuke in that wonderful passage in the eighth chapter of Romans where Paul says that Christ Jesus came "in the likeness of sinful flesh," a statement which nullifies the argument that Christ Jesus as seen by mortals was the likeness of God. His likeness to God, in nature and character, was not seen by mankind, else would they have understood his wonderful works to be the necessary expression of the divine nature. Mrs. Eddy says, "No form nor physical combination is adequate to represent infinite Love. . . . A limitless mind cannot proceed from physical limitations" (Science and Health, p. 256).

Since this truth has been given to the world human thought has been rising surely, if slowly, to the recognition of a truer concept of God and man than the material or corporeal. A religious woman who had been exploring the slums once said to a Christian Scientist, that she was shocked at the awful types which she had seen there, and that she wondered where the image and likeness of God was to be found among those people. The Scientist asked if she felt sure that the "likeness" could be found in her own drawing-room when her cultured friends were assembled there. The lady was startled, and said she had never before seen the subject in this light—that she had always supposed the image and likeness to mean a fine physique and a "good face," but that she began to see the utter inconsistency of such an opinion. It was explained to her that as we are taught in Christian Science the real man—the likeness or reflection of God—can no more be cognized by the physical senses than can God Himself, and yet that no deep thinker questions the existence of Deity.

Peter says, "Whom having not seen, ye love." Is it not true that what we really love in any one is that which is invisible to material sense? Do we not love the mental and spiritual qualities and activities which prove man's likeness to a perfect creator, to divine Mind? And, be it understood, this teaching of Christian Science is no mere

abstraction, for what would even human existence be without those things which "eye hath not seen, nor ear heard" —without love and truth, without hope and faith, without intelligence and goodness? Without these life would indeed not be worth living, and God would be unexpressed —there would be no "likeness." But the Bible tells us that God has never left Himself "without witness," and so we have glimpses all through human history of the divine idea rebuking evil and proving the power of God, good, the light of Truth and Love shining most clearly through the nature, character and work of Christ Jesus.

If it is true, as Paul declares, that "in Adam all die," it is no less true that "in Christ shall all be made alive." A false concept of God and man has failed to make any "alive" in the truest sense, but the true idea of God, revealed in Christian Science, shows us how "the likeness of sinful flesh" may be "put off," and as the divine likeness is proved in word and deed, we begin to realize the truth so beautifully expressed by Paul in his epistle to the Corinthians (Rev. Ver.): "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

ANNIE M. KNOTT.

WHEN Christ Jesus counseled his little band of followers that they "fear not;" when he said, "Lo, I am with you alway," he no doubt intended to comfort them at a time when they were overwhelmed with the thought of what it would mean to face the world without him. He was moved with that compassion which ever led him to enter so sympathetically into the heart-struggle of humanity. But it is probable that the strengthening of their hope and courage did not compass all his purpose, or measure the full meaning of his assuring words, since they enunciate a law and order of thought and life which is of no less vital significance to us than it was to the early Christians.

The world's sense of government has ever been that of coercive requirement. Law has ever been regarded as the mandate of dominating authority, and to ignore its demands was to merit and receive due punishment. Duty thus appealed to Moses, in large part, as an inhibition, which

was summed up in the "thou shalt nots" of the Decalogue, and which was enforced by a penal code, so that fear inevitably became a leading incentive to action. God was thought of as having instituted a series of exactions which He honored in the infliction of sickness and death, not only upon the infractors of law, but upon all their belongings. Innocent children and beasts were to feel the stroke of His anger no less surely than wilfully sinful men and women. All the horrors of heredity had their place in the divine order, and the only virtue which could naturally result from the restrictive influence of such a sense was negative. Instead of being free and spontaneous, its morality was menial, it flavored of the lash.

The fear of God's wrath which characterized this early prophetic period of religious history, reappears in the fear of death and damnation which has characterized the theology of the Christian centuries. In no small degree the self-infliction of present experience has been thought of as a substitute for the terrifying possibilities of future experience; hence the self-compulsion and asceticism that has not yet passed. The writer of the Epistle to the Hebrews had, however, a very clear perception of the imperfection and inadequacy of this Mosaic concept of divine law and government. He says, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered . . . make the comers thereunto perfect. . . . Wherefore when he [the Christ] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: . . . Lo, I come . . . to do thy will, O God."

The larger meaning of Christ Jesus' words begins to appear, in the light of this statement. The "I" of "Lo, I come" is the "I" of "Lo, I am with you alway." It is the ever-appearing Christ, Truth, as revealed in Christian Science, that brings freedom from all sense of law as coercive, prohibitory, or punitive. The pure man knows no "thou shalt not commit adultery," and for the reason that he is removed from the sensual plane, with all that pertains to it. To those who are expressing the loving activities of Life "thou shalt not kill" has become entirely inapplicable. The Christ is with them; hence they "fear not," they are fulfilling the Master's counsel and call. Christian Science

teaches that "error brings its own self-destruction both here and hereafter" (Science and Health, p. 77); that God has not inaugurated and does not perpetuate or legislate for evil; that he neither prescribes nor administers the punishments which pertain to its indulgence; that his only law for humanity is that enunciated by Christ Jesus, "Thou shalt love." "Lo, I am with you alway." Says our Leader, "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes" (Science and Health, p. 184).

Speaking of the utter inefficiency of the mortal coercive sense of law, a recent writer in the *New York Evening Post* has well said,—

> As a foundation for human statutory law the Decalogue gave civilization a plan for its barricades against reversion, but this age is beginning to see that the teachings of the Christ were what was needed for growth. The Beatitudes and the Golden Rule are positive. They promise the imminent heaven, *i.e.*, peace of mind, to the true; and this promise accords with our deepest intuitions and our scientific knowledge of cause and effect alike. The world that accepts the religion of Jesus will never have to learn a new one or go seeking a basis and code for a substantial morality. As for the courts, standing on the old Mosaic law and the kindred developments of later civilizations, their range of authority will be found . . . to be narrowing. . . . No code of "thou shalt nots" will turn human nature betimes from reversionary tendencies.

This is an important lesson, and the world is learning it to-day as not before. After giving it abundant trial, penologists are practically unanimous in their vote for the disuse of punishment as an educative or reformatory measure. Vice and viciousness are not healed by the dungeon or the pillory, and for the reason that divine Love alone is "the liberator" (Science and Health, p. 225). The explanation of all true conquest of error in us is "Immanuel," and we "fear not" just in so far as Love's eternal presence is realized. The "reversionary tendencies" of mortal sense still need to be known for what they are and zealously guarded against. Christ Jesus' "Fear not" rebukes every disposition to look to or depend upon the procedure of mortal law for the cure of mortal ills. As Christian Scientists we need to remember that every attempt at the coercive enforcement of virtue, whether in the instance of ourselves or others, will prove as pitiful a failure to-day as it did in the early Christian centuries. We can drive neither ourselves nor our fellow-men into the kingdom of

heaven. Every genuine demonstration, and there is no other, is an incident of that spiritual advance which lifts us above the plane of temptation or of want, and it is incident to that alone. It is always an illustration of that ease of Love's overcoming to which our Leader refers in the felicitous phrase, "the unlabored motion of the divine energy" (Science and Health, p. 445).

In unnumbered ministries Christ Jesus proved that effective doing, the true healing, is a spiritual doing, to which exertion does not pertain, and this for the reason that it is the doing of omnipotence. Said Jesus, "The Father that dwelleth in me, he doeth the works." Our wilful insistence and compelling effort, our struggle and strain, tell of the presence of human factors only, they do not witness to the presence of the Christ. To know God is to be able to accomplish all things, and in this knowing we cannot fear, for the "Lo, I am with you" of Christ Jesus is fulfilled.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI AUGUST, 1908 Number 5

LOVE INCLUDES ALL.

BLANCHE HERSEY HOGUE.

THE tender interest of divine Love in its creation includes every created thing, for Love would be less than Love could it disregard even the least of its own. The Master, Christ Jesus, called attention to the universality of divine Love's overshadowing protection when he spoke of the great and good God who heeds the way of the sparrow and clothes the lilies of the field. Unquestionably the Mind which maintains bird and beast, insect and blossom, fosters that existence with the tender solicitude impelled by its own divine nature, and can do no less than cherish all that lives. Solomon says, "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

The Christian Scientist who studies well the chapter "Genesis" in the Christian Science text-book, "Science and Health with Key to the Scriptures," learns that the same God who fashions man fashions the tiniest thing that lives and expresses Mind, and that a heavenly condition of thought holds harmony for all the universe as well as for man. Knowing this to be true, and granting that the care and love of the creator extend to the infinitesimal, far beyond the present ken of mortal man, what should be the attitude of the Christian Scientist toward all created things, great and small? If he be found reflecting in his thoughts some measure of divine Love,—and divine Love means, in its expression, service, care, and universal good will,—can

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he bestow such consideration upon his fellow-men and withhold it from bird and beast and blossom? Must not every thing the Christian Scientist thinks about be lifted, in his thoughts, to the realm of the spiritual, and thus rescued from the curse of so-called material existence with its procession of sin, sickness, and death?

According to material sense testimony, every creature, from the greatest to the least, is under the blight of a reversed sense of existence, or, as Paul puts it, "the whole creation groaneth and travaileth in pain together until now;" and the redeeming truth which liberates man also brings to light the rightful inheritance of all the creatures of God's creation. Because of this, the student of Christian Science is solemnly bound to the task of making lighter the burden of every moving thing, and this he will do as the boundaries of his love broaden with the increasing spirit of true service. The great and loving God cares for all creatures in the very preservation of their existence, providing for them the same abundant supply, the same broad earth to dwell upon, which He provides for man. Then surely the Christian Scientist, who in all his ways is striving to reflect God, must express protection instead of destruction, consideration instead of neglect, kindness instead of brutality, toward the tiniest or least attractive thing that lives, if he would be a true reflector of that great Love which cares for all.

If the false sense which believes man to be in matter, at the mercy of its so-called laws of destruction and decay, declares the universe as well to be thus bound, the effort of Christian Science to release humanity must necessarily extend to every living thing of earth, for Love is Principle, and Principle includes and governs all. Love operates as law, unbound, unbiased, and unthwarted, and in its lawful unloosing of creation knows no action save that which is impartial and universal. Therefore, no least thing will be left unredeemed as Love's work is accomplished. This being true, the Christian Scientist cannot overwork or poorly shelter a beast of burden and expect a just measure of labor, or adequate reward for labor, for himself or for those he loves. He cannot allow neglect or cruelty to dominate his attitude toward any creature, great or small, and at the same time reasonably expect a large measure of harmony as the sum of his own present experience, for in

all these things the qualities of indifference and harshness, whether they be manifest toward man or beast, do not build for the comfort and happiness of the individual thinker who indulges them. Surely the question of reaping as one sows, and the spirit of the Golden Rule, have universal application, and are not limited to the relations between man and man.

The Christian Scientist is obliged to face this matter in his growing understanding of the whole great question of relationship. According to the testimony of the material senses, a major portion of the suffering of earth, both mental and physical, is due to a wrong sense of the relationship of persons and things. An individual in his right place, about his right business, is constructive, rather than destructive, in his relation to human affairs. The encroachment of one mortal upon another through the myriad phases of self-interest, means oppression and suffering in one or another form. In like manner the encroachment of the creature upon the mortal, and the preying of the mortal upon the creature, are reversing the God-ordained relationship which really exists. To human sense it is suggested that the infinitesimal and microscopic are preying upon the supposed organic construction of mortals, developing many phases of disease. Mortals, on their part, are destroying the lower forms of so-called material life for their own supposed sustenance and comfort. The creatures which are preyed upon to yield to civilization its food, its furs, its clothing,—yes, its vain decorations,—are receiving from mortals treatment which the lesser creation is returning in kind, and in good measure.

In the face of this disheartening evidence, the message of Christian Science promises relief. The strife to succeed at the expense of others, the suspicion which distrusts others, the dishonesty which robs others, the tyranny which dominates others, the greed which overworks and underpays others, the fear for self which sacrifices others, are all melting away from human experience as the brotherhood of man, the right relationship of creature to creature and creature to creator, is understood and practised. Multitudinous discouragements, discords, and diseases, the fruits of the wrong sense of relationship, will disappear with the clearing of these mental conditions, and to the one earnestly striving to maintain right relationships toward everybody

and everything, a most satisfying foretaste of heaven is vouchsafed. Protection instead of destruction, extended to the greatest and to the least, means heaven instead of hell, means God's universe understood instead of the carnal mind's dream-world believed; and in the awakening processes of thought which will eventually transform earth's scenes, all living things must be included.

It can readily be seen that neither a person, an animal, nor an insect is of itself disturbing. It is the person mentally in the wrong place, manifesting some untrue quality of relationship, which causes trouble; and in much the same way it is the intrusion of the creature, rather than the creature itself, which is a pest. Each individuality has its right to a happy existence in its own proper environment. If, to remedy an undesirable situation, the Christian Scientist deals gently and protectingly with the mortal while removing the encroaching idiosyncrasy, mistake, or sin, he should, to be consistent, show the same tender helpfulness to the lesser creature while correcting the infringement which has caused the annoyance. This is unquestionably the ideal, and the students of Christian Science are moving steadily toward it in their practice.

It may not be at present possible to stay the traffic in food and fur and clothing for which the civilization of to-day has established its shops and its market-places, nor are Christian Scientists required to make any radical changes in their daily mode of living. Each individual can, however, make his beginning, by apprehending the truth concerning the relationship of all created things to their creator and to each other, by alleviating such conditions as are within his reach, and by showering kindnesses upon such creatures as he meets in his daily rounds. Thus doing, he will receive mercy as mercy is given, for he is logically delivering himself from the so-called laws of destruction arising from a false sense of relationship, and can hope to emerge from much of the disease and suffering which now claims to react upon him, and before which *materia medica* stands helpless.

In the eleventh chapter of Isaiah it is declared: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie

down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." With the Science of Christianity to light his candle, the disciple to-day sees that this prophecy enfolds more than sentiment, more than the mere human outcry for peace. It pictures the full fruitage of that right understanding of the fatherhood and motherhood of God which was taught by Christ Jesus, which is reiterated with signs following by Mrs. Eddy, and which will, in its unfolding, reveal all created things to be related in the tranquil bonds of reciprocal acquaintance and good will.

In journeying toward this millennial promise, to-day's footsteps are simple and easily taken. Thought has to rest but a moment upon the mental outlook of the beast of burden, the household pet, or the outcast animal of the streets, to learn that every domesticated animal looks to the mortal for the sum of its earthly comfort and happiness. A kind word from its master or from a passing friend is the creature's one source of cheer, and this is easy to give when the heart is right. A cooling drink, good food, comfortable shelter, are asked in return for faithful labor, for devoted affection and companionship; and this is indeed easy to give when awakened interest rejoices in bestowing comfort upon any living thing which can appreciate comfort. What the mortal provides for his horse, his dog, his bird, his farmyard creature, makes that creature's world, and what the mortal gives of freedom to the wild thing of the woods and the insect in his path, builds for the happiness of lives other than his own.

Mrs. Eddy's statement, "Love is reflected in love" (Science and Health, p. 17), is an order from heaven which constrains the Christian Scientist to minister so impartially and so universally that even "the least of these" is not left outside the borders of his ministrations. Blessed indeed is every effort to uplift the weak and oppressed, however little and obscure may be the object of such effort. That one who rescues and protects, in his daily passing, every burdened creature of the home and the streets and the woods, finds less and less inroad upon his own comfort, for he is

abiding more and more in indestructible relations of peace with all things; and he is adding to his treasures a joyous spirit of loving known only to those who become such kindly lovers,—known only to those whose quickened apprehension perceives that an infinite Love must include all in an infinite ministry.

[Written for the *Journal.*]

A THOUGHT.

LAURA GERAHTY.

A TINY thing came drifting through the air,
And sought my heart—to find subsistence there.
It strove to enter; but the door was fast,
And cold the hearth within; the winds that passed
Were not more cruel than the coldness drear
That held the thing at bay, nor felt it near.
A silent thing—straight from the vaults of heaven,
White-winged and pure, like snowflakes that are driven
Down to this sordid earth, making it fair!

. . . . . .

Patient, it wavers not, but nestles there;
And in the cold recesses of my heart
A tender warmth unfolds, the quick flames dart,
The cold gray embers glow with radiant heat,
And wide the door is thrown—a guest to greet!
A step—a voice—two hands that clasp again—
One tender word! Was ever hate or pain?
O'erflowing heart! The ice-bound thoughts of years
Are melted now; a thousand treacherous fears
That crowded round thee, dark'ning as they throve,
Flow now in God's pure sunlight, streams of love.
Ah, grateful heart, hast answer to thy prayer?
Lo, thou hast entertained an angel unaware!

THE AUTHORITY OF COMMON SENSE.

GEORGE H. MOORE.

I.

IT would be difficult to find any type of mentality more inhospitable to new ideas than is that of the complacent exponent of a dominant religion—whatever that religion may be. Entrenched in the faith of his fathers, and fortified by the approval of the unthinking majority, such a man embodies his settled beliefs in the formulas of a self-declared common sense, and then makes of those formulas a permanent barricade against spiritual enlightenment and progress. The result of this human tendency, in these days of uneasy faith and shifting creeds, is that appeal to the platitudes of common sense, as pretext or justification for mental and spiritual inertia, which is sadly overworked. It is time that it be relieved, in part at least, of its heavy burden.

What is common sense? State any contingency, and ask a hundred men for a common-sense solution, and you may receive scores of answers. Yet every one of the hundred will accept as true the dictionary definition of common sense: "native, practical intelligence, such that, if a person be deficient therein, he is accounted mad or foolish." But put to the test, this practical intelligence is subject to widely divergent interpretation. In practice common sense signifies little more than the personal criterion of judgment, surprisingly complacent and final in its pronouncements. Common sense is "my" good judgment; nonsense is the "other fellow's" differing judgment. The man distinguished for common sense is the man who most nearly agrees with his fellows, or, differing from them, is too discreet to offend them. This is as true of communities as it is of individuals, for common sense is essentially a community affair, be the grouping one of race or creed, of culture or ignorance, or whatever else it may be that unites men in support of some self-approved notion of good form.

Community common sense resolves itself into a sense of things held in common, whose sole authority is common consent; and here is its danger. The illusion of the mass is only the illusion of its units intensified. Both must be

judged by the same standard. The mass has no wisdom of its own. Indeed, the sense of the mass or of the mob is of an even lower order than that of its individual components. A mob is born of and maintained by fear or hate; and such qualities paralyze intelligent action and initiate in its place blind and unreasoning impulse. Human society shows its kinship with the mob, whenever society lends itself to the sway of unreasoned prejudice, untrained impulse and fear, or to the thoughtless defense and perpetuation of barren or destructive institutions; whenever it makes the institutions of its own creation an end in themselves, rather than a means to higher ends; whenever it contends for things as they seem to be, rather than for things as they should be.

The common sense of a community is not, therefore, the combined wisdom of its components. It is rather the common denominator of intelligence, the average which the common man accepts, to which the rare man only takes exception. To all but the rare man, community common sense acts plainly as a check and a damper; to mental adventure and exploration it is distinctly hostile. Hence it is that the delusions of common sense are such superlative folly,—they are so well supported and so tenacious of life. It is also apparent that there can be no sense of things so common as to be universal, until humanity attains to one Mind and its absolute standard of right; and it is clear that such unity is forever impossible to a people whose thought is glued to the past, to that which is approved in habit and use, so that it is impregnable to new ideas and unfriendly to change and advancement. A hidebound and complacent common sense has always stoned its prophets, has always tried to crucify the Messiah; and always will, for it is the nature of mob-sense to do violence to its savior.

The clarifying element of the situation appears in the fact that individual ambition and progress put such a premium on heresy that no stationary type of common sense, no tentative definition of good judgment, can be rendered binding on those who have courage to rebel against its limitations. No community can be arbiter of the mental competency of its more intelligent neighbor. The common sense of no age can define that of its successors and mental heirs. Any new idea, any scientific truth, any practical discovery, becomes at once emancipator to those

so-called heretics who dare accept it and thereby begin the establishment of higher standards of intelligence. The appeal of Truth is always to the individual; always its victories are won in spite of the common sense of the mass, and against its persuasion and restraint.

Common sense is by nature a laggard; its whole history that of a tardy and reluctant progression. It is evident, therefore, that its obligations are entirely relative to the enlightenment of those who formulate them. The test of its sanity is not its popular vote, but its truth. The wisest and best common sense is the sense of things held in common by the wisest and best men. The sense that is to endure is sometimes confined to the one who stands alone with God and voices God's truth. The ultimate common sense, toward which humanity slowly moves, is the unity of demonstrable truth comprehended in divine Mind. The common sense of Jesus was his unity with this Mind, freeing him from all lesser restraint, though reversing absolutely the common sense of his contemporaries.

Attainment of this unity is humanity's most vital concern, and properly demands that all else be subordinate to it. Such a quest concedes no time for the mental policing of one's neighbor; it demands full time for control of one's self. It allows no compromise with shifting human standards, but calls for the wise and devoted pursuit of divine standards, including the rejection of all idols among men, institutions, and things. Lacking this due sense of proportion and self-control, this open-hearted and open-minded expectancy of good, any man is surely to be "accounted mad or foolish" in that he sacrifices his best possible sense of life merely that he may have the company of many stragglers and share their common lot.

II.

Readers of the religious columns of the daily press must have noticed a surprising unanimity of phrase in the various expositions of one of the prominent semireligious movements of the day,—that of healing through the use of mental suggestion. Nearly every advocate of this movement starts with the assumption, or ends with the assertion, that Christian Science in theory and practice is at odds with common sense, and that the office of the new movement is to effect the reconciliation of these two systems of thought.

The pity of it all is that such declarations are based on a double misfortune: surprising ignorance of Christian Science, and defective standards of common sense. Yet this new "common-sense religious healing" is invading pulpit and seminary, clinic and council; while a startled public is still rubbing its eyes in amazement over this apparent compromise of mind and matter, theology and medicine,—this attempted reduction of the authoritative word of the Christ to the weak whispering of mental suggestion.

Forty years ago a complacent Christendom was contentedly following its traditional road to heaven, painstakingly explaining one half the gospel, and as carefully explaining away the rest, when a new idea was suddenly forced on its attention: What of the other half, the insistent, needed half of Jesus' command to his followers? Part of his gospel is preached, and divine warrant maintained for its authority; what of the other half, "Heal the sick, cleanse the lepers, raise the dead, cast out devils"? And complacent Christendom rejected the question and stoned the questioner.

To-day an ever-growing multitude of Christian people is no longer complacent before this long-time challenge. The messenger of forty years' patient insistence has vindicated her question, has convinced her hearers. To-day a new spirit is among the people, and this is its demand: "We have been taught that the kingdom of God is within man; what room is there in this kingdom for sin, sorrow, sickness, death? Is the Bible true in saying that the kingdom of God is synonymous with 'quietness and assurance,' with 'sure dwellings,' and 'quiet resting places'? Is our God in reality the God who heals all our diseases, who wipes away all tears and binds up the broken-hearted?"

This loud echo of the question asked forty years ago by the Discoverer of Christian Science, who from out her own deep distress dared to ask her great question and dared to seek its answer, seeking "diligently," till she found it,—this echo still evokes from the apostles of complacency but this reluctant answer: "We must concede and approve the results of Christian Science, we must acknowledge the justice of its demands, but we shall still quarrel with its methods; they do not tally with our habit and use, they do not fit into our sense of things; therefore from this, the second rampart of our defense, we shall still

contend for the sanctity of our own time-honored common sense."

As broad humanitarians, Christian Scientists welcome in the field of active Christian charity any enlightened Christian effort which shall prove its divine warrant by bringing a larger understanding of God and His law. They are not interested in, though they do not oppose, the further exploitation of a discredited material modus. Nor can they consent to any supposed parallelism drawn between the Principle of Christian Science, which is the very self and essence of good, and can do only good, and the unprincipled human will which attempts to do either good or evil according to its own interpretation of self-interest or self-expression. Christian Scientists insist only on justice to their Leader, Mrs. Eddy, and faithful recognition of her great and as yet dimly comprehended service to mankind; and that the Christ evangel which she has revealed be not compromised and be not "hidden by unjust parody from the quickened sense of the people" (Science and Health, p. 343).

Here is a faith (the tangible expression of Mrs. Eddy's teachings) that is going into the highways and byways of human thought, healing the heartache, the torment, and the sin of mankind. Here is a Church of majestic proportions and indomitable courage; a science proved a million times over to be a Science; an evangel whose ministry is that of the Comforter, whose attainable ideal is the kingdom of heaven on earth; can this be wiped out by the demands of delinquent material sense, asking for itself a more familiar route to the treasures of the East? Can institutional pride longer refuse to bow its head and bend its knee to learn the straightaway course, long since defined with infinite toil and pain by the one Wayshower, and now again cleared of the mental débris of centuries? Would modern Constantines adopt the Christ-child, merely that they may teach him to wear their garments and speak their speech?

Progressive common sense and Christian Science alike have no idols. They alike cut loose from outgrown human methods and systems of thought. They alike recognize that since matter cannot redeem matter, since material sense cannot heal the ills of its own begetting, wisdom beckons the tired seeker to leave the old labyrinthine avenues of search, and trust himself absolutely and con-

fidently to the new idea of God's giving, even though this idea conform not at all to the habit and use of material thought befogged in its own deep mysteries. God chooses for His idea its own Bethlehem, appoints for it His own herald, and vindicates this idea in His own time and way. Shall men question God as to the method of His appearing?

The wise Christian Scientist properly dares only what his degree of understanding leads him to believe he may attain. He makes constant and careful study of his spiritual resources, and with growing wisdom he is resorting to these for the meeting of every human need. This Christian Science sense of things is now held in common by a large and growing multitude of very happy and very progressive people, who are learning to rely not at all on any basis of judgment which does not include this larger understanding of spiritual law. Christian Scientists are seeking humbly and devoutly, in accordance with the teachings of Jesus, to understand and demonstrate the Mind of Christ. They know that thereby they not only increase their understanding of practical Christian Science, but that by the same process they help to establish in the earth a much improved and constantly improving type of progressive common sense.

Mrs. Eddy wrote many years ago, "Science would have no conflict with Life or common sense, if this sense were consistently sensible." "Whoever desires to say, 'good right, and good wrong,' has no truth to defend. . . . To sympathize in any degree with error, is not to rectify it; but error always strives to unite in a definition of purpose, with Truth, to give it buoyancy. What is under the mask, but error in borrowed plumes?" "Human theories weighed in the balances of God are found wanting; and their highest endeavors are to Science, what a child's love of pictures is to art. The school whose schoolmaster is not Christ, gets things wrong, and is ignorant thereof" (Miscellaneous Writings, pp. 105, 371, 365).

"LET patience have her perfect work," and bring forth celestial fruits. Trust to God to weave your little thread into a web, though the pattern show not yet.

George Macdonald.

THE RIGHT AND THE WRONG CONCEPT OF MAN.

SAMUEL GREENWOOD.

IF we begin with the proposition that the source of all being is good, we must conclude that all which proceeds therefrom is also good. The process is simple and natural by which we reason from the perfection of God, the creator, to the perfection of all that he creates. But there is an immense distance between this ideal perfection and the conditions which mortal man experiences in himself and beholds around him. It is indeed a far cry from the material and imperfect to the spiritual and perfect sense of creation; from men as the offspring of mortals to man as the image of God. Apparently bound to their belief in matter by what seems an inevitable law, lusting after its disappointing pleasures and enduring its cruel pains, mortals look upon the existence of perfect manhood as belonging either to a prehistoric past or to a millennial future, but as quite impossible of present attainment.

Therefore, although theoretically accepting the truth of man's divine origin, the difficulties in the way of its practice seem so insurmountable that they generally regard this truth as having no actual relation to earthly experience. As a result men continue to exhaust their energies in enduring or hopelessly battling with evil and suffering; whereas, if these endeavors were intelligently directed in accord with Christian Science, mankind would be redeemed from their false, sinful conditions. The authority for this conclusion is the teaching of our Master, and his demonstration of human capability to overcome evil. It is the purpose of Christian Science to bring to men the understanding of God which Jesus possessed, so far and so fast as they can receive it, and to bring to their recognition man's spiritual sonship with the Father as the practical truth of being, now as it was in the beginning or will be hereafter.

Because spiritual things seem to them so intangible, and material things so positive, mortals conclude that matter has been brought into existence by God, and

that He has given men a fleshly, material nature in conjunction with the spiritual; notwithstanding that Scripture defines the carnal nature as "enmity to God." The apostolic injunction to "put off the old man" opposes the mortal belief that corporeal personality is of God, and evidently refers to the human possibility of spiritual growth out of materiality, and the necessity for gaining a higher and purer sense of man than material beliefs afford. The putting on of "the new man" implies a present-day and not a post-mortem process, and indicates that the generally accepted human concept of man is not true.

It has remained for Christian Science to expose the falsity of the ages' belief that man was created by God as a compound of good and evil possibilities, with a dual physical and spiritual nature, and as ultimately needing a savior from the very conditions assumed to have been imposed upon him by his creator. Christian Science explains this seemingly twofold nature of mortal man as opposite human concepts or beliefs of being, and not the union of contrary natures in one person. Opposite conditions do not blend in men any more than in other things. The human and the divine, the material and the spiritual, do not combine to form God's ideal man, but remain mutually antagonistic, and define the false and the true in human belief. The nature of human experience is decided accordingly as the physical or the spiritual has the ascendency in thought. Accepting the physical, mortals have embodied that belief in form and consciousness, and have realized the conditions which are involved in it. They are not imprisoned in material bodies, from which death is supposed to release them, as they think they are; but they are held captive to their belief that man is primarily and essentially material, that he is "of the earth, earthy," and that God made him thus. It is this belief which they see outlined to them as material bodies, and not the phenomena of divine creation. It is evident that, to bring better and more spiritual conditions into experience, this false concept needs to be replaced by the true; that is, the "new man" needs to be put on in place of the "old." Death, being itself but a phase of the false physical concept, is helpless to give freedom from it.

Mortals stand aghast at the depth and extent of the depravity and misery manifest in human experience, not realizing that they behold but the imagery of their own thought, nor that the ills they endure and the sins they indulge are but the details of the picture they have themselves outlined. How can this scene change until mortals change their mental picture or concept of being from evil to good, from matter to Spirit? Holding in thought a wrong sense of man excludes from one's experience the normal and harmonious conditions which pertain to the right understanding of man as created and governed by God. The belief that the God-created man is capable of experiencing sin and suffering would make hell universal and heaven a myth; for if the nature of man propels him into evil on earth it must do this in heaven also, since the divine nature and government are the same in all ages and in all places.

That which produces bad results, or which does not develop towards goodness, has no possible starting-point with God or with God's likeness, and can exist and operate only in a false, unreal sense of being. This must be the deduction from the self-evident truths that the outcome of God is good, and the offspring of Spirit is spiritual. How, then, shall we regard the assertion that man is the outcome of a material germ, and is wicked and mortal? Are we right in designating it as an error, or must we accept it as our ideal, make it the basis of thought, and look upon it as the nearest that men can approach on earth to the divine image? Scripture teaches that the material concept of man originates in sin and is manifested in iniquity; while human experience reveals it as ever developing towards more evil, selfishness, and suffering, until its boasted strength, beauty, and vitality vanish in decay and dust. What divine lineament appears in this mortal material picture?

The sense of man as corporeal consciousness is the concept of the sinner, the heaven and the hell of the sensualist; but it is the burden of the aspiring saint and the adversary of the Christian. What can it be at its best more than a travesty on real manhood, a false sense of being that offers no incentive to goodness, that gives no motive to love nor impulse to purity, that holds nothing which the higher nature of men can desire? Its

record is full of sadness and crime, of wreck and ruin and unutterable sorrow, without one joyous or redeeming feature. This material sense of man carries out every evil purpose, but is not of itself the medium of any divine quality or attribute. Every one knows from his own observation and experience that this is so, and that this sense, if uncontrolled by good, would drag mortals into the deepest mire of iniquity and suffering. Knowing this, and knowing that God is supreme, wherefore should its claims be admitted, its demands obeyed, or its asserted power feared?

If it were right to consider man as a material being, mortals would have no salvation to work out, for material sense is the only channel by which evil enters into their consciousness. If material so-called laws and conditions were right and of God, then there would be nothing wrong, and good and evil, sin and suffering but parts of a common divine whole from which there would be no escape. But if evil is wrong and must be condemned and overcome, then its medium of expression—the belief in material selfhood—must also be condemned and overcome before mortals can know themselves rightly and their salvation be realized.

The qualities in men which appeal most strongly to each other do not emanate from their physical personality, and are not influenced in their perception and appreciation by material conditions. The graces of character which inspire and perpetuate friendship, which purify and unself the affections, and which rarefy the sordid atmosphere of earth, do not spring from a material source and are not discerned nor enhanced by any material sense. Do not these things show that the higher one ascends in the scale of manhood, even from the human standpoint, the farther he departs from materiality? But if the flesh were in any sense the reality of man, if it were divinely right that man should be material, then the "works of the flesh" would be good and not evil, and mortals would not need to depart therefrom in following Christ or in attaining to that perfect manhood which Christ Jesus exemplified. No possible combination of physical conditions or qualities even approximates "the stature of the fulness of Christ," the "perfect man" towards which Christians are enjoined to grow; while

the higher one develops spiritually, and the more he brings the flesh into subjection thereto, the nearer he approaches the Christ-ideal.

The process of working out one's salvation is not perfected instantaneously, but is accomplished through the daily overcoming of the errors of material belief and the cultivation of those spiritual graces which lift thought Christward. Proportionately as the "old man" of selfishness and sin is laid aside as a fraudulent and worthless belief, the "new man," to whom God gives dominion, appears. This divine ideal is the ideal of Christian Science, and includes everything necessary to our happiness and perfection. But although Christian Science coincides with Scripture in teaching the absolute spiritual perfection of man, the attainment of this ideal state is the ultimate of its demonstration, and Christian Scientists of the present day are wise in not speculating as to what this ideal man is. Their concept of God as divine Principle is too crude, and their knowledge of the divine nature is too limited for them to have more than a very feeble and imperfect sense of man's individuality as the divine reflection.

Although we may speak of man as being spiritual, yet we can know this man only as we overcome evil and matter, and partake of the spirit of Christ. Human consciousness is as yet too material to have more than a dim perception of ideal man; and until thought reaches a more supersensual apprehension of man's origin and nature, and experience rests upon a diviner basis, it would be folly to attempt to outline or describe spiritual man. The best one can do is to hold thought steadfastly to the standard of perfection, and in humble obedience to revealed truth patiently await the fuller unfolding in consciousness of God's idea. We may know this and abide thereby, that the immortal ego is to be found in the opposite direction from physical sense; and that the reversal of erroneous belief serves to establish in its degree a clearer sense of real being; but we must work up to the full understanding of what God is before His likeness can fully appear.

Old-time theology erred in teaching that a wicked mortal could be changed into an immortal good man, a transformation as impossible as the making of a lie

into truth. The evil which constitutes the flesh is not a lost truth to be redeemed, but a falsehood about God and man, and the only salvation in the case lies in the destruction of the falsehood. The "old man" of sin is not something to be pitied and saved, but is a false sense of man to be laid aside as an unfitting garment. There is no tendency to wrong-doing while thought is controlled by the conviction that man is "now" the son of God, and this indicates the course by which human salvation must be wrought.

The definition of man as spiritual may seem vague and visionary to human belief, until this idea is discerned through the practical demonstration of Christian Science and shown to be satisfying, purifying, and health-giving. One's progress Spiritward may be only "here a little, and there a little," but the signs along the way assure us that it leads to the ultimate realization of the Life which is now ideal, to that divine reality of man which will appear as the truth of God appears and is demonstrated.

[Written for the *Journal.*]

THY WORK.

WARWICK JAMES PRICE.

WHAT work is thine?
No one of us, in his own single might,
Is sent to set a wandering world aright,
By call divine.

Thy work lies near;
Yea, next thy hand, with pregnant promise stored;
Nearest of all things,—yet too oft ignored,
Because so near.

Then do not shirk.
Act now, and well, and confident in heart—
'Tis thus a man most fitly plays his part—
Thou hast thy work!

"THE HOPE SET BEFORE US."

VIOLET KER SEYMER.

THERE is scarcely a person on earth who does not expect that some day there will be a betterment of present conditions. In spite of the prevalence of crime, disease, sorrow, and manifold other disasters, hope remains undefeated, and one asks himself, What deep reason underlies an optimism that triumphs over so many reverses and survives so much despair? The answer is that hope has a definite, albeit dimly comprehended, reason or law, while despair is devoid of reason; that no divine law underlies despondency, whereas hope forms one of that inspired triad, "faith, hope, love" (Rev. Ver.), to which Paul refers. Hope is in a measure related to spiritual sense, and every time mortal thought gropes in search of an unseen God, and experiences through prayer a renewal of hope and consolation, it means that the hem of a great healing Principle has been touched, a Principle which will ultimately bring deliverance from evil to the entire human race. Hope is spiritual; despair materialistic. Hope dawns in faith, and merges through Christian Science into the progressive realization of that perfect intelligence which inspires and justifies all true hoping, namely, God, or divine Love.

Is not every mortal inwardly convinced that the confusion, the suffering, the injustice which we encounter in human existence, indicate but an unsolved problem? What a terrible tangle of thought the child's slate presents as with blurred eyes he stares at the figures that will not come right! Yet any arithmetician could quickly detect the mistakes, erase each false figure and substitute the correct one. The fundamental error in human calculation is the acceptance of evil in the name of good, ostensibly in order "that good may come of it," and this initial error permeates the sum total of mortal experience. The promise in Revelation, "And God shall wipe away all tears from their eyes," implies something more than the passing of sorrow; it signifies that spiritual understanding, gained here on earth, is destined to lift the veil from a densely materialistic conception of life, and reveal its eternal harmony, unmarred by any belief in evil.

Many persons look for good only in what they term the "future" life. This deprives them of present harmony, for it centers thought on death as a release from all ills. If it were not for this misleading belief, mortals would undoubtedly struggle out of untoward conditions with greater energy of purpose and determination, for this expectation of release through death is causing thousands of sufferers to yield to their ills rather than to overcome them. Yet the Bible refers to death as an "enemy," albeit "the last" to be "overcome," and we read in Science and Health (p. 426) that "sin brought death, and death will disappear with the disappearance of sin." Sickness and sin will vanish from the earth before the light of Truth, and spiritual understanding holds the secret of release from all evil.

There are other persons whose hope centers in the present, but they, on the other hand, are building on the sand of human opinion, medical lore, or surgical skill, upon climate, hygiene, diet, or even on some occult system. Such hopes as these are illusive, and little better than the legendary will-o'-the-wisp, for they lead mortals into the bleak and waste region of false belief, where no permanent solace is to be found. In the Christian Science text-book (p. 298) we read, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat." This "real" stands for that which is wholly spiritual, wholly harmonious, and individuals experience this reality and this harmony in the exact ratio in which the faulty, outworn views of life have been detected as unreal and honestly abandoned.

The health and happiness noticeable in the ranks of Christian Scientists are fast becoming proverbial, and these harmonious conditions are all the more significant when it is learned that many of those healed were formerly reckoned among the most hopeless of earth's sufferers. Whence, then, come their renewed vitality, their vigor, their joy? They come from the fount from which only sweet waters flow, the fountain of divine Love, that has flowed into their consciousness and borne away all their fear, and with it all their suffering. Is there any individual more truly to be pitied than one who has bravely "hoped against hope," yet who finally, after years of suffering, has yielded to despair and owned himself overpowered either by disease or sin? To such as these Christian Science holds out a helping

hand, and it is to be remarked that the very first step towards recovery lies in the renewal of hope.

The old saying that "man's extremity is God's opportunity," is being proven true in thousands of instances. This saying must not, however, be construed into meaning that God waits to help a human being until that individual finds himself reduced to the very last extremity; on the contrary, God is eternally "a very present help in trouble;" but a dense materiality has invaded religious sense, so that every other remedial agency is usually resorted to before the simple one of Truth is found and confided in. Hence God's readiness to bless is met by men's unreadiness to be blessed in God's way. Imagine the feelings of some tormented invalid, who has over and over again heard from the lips of earnest medical men that his case is hopeless, when a Christian Science practitioner comes to the bedside and gently dispels despair by pointing out that the only power which is omnipotent, namely, that spiritual power of God before which all medical law fades into nothingness, has not yet been called into requisition, and that it is actually here at hand for him to make use of in his great need.

The sufferer and his friends may very possibly point out that they have resorted to prayer all along; but have they not at the same time doubted God's intention to heal, or else their own worthiness to be restored to health? The dominant thought of the Christian Scientist is the allness of good, and the fact of the absolute impartiality of divine Life and Love,—an impartiality that finds a parallel in the rays of the sun, which shine with even warmth and radiance from their center. Furthermore, have these invalids not mingled with their faith in God the hope that a change of climate, diet, or medical treatment might be the means of saving them? The old argument that Spirit heals by means of these agencies is not a convincing one, nor one upon which Jesus relied in his ministry or recommended to his followers. Omnipotence needs no support from material agencies, and Christian Science makes its appeal to the patient's thought alone, leading it to be "absent from the body, and present with the Lord"—present with Spirit, as its Saviour.

When fear is discarded and dread overcome through confidence in God, and when gratitude for this new recognition

of Love reigns in the patient's thought, he is well on the road to that mental regeneration which ultimates in recovery; but so long as mortals continue to look upon evil as every bit as real as good, and as in a measure divine because it is believed to be sanctioned by God, so long will human hopes prove a "cheat." A theory of this kind causes mortals to rest upon their oars, waiting for God to bring about the much needed change "in His own good time," as the saying is. The Scriptures tell us that God is He "with whom is no variableness, neither shadow of turning;" hence it is we who have to change and to rise above evil by learning to look upon it as a deceiver whose reign will only draw to a close when Truth has unmasked all its subtleties and given us such an understanding of spiritual law as will enable us to set to work to conquer this material lie with intelligence and the previous conviction of victory. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." What we term the human mind can only evolve out of its own imperfections an imperfect sense of law, productive of imperfect results; whereas spiritual law draws thought up to the very mainspring of hope and harmony, and its blessings are realized in proportion as the individual patiently and trustfully eradicates from his mentality all that is unlike God, good.

Jesus came representing the power of Truth to banish an illusion, much as one might picture a wise and loving elder brother leading a little frightened child to the empty space where she believes a ghost to be in hiding. Jesus came to heal the world of fear, and Christian Science is carrying on his mission. The ghost before which all humanity is quaking is "evil," and it is a phantom which has never, in the reality of being, occupied a moment of time nor an atom of space, since God has never been less than All-in-all. Mrs. Eddy says that "to understand God strengthens hope, enthrones faith in Truth" (Science and Health, p. 446). True, abiding hope rests on reason, and that is why a Christian Scientist is ready to give to every man the reason of the hope that is in him. Human belief has attempted to thread its way up to a contradictory God by whom good and evil are believed to be sanctioned. Is it not perfectly reasonable to admit that, as in the case of mathematics, whose principle provides for no mistakes, God's perfect

reckonings include no evil? Little by little, humanity will yield up its concept of a human and variable God and rise to the recognition of the Godlike man who has never fallen from his spiritual estate.

It is impossible to succeed in Christian Science without a sense of humility akin to that of Jesus, who said, "I can of mine own self do nothing;" "but with God all things are possible." Hope is strong and unshakable in Christian Science because it is founded on the clearer realization of the fact that God is eternal Love. Hope no longer centers on climate or medical skill, upon personal intelligence or will, but it rises to its true inspiration in divine Love. Its secret is revealed in Christian Science, and thus hope becomes as certain and unfaltering as Love itself. Hope no longer rests upon the insecure basis of human achievement, knowledge, or authority, but on the unchanging, stable, eternal Principle, divine Love, which the Christian Science text-book reveals so clearly that thousands are enabled to demonstrate it for the benefit of earth's sufferers. None need suffer physical or moral anguish if they will but turn with full confidence to Truth and Love to enlighten and liberate them. Divine Love, or Principle, never inflicts suffering, because it has never made suffering necessary. God's righteousness can only be reached by careful and persistent effort to mold and chisel character, strengthen its base and soften its angularities, so that each individual may become a living witness to the fact that divine Love directs his every thought and action.

Were it not for the fact that every desire for regeneration, every faithful struggle against temptation, is traceable to God, the divine Mind, human thought would recoil with dismay at the mental ground to be covered before the "promised land" or heavenly harmony is reached, yet humility can put even this fear to flight. Mrs. Eddy says, "Human language can repeat only an infinitesimal part of what exists" (Science and Health, p. 520), but that infinitesimal part has already brought health and peace to thousands, who are dropping burdensome beliefs and working out their salvation with a hope which soars higher and stronger as it centers more and more unreservedly upon divine Love, until at last it is merged into spiritual understanding, whereby "the substance of things hoped for" is gained and forever retained.

THE PRACTICAL PROOFS OF CHRISTIAN SCIENCE.

ARTHUR CHAMBERLAIN.

MUCH has been written and said as to the fixity of natural law; meaning by natural law the supposed law of the so-called physical universe. Has any one ever defined such a natural law? Is there any comprehensive statement of a great law which rules all physical phenomena? In place of this, we find a multitude of so-called laws; indeed, it may be said that the discovery of new laws is quite as much the aim of the physicist as is his application of those already believed in.

Moreover, these laws are often in opposition to one another; no statement can be made that will be the fact in all cases; the law ceases to be a law unless certain conditions are excluded. The most that can be said is, that under certain circumstances certain phenomena may be expected; yet while volumes have been written in support of some special theory, supposed to represent the working of a special law under given circumstances, the special theory has been proved incorrect again and again and the learned volumes have become waste paper. The asserted law of material phenomena is not a law; it is nothing but a mass of empirical statements, all of them confessedly based upon fragmentary data and subject to perpetual revision. There is no unity in such a system; no great fundamental principle which will explain material phenomena, and no rule or statement regarding such phenomena by which they may be tested.

Men are beginning to accept the contention that it is impossible for the human mind—"the fleshly mind," as St. Paul has it; "mortal mind," as Mrs. Eddy calls it—to cognize ultimate reality; that material phenomena are indeed nothing but the human mind made manifest to itself according to laws of its own making, as whimsical and illusive as the circumstances of a dream; in other words, the human mind evolves from itself and for itself the phenomena that it attempts to investigate, and is therefore merely playing with its own phantoms; bereft of any criterion and lost in the maze of its own hallucinations.

Yet, with all this increasing sense of the unreliability of all statements based upon material phenomena, there is a demand, steadily becoming more insistent, for a stable criterion whereby all theories may be tested, and that the test be crucial. Admittedly, such a criterion is not to be found in the material consciousness; it must therefore be found in the spiritual. A perfect criterion must be based upon a perfect Principle, and perfection can be found nowhere save in God, Spirit. In the last analysis, the search for a perfect criterion narrows—or expands—to the question of the existence, nature, and revelation of God.

Let it be assumed that we take the word "God" in its general acceptation, and we shall not deny that God, being absolute perfection, must have created all things perfect; yet with evil and discord apparent all around us, we hesitate to be logical and strive vainly to account for the unaccountable—veritable evil as the creation of absolute good. Let us see what modern philosophy can offer us as an answer to this riddle—the riddle of the material universe. No less a thinker than John Stuart Mill has declared against the possibility of obtaining any cosmical law from the evidence attainable through the five senses. As quoted by Taine, he says, "The uniformity in the succession of events, otherwise called the law of causation, must be received not as a law of the universe, but of that portion of it only which is within the range of our means of sure observation, with a reasonable degree of extension to adjacent cases." Mill's philosophy is justly summed up by Taine as teaching "an abyss of chance and an abyss of ignorance" as the only possible result attainable from material data.

Over against this philosophy Taine places that of the German thinkers, who seek their data not in the physical but in the metaphysical, in abstract considerations, the axioms of thought, wholly apart from the material and unconditioned thereby; what Taine calls "indecomposable abstract facts." Of their efforts he says, "They tried to attain to these ideas, and to evolve by pure reason the world as observation shows it to us. They have partly failed; and their gigantic edifice, factitious and fragile, hangs in ruins, reminding one of those temporary scaffoldings which only serve to mark out the plan of a future building." On the one hand, then, we have a system of philosophy which declares, with Goethe's Faust, that all has been studied

with a negative outcome—"to know, that nothing can be known;" while on the other hand we have a system confessedly based on different data and starting from other premises; lofty in its conclusions, encouraging in its affirmations, but so destitute of proof that it seems at best but a beautiful dream, a magnificent—possibility.

It is clear that any truly scientific philosophy must be logical, but the most logical theory will not appeal to the rank and file of humanity unless, in addition to its purely logical soundness, it offers proofs of its utility; its usefulness is, indeed, the only proof that will give it any weight with practical men. Mill's theory, based upon material data, is admittedly sound and self-evidently useless. The German theories soar higher to fall farther; lacking practical proof, they, too, lack practical application. Curiously enough, when we come to look into it, we see that these two systems, directly opposed as they are, both admit that the material consciousness, however limited and imperfect, has a real existence that must be reckoned with; indeed, with Mill it is the only existence that can be reckoned with; while the Germans admit such an existence only to exclude it from the data of their philosophy. At the same time, however, they seek with their philosophy to arrive at a concept of material existence as a reality.

Now, while the phenomena of material existence are admirable data upon which to build—as does Mill—a theory of the nugatory outcome of all material knowledge as to any cosmic, governing principle, nothing could be more fatal to the proof of German idealism than the mere admission that material data have any actual existence. Why? Let us see. If material data are real, they must have their place in any true philosophy. If all conclusions drawn from them result in the discovery of "an abyss of chance and an abyss of ignorance," it is evident that any scheme which includes them is predestined to unfruitfulness: we cannot change the conclusions without altering the data; we cannot exclude the data and pretend to a perfect synthesis. Let us assume, however, that the material data are unreal, and we are at once justified in excluding them. But what an assumption! Moreover, if we exclude them from our philosophy, what proof—not merely logical, but practical—can we offer as to the correctness of our position?

Let us deal first with the purely logical considerations.

If a certain class of data is unreal, a class in all respects its opposite surely must be real. If, however, the unreal data have to us all the effect of reality,—even to the exclusion from our consciousness of any other data whatsoever,—it is clear that we must reverse every conclusion founded on such data in order to perceive the reality. How many times in dreams we have clung desperately to the edge of a precipice, feeling that to let go was to be dashed to pieces, only to discover that by letting go we were not only not dashed to pieces but awakened from the dream to perceive that there was no precipice, no abyss, no frightened man vainly endeavoring to save himself from a horrible fate—and no horrible fate!

To deny the truthfulness of all that we perceive materially is the first step in our philosophy. The first step only, however! Mere denial lands us nowhere. "You lie!" may be the baseless insult of a bully; it may be the severe, though just, rebuke from the thoughtful man who speaks out of his certain knowledge of the truth. Our denial of the reality of material phenomena is baseless and impertinent unless we are prepared to assert understandingly the reality of a noumenon apart from all materiality—all-inclusive, all-powerful, present throughout all space; the sum total of all intelligence, goodness, and love; whose phenomena shall be the exact opposite of all and anything that we can predicate of matter, even as the noumenon which we have indicated possesses, in an infinite degree, characteristics which we do not find in any material concept.

"This is all very well," one may say. "Your infinite noumenon, as you define it, is only another way of saying 'God;' but if I assume the existence of God and proceed to deny the reality of matter on the basis of my affirmation of God's existence, what practical proof, which you say a true philosophy must offer, will this give that this philosophy is the true one?" That depends. Do you deny the reality of all that you perceive through the five senses, and affirm the existence of God as the infinite, and hence the only, existence? If it is a mere verbal utterance, or merely a mental admission that such a theory exists, you may as well spare yourself the trouble, for no proof will be forthcoming. You have neither denied on the one hand nor affirmed on the other—you have merely dallied tentatively with a purely hypothetical proposition.

If, however, deep down in your inmost consciousness has come the abiding conviction that the spiritual alone is real, because it alone can be the expression of God, who is Spirit; and therefore that the material is the unreal,—baseless, futile, whimsical as any dream of the night,—then practical proofs of the truth of this philosophy are forthcoming, and what are they? Nothing less than the blotting out, in your consciousness, of the belief that sin, sickness, death, together with all forms of discord, are entities; that they are, or can be, the phenomena whose noumenon is God; and since the conviction abides that God is the only noumenon, all that you recognize as unlike Him ceases to have power over you and ultimately vanishes from your consciousness—or, rather, your consciousness changes as a man's consciousness changes when he awakes from a dream, the change being quick or slow in proportion to the degree of understanding on your part and to your faithfulness in your application of the knowledge already won. Precisely because the proof offered is practical and not theoretical, it can never be proof to you until you have found the proof in your own experience. Possible, credible, highly probable—however it may appeal to you theoretically, you cannot know it for proof until the proof appears in your own life.

Those who have proved it, even in the smallest degree, know that here is the ideal philosophy; true in its premises, logical in its conclusions—above all, useful; yes, infinitely useful, in the proofs that it gives in men and women rescued from sin, suffering, and cramping limitations; a Science that does indeed "loose the bands of wickedness" and "break every yoke." Such a Science as this is indeed the "future building" to which Taine alludes; not the "temporary scaffolding" of German philosophy, which is a vain attempt to give to matter the harmony and coherence of Spirit; but the symmetrical structure, having no part wanting and of which no part is superfluous; our Father's house of "many mansions," as promised by Jesus the Christ.

To the clear and uplifted thought of our Leader, Mrs. Eddy, the conviction that "the testimony of the material senses is neither absolute nor divine" (Science and Health, p. 269), revealed to her what the German philosophers failed to perceive; namely, that all material phenomena are alien from, and unsupported by, the eternal realities of

Spirit. Do you ask for further testimony as to the genuineness of this Science? Take your Bible, and read it in the light of this Science that you are investigating. See how phrases which have been the unsolvable riddles of the theologian stand out; clear, plain, full of a new meaning, radiant with promises that can and do have their fulfilment here and now! See how this Science sifts the chaff of misapprehension and misconstruction from the precious wheat of those great Christian doctrines that have endured through the ages—endured because, rightly apprehended, they declare eternal Truth! Above all, trace the account of Jesus of Nazareth, Jesus the Christ, and you will see that this Science finds its full and complete demonstration in the life and works of him who was Son of Man and Son of God.

Should not our hearts go out in gratitude to her who has made clear to our day and generation this understanding of the Scriptures? a gratitude best expressed by following our Master, Christ, as she has followed him; not merely in word, but in deed. Yes, it is the all-inclusive Science; but not the science of the academy nor of the cloister; neither a mere intellectual gymnasium nor the *ipse dixit* of ecclesiasticism; but vital, practical, pulsing with that love which inspired every thought and act of the Master; a Science that is Christian because it contains the proof of that Christianity which is scientific; Christian Science, that declares the present kingdom of a present God, attesting itself as the truth by those "signs" which it is written "shall follow them that believe;" a fountain of Life to which "whosoever will, may come."

THIS saying alone is not confuted, but abideth sure: that a man must shun the doing of wrong more than the receiving, and study above all things not to seem, but to be, righteous in the doing of his own business and the business of the city; and that if any man be found evil in anything, he is to be corrected; and that the next good thing after being righteous is to become righteous through correction and just retribution; and that all flattery of himself and of other men, be they few or many, he must eschew; and that he must use Oratory and all other Instruments of Doing for the sake of Justice alway.

Socrates in "The Gorgias."

THE HEALING OF DISEASE.

JUDGE JOHN D. WORKS.

IT is sometimes asked why all cases of disease are not quickly healed in Christian Science, assuming, of course, the sincere efforts of the practitioner to accomplish this result. Why it should ever be otherwise is a matter of much questioning and speculation. Demonstration has abundantly proved that the character of the disease, whether slight or serious, organic or functional, incurable, so called, or not, has but little to do with the healing in Christian Science. It is not, therefore, the character of the disease that ever prevents the cure, for all kinds and classes of diseases have been overcome and completely healed by the application of the divine Principle of healing, and the most simple ailments are sometimes the most difficult to reach. This being admitted, it is well for all sincere workers in Christian Science to consider what causes the delays or failures. Is it the fault of the practitioner or of the patient, and if the fault of either, what is the fault? It may be that there are some engaged in the practice of this Science who are not fitted for the work through lack of understanding, but even those who are looked upon as best fitted for the work sometimes meet with failures for which it is difficult to account.

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our Leader fixes a high standard for the successful practitioner. In the chapters on the practice and teaching of Christian Science (pp. 362, 443) are many impressive admonitions to the teacher and practitioner to be honest, sincere, and Christianly loving in purpose and motive, accompanied by the oft-repeated statement that without these there can be no success in healing the sick. These two chapters, and our whole text-book, indeed, are full of instructions to labor for the bringing out of like purposes and motives in the minds of those seeking help. It is needless to say that the power of divine healing cannot be successfully invoked by the insincere, dishonest, or unchristian; neither can good results be attained without the understanding, in

some measure at least, of the Principle of such healing. Nor can the doubter of himself, as the instrument of healing, or of God's power and willingness to heal, be successful as a practitioner. Without faith and trust in God, faith that He will heal, and that He has made man a fit instrument through which to bring the healing about, failures are inevitable. It must be realized that divine power will heal, and further that such healing comes from the knowledge and understanding of the allness of God, the nothingness of evil, the perfection of man as a spiritual being, the omnipotence of Love, and the falsity of the belief that man is imperfect, that he is material, and that mortal mind has power over him.

Mrs. Eddy has said, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). It is, then, the power to see man as perfect and immortal that insures successful healing in all cases. But it is still necessary to inquire what the attitude and conduct of the patient has to do with the success of the effort to afford him relief. Jesus' spiritual vision was so clear, his reliance upon God so absolute and implicit, and his own motives, fraught with Love divine, so pure, that the thought or attitude of the sufferer, if only he sought help, was easily overcome and the healing made certain. Nevertheless it is obvious from Jesus' own sayings that he looked upon the faith of the seeker after health as of consequence. He said of the centurion, "Verily I say unto you, I have not found so great faith, no, not in Israel." And to the centurion he said, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." When they brought him the man sick of the palsy, "Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. . . . Arise, take up thy bed, and go unto thine house." To the woman who touched the hem of his garment, expecting thereby to be healed, he said, "Be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." He touched the eyes of the blind men, saying, "According to your faith be it unto you. And their eyes were opened." To the

woman who in her humility and faith asked only the crumbs from the table, he said, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

When his disciples failed to heal the lunatic and asked the Master why, he said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." To the blind man who, in answer to his inquiry, "What wilt thou that I should do unto thee?" replied, "Lord, that I might receive my sight," he said, "Go thy way; thy faith hath made thee whole. And immediately he received his sight." So when Peter asked concerning the barren fig-tree which was withered away, the Master said, "Have faith in God. . . . Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." To the woman who had sinned, but who anointed his feet at the Pharisee's table, he said: "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace." When his apostles cried out to him, "Increase our faith," he replied, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." In the case of the ten lepers who were healed, he said to the one who returned, "Arise, go thy way: thy faith hath made thee whole."

If we turn from these sayings of Jesus to those of some of his apostles and followers, we find reiterated this demand for faith as a means of obtaining the healing. Peter, in explaining to the people the healing of the impotent man at the temple gate called Beautiful, accused them of having "killed the Prince of life, whom God hath raised from the dead;" and said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." So Paul, seeing a certain "man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked," and "perceiving that he had faith to be

healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

The power and necessity of faith to accomplish beneficent results other than healing is dwelt upon continually throughout the Bible. It may be questioned, in the case of Jesus, whether he regarded the faith of the supplicant as a condition of the exercise of the power of healing in his behalf, or as a necessary condition of mind to secure the healing. We cannot doubt the power of Jesus to heal even in the absence of faith on the part of the one seeking the healing; his own faith was sufficient for such purpose; but that he regarded the faith of the sufferer as of importance, both as entitling him to divine healing and as aiding its accomplishment, cannot be doubted. We cannot know that the want of faith in those seeking help in Christian Science has caused or contributed to the failures to heal in some cases, while in others of the same kind, as far as can be perceived, the healing has been complete; but the sayings of Jesus on this subject, showing the importance placed by him on faith, should make us cautious in attempting to afford relief where it is apparent that faith is lacking. There are too many cases where people without faith or serious purpose other than to be healed of their physical diseases are ready to take chances on the theory that if Christian Science cannot heal them it can at least do them no harm.

There is, however, another point of view from which to consider the question of the importance of faith as an element in the healing process. It is thoroughly understood that fear is one of the great causes of disease and of its continuance. Faith is the opposite of fear in the sense that it destroys fear and creates or restores confidence and trust. Therefore, in so far as the patient has faith in God and His power and willingness to heal, to that extent will he overcome or be relieved of fear, and just so far as he has faith in Christian Science will the work of the practitioner be aided in its accomplishment. There are, however, other mental conditions or attitudes of those seeking help, towards Christian Science as a means of relief, worthy to be considered. Christian Science is more popular than it once was. It is not now looked upon as a disgrace to apply to it for help, as in earlier times, when the fear of ridicule kept many from resorting to it for

relief. This objection being largely removed, many are coming to it now who would have shunned it before.

Many of these come only out of a selfish desire to be healed of their physical diseases, and with no purpose or intent to pursue it for any other purpose or even to investigate it for the religious truth that is the foundation of its beneficent work. They do not come crying, "Oh that I knew where I might find him!" but "Oh that I may be healed!" However, this feeling in the beginning should not be a reason for denying them help. It is the healing, oftentimes, that convinces them of the truth of Christian Science as a religion, and that it may be more—much more—to them than the healing of their diseases. Nevertheless the selfish desire to be healed, without any intention to repay the obligation by living the lives that render healing possible, is not a help in the effort to heal but a hindrance; and where the purpose is known to be purely selfish, and that the intention is to deal with Christian Science as a means of mental healing only, and without faith in God as the healing power or in Christian Science as a religion, this alone should be reason enough for saying to the applicant for help, "Wait for a season, until you can come in a different spirit."

There are others who come clinging still to their old religious opinions, which are sometimes largely responsible for the disease of both mind and body, and while relief is not and should not be denied to those of other views, nevertheless this attitude of mind shows that the real object of the applicant is not to seek after the truth that makes free, but to be healed and still hold to the material belief which is opposed to the Christian Science religion, through whose ministrations he asks and expects to be made whole. If he were to come in good faith, and after sincere and honest investigation not be convinced of the truth of Christian Science, that would be another matter. In such case he should be free to seek the truth elsewhere, but he cannot consistently ask and receive help from it with the intent not to investigate or accept its teachings. To minister to such is to cast pearls before swine. Christian Scientists understand that the healing of physical diseases is the smallest part of the objects of their Church, and that such healing is but the evidence of the truth of their religion. They should not, therefore, allow it to be used

merely as a healing agency, and should turn away those who come to it for physical help, only to scoff at it as a religion and a means of regeneration from sin, and for the establishment of God's kingdom on earth.

The thought environment is not to be overlooked. The mental attitude of those near the patient or connected with him in thought, who may be maliciously inclined towards Christian Science or ignorantly thoughtless of the importance of right thoughts as an aid to the healing, has much to do with the work to be done. Often the malicious or thoughtless attitude or speech of those near and dear to the sufferer aggravates and feeds his terrifying fears, weakens his faith, shuts out the perception and reception of the truth that heals, and obstructs and hinders the work that is being done for his good. Oh that all might know how wrong it is to sow the seeds of sorrow, doubt, discontent, and disease, thus keeping alive the very thoughts and fears that continue the evils which must be overcome to insure the healing. The many mental errors and sins which stand in the way of healing, and which are being overcome in thousands of cases, need not be noticed in this connection. They are, unfortunately, the evils to be overcome in some form or other in every one's life, however sincere he may be, and which have to be met and overcome to restore and continue him in health, happiness, and contentment.

The one who seeks help from Christian Science, whether it be for relief from the bondage of sin or from the pains of disease, must come in sincerity, or the results will be disappointing, at least until the work done changes the thought. If that is not accomplished, but little need be expected. The work of Christian Science is devoted to the overcoming of every phase of mortal thought that tends to create discord of any and every kind, and to restore the harmony that comes only from the understanding that divine Mind governs man, and that mortal mind or the material senses have no power over him. To bring forth good fruit the soil in which the seed is sown must be good soil. If it is not, the soil must be cultivated and kept pure and wholesome, or the seed will not grow. Hence the condition of the patient's thought, as well as that of the practitioner, is of supreme moment in the effort to heal the body and uplift the mind.

THE GREAT COMMANDMENT IN THE LAW.

REV. CHARLES D. REYNOLDS.

WHEN upon a certain occasion Jesus was asked which is the "first" or great commandment in the law, he answered his questioner by referring him to the Old Testament, saying, "What is written in the law?" He then quoted from the sixth chapter of the Book of Deuteronomy: "Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . And the second is like, namely this, Thou shalt love thy neighbor as thyself." Thus it appears that he who spake as never man spake before, and who said that he came to fulfil the law, so comprehended the spiritual unity declared by the Mosaic Decalogue that he could with authority reduce the ten commandments to two, a first and a second, and then to one by finally declaring that the second is "like unto the first." How is this possible?

It will be interesting if we may comprehend in some measure the spiritual thought which enabled Jesus to see the fulfilment of all the commandments in this one, "Thou shalt have no other gods before me." And to this end we may profitably follow the topics of the commandments in the order in which the Master himself stated them in his reply to the man who sought of him the way of eternal life. Jesus spoke first of idolatry, and it must be clear to every one that this commandment forbidding the making and bowing down to "false" or "strange gods" of whatever description, whether objects of wood and stone, or the more subtle forms of idolatry practised by a material-loving, material-serving civilization, is but a repetition or restatement of the first commandment. If this had been fully kept, the second commandment, forbidding the setting up of material objects of affection and worship, would never have needed to be written. Because Jesus knew that every form of materialism is idolatry, and that idolatry is simply digression from the first commandment, he saw that the second commandment would have its fulfilment in the first, which calls for a pure spiritual relation

or union with the Father-Mother God whose nature is comprehended as Life, Truth, Love, Spirit; and the condemnation of idolatry calls for the putting off of the false condition which deprives man of the conscious enjoyment of that spiritual relation.

Jesus next referred to murder, which is also seen to be in violation of the first commandment. What is murder? From the standpoint of the first commandment man is spiritual; he is the image and likeness of God; he lives, moves, and has his being forever in Him; hence does not die. He inherits the perfect qualities that inhere in Deity, —everlasting life, truth, love. Murder is a departure from this divine order stated in the first commandment. It begins with opposite qualities,—anger, malice, hatred, revenge,—and from these springs the murderous act. The command, "Thou shalt not kill," could have arisen only by way of infringement of the truth,—the lie that man springs from matter and lives in matter, instead of Spirit, a lie which would dethrone and dishonor God. The commandment "Thou shalt not kill" will become obsolete when the sin which it forbids is overcome through the conscious recognition and obedience of the spiritual significance of the first commandment of all, in which there appears no mortal in the flesh that can be hated or killed.

Jesus next named adultery. According to the first commandment all sensuality is adulterous and unspiritual, and if the sin against which this commandment is specifically directed were overcome, there would be no longer any need of the commandment against sensuousness. Belief in a material sensuous creation violates the first commandment, since it does not acknowledge God as the only creator. The belief that matter is substance and has sensation can only be overcome through obedience to the first commandment. This commandment is based upon the Science of being, which reveals man as wholly spiritual, born of God, as Jesus declared in the words, "Call no man your father upon the earth: for one is your Father, which is in heaven." And Jesus' own origin was an illustration that as man rises in the scale of spirituality he departs from the grosser human concept of material origin and birth. The first commandment is not fulfilled until extended to include all belief of sensuous life in matter. Only then will it be seen that the commandment against sensuousness is "like unto the first."

Jesus next enumerates the commandment forbidding theft, which clearly originates with the first commandment. "Thou shalt not steal," simply interpreted, means, Thou shalt cease doing that which is contrary to and in violation of the first commandment. According to this commandment God is the all-sufficient source of supply. His bestowals are abundant, so that there need be no fear of lack and no occasion for greed or avarice. In the divine provision all things needful are at hand awaiting acceptance; God is recognized as the only power and the plentiful sustainer of life. The desire to rob or steal is based upon a misconception of God's unfailing supply; it parts with Spirit and looks to matter only to meet with failure, and finally concludes that one can gain something by appropriating that which rightfully belongs to another. The commandment which forbids this points to the first commandment.

The commandment "Thou shalt not bear false witness" was given against perjury, deceit, hypocrisy, lying. It is a prohibition to every form of dishonesty, injustice, cheating, unfair dealing, and betrayal. The integrity and flawless rectitude of the spiritual order of the first commandment is in marked contrast to the evils which are here forbidden. They are departures which conflict with the divine character. Man as the offspring of God does not inherit such qualities as these. Hence the commandment which forbids man to practise them supports the spiritual creation and uprightness of man in Science. This serves to connect this commandment with the first,—makes it "like unto it."

Again, covetousness is the desire to possess what rightfully belongs to another, it is a trespass that makes way for theft and all dishonesty. Covetousness is a propensity wholly inconsistent with the first commandment. Therefore the commandment which forbids covetousness points in the direction of the first commandment; it would lead men away from "the desires of the flesh." God provides freely all things, "without money and without price." To covet is to forsake the law of Love which supplies plentifully our every need. When this standard is complied with, the command "Thou shalt not covet" will be fulfilled.

The commandment which prohibits profanity, broadly

speaking, includes all thoughts and actions expressing anger or hatred directed against God and man,—that which "takes his name in vain." This surely is the very opposite of the first commandment—a sad departure. When that command is obeyed, man can only praise God and love his fellow-man. Hence the command forbidding to take God's name in vain, points to the restoration in consciousness of that perfect spiritual state declared by the great commandment, "Thou shalt have no other gods before me."

The commandment which inculcates that children honor and obey their parents plainly points to a more ideal human relationship, as Jesus taught: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Or, as the beloved disciple John wrote, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This pure attitude for a parent upon the child's part, serves to elevate his thought and prepares him to understand a little better the relationship with his true Father. When this sublimer union is once begun, the spiritual connection between the commandments, "Honor thy father and thy mother" and "Thou shalt have no other gods before me," will be better comprehended.

The command to keep the Sabbath day holy is, primarily, to prevent irreligion, sacrilege, atheism. When we have learned to think of man as God's child, the conception of the Sabbath as a mere physical-rest-day is meaningless. This day is set apart as a testimony to man's faith in the reality and permanence of spiritual things. If the first commandment were kept, every day would be a Sabbath, because the materialism with which this commandment has to do would be no longer present in human experience.

Thus considered, it is clear that all the other commandments are prohibitions against every possible form of departure from the first, and that they cover every phase of sin. This explains why Jesus classed together as one these concluding nine commandments of the Mosaic Decalogue, and called them "the second" and as "like unto the first." In a general way they all relate to human brotherhood,—loving one's neighbor as one's self. Every one of them stands in opposition to materiality and its dire effects. Jesus saw the underlying spiritual connection which links

them to the first commandment, in which there is no reference to a material creation, for Spirit and its manifestations constitute all real being; wherefore our Master saw that all these commandments have their fulfilment in this one. Paul also recognized this unity of all the commandments when he wrote, "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

To-day our Leader is leading the world, through Christian Science, into a closer observance of the Ten Commandments. She has recomprehended and reaffirmed the exalted spiritual vision of Christ Jesus, who could see all the commandments fulfilled in this one, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This commandment, she writes (Science and Health, p. 340), "is my favorite text." And the insight which has enabled the writer to prepare this imperfect outline has been gleaned from that marvelous summary of Scriptural exposition which closes the sublime chapter on the "Science of Being": "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

LETTERS TO OUR LEADER.

Manchester, England, May 21, 1908.

Beloved Teacher:—I have hesitated to take any of your time, but it seems to me that you will be glad to hear what I can tell you about the status of the Christian Science movement in Great Britain. I had no idea it had taken on such large proportions and was so well known and so largely discussed; moreover, I did not suppose the work was being so favorably presented and maintained by the Christian Scientists as I find to be the case. The characteristic sturdiness and earnestness and stability of the better class of people in these islands serve a very large purpose when these people become Christian Scientists. As a rule they have a high and dignified appreciation of Science itself and of what constitutes legitimate and effective practice. They have accomplished much over here, and the present situation and activity of our Cause are full of great promise.

The lectures are largely attended,—sometimes crowds of people are unable to gain entrance,—and they have received quite as much and as respectful attention from the press as is given them in America. One of the great London religious papers has announced its intention to publish the lecture which I am to give in London to-morrow night, in order that the readers of that paper and the people of that denomination (the Congregational) may have a statement of Christian Science from its advocate rather than from its opponent. The editor has stipulated that I am to speak of certain phases of the subject which he has named, and particularly that I shall tell him "something about Mrs. Eddy."

I think that this is the first instance of the kind in our history. No religious paper in America, other than our own, has ever published the full text of a Christian Science lecture. In this case it is opportune, because there is to be a great meeting in June of the Church of England, and at that meeting the delegates are to discuss Christian Science. A Congregational minister said to me, "Mrs. Eddy has presented the only perfectly concatenated religious system in existence. If one accepts the premise, he must accept the conclusion. I am ready to accept the premise, because

Christian Science is the only religion that gets God into the world as or through His spiritual idea, instead of as a man."

To-morrow, at St. James Chapel in London, we shall attend the christening of the grandson of the late Earl of Dunmore. This ceremony in behalf of a future peer of England, or rather Scotland, is of such importance that the King is to be present.

With many good wishes for you, I am, as ever, lovingly yours in the kinship of immortal Life.

EDWARD A. KIMBALL.

MRS. EDDY'S COMMENT.

Forty years ago I said to a student, "I can introduce Christian Science in England more readily than I can in America." MARY B. G. EDDY.

Brookline, Mass., June 24, 1908.

Dear Mrs. Eddy:—I want to thank you for the depth of tenderness shown to your Church in discontinuing the Communion service. We know that the communion as taught by you will never cease. I refer to this act of yours as one of great tenderness because by it we are gently forced to look beyond the symbol and service; and looking beyond the form, we rise into newness of life with "Him whom to know aright is Life eternal." We rejoice that you discern our readiness to take this forward step in our progress out of the bondage of sense and form into the unrestricted freedom of Soul. I am convinced that the impetus thus given will result in deeper consecration, better healing work, and a broadened understanding of the Church universal.

The tender forcefulness and compassionate vigor made manifest in your leadership are a constant lesson to us, lifting us into a fuller recognition of the Christ-spirit, thus fitting us to minister to the sick and sinful "with signs following." Thanking you for all of the helps that you have given us in this redemptive and regenerative work, I remain, Yours affectionately,

IDA G. STEWART.

TESTIMONIES FROM THE FIELD.

CHRISTIAN SCIENCE stands to-day in all its sweet dignity as an established fact—its adherents do not have to advertise themselves. This was not the case twenty years ago; then, a student returning from class instruction to his field of labor sometimes sought to make himself and his work known in various ways, one of these being to send out a letter or circular saying that the Christ-healing had been given again to the world in Christian Science, after having been seemingly lost for so long a time. A letter of this character reached a New England home and was carefully read, the same interest being shown as had been given for years to every medicine or new cure circular received there, in the forlorn hope that here at last was something which would bring relief from suffering. When the practitioner called he was kindly received, and listened to as well, and after a few weeks' treatment in Christian Science there followed the healing of a case of asthmatic trouble of many years' standing. Three other cases of healing in that family followed, and led, two years later, to my own healing, for I saw—and I believed what I saw.

My health had failed, and when I had been for weeks under the care of the family physician, but still remained weak and miserable, I remembered what Christian Science had done for my aunt's family, and I wrote to a cousin who had been healed at that time and who had since become a student and practitioner. I told her my condition, and asked if she thought that Christian Science could help me. The answer I received was so encouraging that I wanted to begin treatment at once, but was told by my family that if it meant giving up my medicine they would not consent to my having the treatment. Much disappointed, I again wrote to my cousin, and received a reply so full of patience and love that it disarmed prejudice and a reluctant consent was given to try the "new cure," but I was told not to talk about it at all; that if I was "cured," all right; if not, ——

I wrote again to the practitioner, promising to stop all medicine and asking her to come to my home. This she was unable to do immediately, as she lived in a distant city;

but she wrote me that she would begin absent treatment at once, and the night I received her letter I slept all night —something I had been unable to do for many weeks on account of severe pain. The following day also I was free from pain, but I said nothing about it, although I saw the family were watching me. The next day, however, I was asked, "Is your back better?" My reply was, "My backache has gone;" and it was gone for good, for I never suffered from it again. Although I write this calmly, after nearly twenty years, the wonder and the beauty of my healing, and—thank God—my gratitude, have never left me! After my cousin arrived I improved each day, and at the end of two weeks we climbed to the top of Orange Mountain, where from a high rock a view of seven cities is to be obtained. There were four or five in the party, but when we arrived at the foot of the rock we were the only ones to make the ascent, the others saying they were tired and would wait where they were, and we could tell them about the view.

How like mortals all through life this was! After having climbed almost to the top, they give out just before the final effort, and sit down, willing that others should do the climbing and tell them about it. Not so, however, with the Leader of Christian Science, who, following the footsteps of Christ Jesus, has climbed the rock of Truth, and stands to-day with feet firmly planted, where she looks out upon a perfect view from a perfect view-point. She tells us that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). On our way home my cousin said to me very quietly, "Remember that all reality is spiritual, and Spirit never tires." I reached home without a feeling of fatigue—I was healed!

All this was many years ago, and in my long experience since then I have stumbled often, but only to rise again and gain a firmer foothold on higher ground. The stumblings are less frequent now, for with thanksgiving I am beginning to comprehend an almighty God, where before I only believed in God as mighty to save from sin.

Mrs. Thomas Jefferson, Buzzards Bay, Mass.

THE testimony given by Mrs. Jefferson as to her healing through Christian Science is a correct statement of the

facts. I have since that time known her to be healed of a hereditary disease, and it is only fair to Christian Science that it should have the credit therefor. Although I am not a student myself, I have more than once been helped through the application of the Principle of Christian Science.—*Thomas Jefferson, Buzzards Bay, Mass.*

NEARLY twelve years ago, in a time of dire need, Christian Science first came into my home, with healing in its wings. My mother had been an invalid for many years, most of the time a great sufferer, and shortly before the advent of Christian Science into our home she had listened to the ultimatum of her physicians, together with the concurrent opinion of several leading specialists, that her only hope lay in a surgical operation, the alternative being death. My own physical condition was distressing in the extreme, as for years I had not known what it was to be entirely free from pain of some sort, and financial reverses, coupled with my father's increasing ill health, had weighted me with burdens under which I struggled despairingly and with daily increasing bitterness, until I had reached the condition of one "having no hope, and without God in the world."

My parents and myself were church members, and in so far as health permitted, were regular attendants upon the services. Personally, I was addicted to "religious dissipation," and attended many services in the vain hope of finding something that would be of thoroughly practical benefit to me in my honest desire to be obedient to God. Because of continued failure in this, and the endless disappointments which befell me, I was fast becoming an embittered skeptic. I sought the truth which makes free; I became only more vainly entangled in theology, the religion that binds. But one thing remained to my credit,—I spent most of my leisure in obedience to the Master's injunction: "Search the Scriptures," and hoped that I might find therein, life.

Into the discord of our lives came the harmony-bringing influence of Christian Science. Within the space of a few short weeks I saw my father healed from lifelong stomach trouble, from rheumatic trouble of many years' standing, from a cataract which had partially obscured the sight of one eye, and from numerous minor ailments. I saw my

mother delivered from the surgeon's knife, released from the bondage of disease, restored to life. I was myself benefited in various ways. And yet, despite all this, I was of those who would not be persuaded, "though one rose from the dead." In my inmost consciousness I knew that Christian Science was the truth; its fruits were proof of that. Yet for almost three years I fought bitterly, though in the main silently, against any outward recognition of this wondrous truth. At times I would almost cease to struggle, but some word or thought would stir me to the depths, and my consciousness would again become the battle-ground between truth and error, and I was torn and racked, mentally and physically, until I cried as did the dwellers among the Gadarene tombs, Why art thou come hither to torment me before the time? Truly I was as one possessed, not of seven devils, but of seven times seventy. I had, however, occasional lucid intervals, when I would request, and would usually receive, help from Christian Science treatment. I was in such a condition, however, that at times the treatment apparently had not the least effect, and seemed, as the practitioner afterwards told me, as though it were directed against a stone wall.

During the latter part of this period of struggle, in the hope that an especial effort to do the will of God, as such duty was outlined by the church of which I was a member, would aid me in obtaining that peace of mind and body of which I stood in such need, I had taken a class of boys in a mission school, and was earnestly trying to earn help through the effort to be helpful. The International Lessons were used, and the studies for the quarter were taken from the Gospels, consisting mainly of accounts of the various cases of healing done by Jesus. Almost unconsciously, as I prepared each lesson for presentation to my class, I fell to contrasting the interpretation and acceptance of these accounts by my own church and the Christian Scientists, and was forced to conclude that if "fruits" gave the only true evidence of understanding, the church of my choice had not much but an excellent growth of leaves. However, I refused this admission even to myself, and was even resentful when I saw the manifestation of the power of Truth and Love in the lives of the few Christian Scientists whose acquaintance I could not manage to avoid.

I went one day to my class with the lesson of the heal-

ing of the withered hand. Preparation had been difficult; any satisfactory presentation seemed impossible, and only a dogged determination to be in my place kept me from remaining at home. I told the story, as nearly in the words of the Bible as was possible, and was surprised and pleased to find the entire class listening with breathless eagerness. The boys were from ten to fourteen, bright and intelligent, though from very poor families in the so-called "slums." Almost before the narration was finished they were talking and asking questions, not of me but among themselves, and I had taken the place of listener. They discussed the lesson reverently, but freely, and quite as a possible occurrence within the bounds of their own knowledge.

Finally one of the younger boys, who had until then been silent, asked, rather incredulously: "Do you really believe that Jesus healed that man?" A chorus of answers: "Of course he did!" "Do you think he could heal anybody now?" "Why, of course he can!" "Then why don't he heal me?" and the child stretched out a little withered hand, pitifully weak in its puny helplessness, but wielding tremendous power despite that, for it brought the message of the sword instead of the calm of long-sought peace. Shorn of the armor of self-righteousness under which I had so long sheltered, I sat in dumb humiliation before that rebuking cry for aid, realizing bitterly that though I had confessed the name of Christ I had denied the power, and had not only buried, but scornfully ignored, the talent which had been offered for my use. More quickly than I can tell, came the answer from another boy: "He will heal you if you believe in him the way that man did, and stretch your hand out like he did." "But I don't know how!" And every word was full of keenest reproach to me, who might have known, and should have been able to tell him. Fortunately, I think, for me, the time for closing had come.

I went home, sick and miserable, and writhing beneath the most bitter sense of failure I have ever felt. For the first time, so far as I can recall, I voiced the possibility that I might accept Christian Science. After relating to my mother the scene in the class, I added, "I think I shall either have to be a Christian Scientist, or just quit." The next morning I was too ill to go to my work, and my mother

begged me to have help of some kind. I refused to see a physician, and ignored her request that I allow her to call a practitioner. All day I fought, knowing that I was on the losing side, and being "grievously tormented." Late in the evening, exhausted physically and mentally, I dropped asleep, waking shortly in great pain. My mother again asked to be allowed to call a practitioner, but still I hesitated, longing to yield, yet stubbornly determined to continue in my own way. At last, after a long silence, I said, "Yes, call her; but I'm ashamed."

In ten minutes the practitioner was at my side, and to my surprise I felt no resentment at her presence, and was seemingly entirely passive and without resistance. The error had worn itself out, and had nearly worn me out as well. I regained health slowly but surely, and one by one my many physical ills disappeared. In a few weeks I began to attend the Christian Science church, and found in the renewed study of the Bible, in the light of our wonderful text-book, the rest and peace for which I had so long sighed in vain. The surrender of my will was the surrender of my all. There was never any desire to draw back, nor any slightest temptation to turn away, from the path of Life as it is pointed out in Christian Science. Many ailments were tenacious, there were numerous moral defects to be overcome, and while I daily rejoice in ever-increasing progress, I am keenly aware that "there remaineth yet very much land to be possessed," and I have still much to do before I shall have conquered my wilderness and brought it to the blossoming.

I have come to be truly grateful for every pang I suffered in coming into the knowledge of Christian Science, for while my continued resistance to the truth was the cause of this prolonged suffering, my hold upon error was so tenacious that I needed all the beating and the humiliation to teach me true humility. To that one who has in this age brought within the reach of all who will, the wonderful revelation of the truth which maketh free from every form of bondage, may my life attest in deeds the gratitude I have no power to utter.

Miss Mary I. Mesechre, Denver, Col.

ABOUT seven years ago Christian Science found me in the bonds of sin and sickness. I, who knew that man

was made in the spiritual image and likeness of God, had so stultified my claim to a spiritual birthright by wicked indulgences and grievous sickness that I had become well-nigh callous to my fate as regards the former, and almost without hope concerning the latter. Pleading for help for my physical ailments, I soon began to see the light that illumines the path of truth in Christian Science. One by one the fetters of sin dropped off, and a sense of the consciousness of omnipresent good came to my changed mentality, until now I can best voice all that I know of the truth of the teachings of our dear Leader by saying with the poet, "I'm lost in wonder, love, and praise."

Acute lung trouble and many other ills, also smoking and drinking, have been overcome, some with the aid of a practitioner and others through my own understanding of the allness of God. I have told these glad tidings to some whom I have helped as they were struggling on in a more or less ignorant fashion, and I pray always that my efforts may bear fruitful increase in the ratio expressed in the words of our great Wayshower. I am deeply grateful for having been thus rescued, through the aid of divine Love, from the mists of carnality and sickness; and to our dearly beloved Leader, who struggled, fought, and won, in the battle for the restoration of "pure religion and undefiled," my thankful heart will ever give unceasing praise.

Newton R. Stone, Chicago, Ill.

"THOU hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent." This verse of the psalmist came to me as a direct command to open my lips and give thanks forever. Having learned both the necessity and reward of obeying all heavenly imparted messages, I offer my testimony. Through childhood and girlhood my physique was considered frail, and my school career was often interrupted by illness. As I grew into womanhood, and undertook the responsibilities of my profession, that of teaching, it became painfully evident that I was living on the verge of my endurance. Several times, during vacations, I was obliged to take systematic rest-cure, so as to build up some reserve force for the ensuing term. Stomach trouble, which had pursued me from my earliest childhood, had at various

periods demanded a restricted diet, but the prediction of complete invalidism caused me neither to fear nor to foresee danger.

Knowing of no higher protection, it was inevitable that the mortal law should be most comprehensively fulfilled, and in the fulfilling that not a jot or tittle should be subtracted from the burden of my suffering or from the sorrow that my suffering caused others. Almost five years ago came a climax in what seemed a final breakdown. Recurrent abdominal trouble, with its train of miseries, demanded an operation, and this I underwent with a fervent hope and strong conviction that so harsh a measure would forcibly adjust the balance for health. But oh, the pity of an operation on a frail physique! In a year and a half I found myself in the same hospital, under the same loving care, but absolutely hopeless and helpless! I not only recited to myself daily, hourly, the failure of all I held dear to revivify or uplift, but was consumed with a burning resentment that in being deprived of my usefulness I was an object of pity and commiseration to all. Therein lay the depth of my despair, and yet the chief incentive for any sacrifice.

I had refused Christian Science before my second hospital experience, because in my judgment it was not a science. I had delved into technical philosophies, had taught the fundamentals of several sciences, and I protested that religion and Science could not coalesce; but, as our textbook says, "sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof" (Science and Health, p. 341). In my extremity, and with deep-rooted yearning to regain my usefulness and place, I asked for what I had rejected.

We read that when we are empty of the letter we are ready for the inspiration of the spirit; so I turned me, like the wasted prodigal, to our merciful Father, and from the first treatment the healing of sickness and sin began, a healing which by its very nature is progressive. In ten days I was at my post, but it took months of the practitioner's patient, prayerful watching to uproot the seeds of belief in those mortal laws which I had accepted through what Mrs. Eddy calls "the bias of education" (Science and Health,

p. 381), and had thought, in intellectual arrogance, to be scientific reality. The activity of the one Mind has been demonstrated in my experience, the harmony of spiritual energies has been restored and sustained to the degree that in appearance I am beyond recognition, and in endurance beyond the capacity of what is ordinarily deemed normal. Since the upheaval in our city, I have taught half the day in one of our suburbs across the bay, not completing my work till evening, and in the face of such difficulties that those who understand the source of my strength rejoice with me, and the most incredulous have been given pause. So great a God is our God!

To many the most astonishing part of my regeneration is the restoration of my sight. For years I had worn far-sighted lenses, but as time went on prostrating headaches, which seemed to affect my stomach, resulted from any use of the eyes, and I was obliged to attach in telescopic fashion eight degree prisms for a muscular trouble which had produced cross-eye. The only literature I was permitted to enjoy for my work or edification was obtained through the kindness of those who read to me. I often said the greatest desire I had in this world was the "curing" of my eyes. This complication necessitated the same patient work in Christian Science, the demonstration being protracted because I refused to do my share in removing the glasses; the delay in seizing my opportunity delaying the reward. During the last three years I have used my eyes constantly, both by day and night, and the victory over that phase of material sense has been a well-spring of joy and profit.

My gratitude to Christian Science is not alone that health, sight, and activity have been given me, but that I have been spiritually regenerated. Through spiritual sight I am claiming man's inheritance, with "signs following" in practical living. Were I to attempt to express to our dauntless Leader what has been the greatest blessing of her teaching, I should say she has given what physician or philosopher has never formulated or defined,—a standard for guidance in every plane of thought, in every sphere of activity. For present blessings, and for the earnest of the promise these blessings give of a better, broader future which must lead to ultimate salvation, I can give best that true gratitude which every Scientist knows in having found God.—*Sophie F. Stolz, San Francisco, Cal.*

My first acquaintance with Christian Science was made while reading some chapters of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to which I was persuaded partly by the advice of a friend and partly by my own curiosity to know something of this new subject. This reading was purely from the intellectual standpoint and was practically fruitless of results, for though I felt there was much of truth in this book, I did not gain from it any definite or correct idea of the Principle of Christian Science. From that time the subject was virtually put out of my thought, until about two years later, when I was persuaded to try Christian Science for physical ailments.

I was suffering at this time from stomach and bowel trouble, with constantly recurring attacks of biliousness, some of which were severe enough to cause a serious condition in the throat. These troubles, though more aggravated at that time, were those with which I had had to contend for a number of years. Most of the time I was my own physician, and various remedies were resorted to with great frequency; to put it briefly, I was constantly ailing and as constantly dosing. The few treatments I received at this initial experience with Christian Science were successful, and from that time, over six years ago, I have used no material remedy, yet during no period of my life have I been in better health. There was another result from the treatments I received, which to me seemed very remarkable. Feeling impelled to take off the glasses I had worn for fifteen years, I did so, and have had no use for them since. So far as I know, my sight is now normal.

The simple narration of the healing of specific bodily imperfections can in no sense measure the benefits which Christian Science has given to me. It has brought more peace of mind, greater happiness, increased prosperity, a higher sense of morality, a truer appreciation of what love means, and an earnest desire to fulfil the true aim of life, —to gain an understanding of God. Although my way toward a better understanding of Christian Science has been beset by many questions and doubts, and by suggestions of antagonism to the channel through which this revelation has come, these have given place to a profound gratitude for the blessings which the truth, as exemplified in Christian Science, has brought to me, together with deep appreciation of the greatness of the work done by our Leader in giving

to mankind "Science and Health with Key to the Scriptures."—*Leon M. Groesbeck, Chicago, Ill.*

I HAVE felt for some time that I should acknowledge what Christian Science has done for me and my family. I had been a church member from childhood, and found many warm and true friends thereby, but when sickness and sorrow came to me I did not get what I most needed. I prayed as earnestly as a fond mother could that God would spare to us our two lovely boys, aged twenty and seventeen years, but both passed away with lung trouble within two years' time. My heart seemed crushed at the second one's death, and I began to lose faith in God, thinking my two remaining boys would go likewise. A dear friend, who was a Christian Scientist, loaned me a copy of Science and Health. I read it through twice, but could not grasp the spiritual meaning, and as my friend was leaving the city and asked for the book, I told her I did not need it any longer. But when the book was gone I missed it so much that I purchased a copy and started in to read it through again. Before I had finished the chapter on "Prayer" I was a changed woman. I had been wearing a rubber stocking for a very bad case of varicose veins, but I was enabled to lay this aside and can truthfully say I am entirely cured of the trouble.

I shall never forget the first time I called on a practitioner for help. Our baby, then three years old, had been subject to throat trouble all his life, and when he was taken with a very bad attack and my husband said, "Telephone at once for a doctor—he is a very sick child," I think, as nearly as I can understand the lesson in the Bible of Abraham offering up Isaac as a sacrifice, that I felt as he did when I went to the telephone. I seemed to hear a voice saying, "Trust in God," and I called a Christian Science practitioner instead of our family doctor. She told me to read the 91st Psalm and she would treat the child. I went to my bedroom, and when my husband saw me take the Bible and sit down to read he seemed to think I had lost my reason, as I had grieved so for my two loved ones whom I had recently lost. He said, "Clara, do not trifle with Christian Science now, this child is too sick;" but I told him to lie down and go to sleep, that I had left the child in God's care. I read the 91st Psalm many times, and when

I went to the crib the child was sleeping peacefully and was perspiring. This healing was seven years ago, and he has never had the disease since. He was also cured of a rupture, caused by a fall, and of various childish diseases without taking a drop of medicine; which tells of great freedom for the mother.

I could write all day and not tell half that Christian Science has done for me and my family, but I am very grateful to dear Mrs. Eddy for bringing this healing truth to us.—*Clara M. Campbell, St. Joseph, Mo.*

IT is now a little over one year since I turned to Christian Science and was healed instantly of a very bad case of stomach trouble. I had not been able to eat any cooked food for more than a year and a half, but lived on milk, fruit, and an uncooked bread made by a physician in New York. All the time, however, I went from bad to worse, suffered severely, and nothing would give relief but hypodermic injections. At last I had to give up my business, and our family physician told me to prepare for an operation, also advising me to call an attorney and settle my affairs; which I did.

About this time Christian Science was very earnestly presented to me. Let me here say that I had been a church member nearly all of my life, and had been strongly prejudiced against Christian Science; could not bear even to hear its name, nor that of Mrs. Eddy as its Founder, but I had gone so far that I thought I could see the end if I continued as I was going. I was then persuaded to try Christian Science; at least, to go and talk to a practitioner, and keep my own counsel, which I decided to do. I rejoice all the day, and thank God, that my stubborn will yielded to reason and to Truth. I claim instantaneous healing, although I did take three treatments, as I had arranged to go East to get away from business and everything. Divine Love gave bountifully, even more than we asked. I had been a moderate smoker all my life, but ere I knew it the desire for tobacco left me. I had been troubled quite a little with catarrh, but that also disappeared; in fact, I was made whole, born again. This healing was in November, 1906. I returned to my business in April, 1907; took charge again, and what a tower of strength God has been to me since! "They that wait upon

the Lord . . . shall run, and not be weary; and they shall walk, and not faint." This has been proven literally true to me during the past year.

I am learning Christian Science slowly, but every new glimpse of the truth is sweet, and hourly I give thanks to our Father-Mother God and "His Christ" for my healing. I am also most grateful to dear Mrs. Eddy for so faithfully pointing out the way. My heart has been changed, and now I have only love for all mankind. May our God who is Love bless this to the help of some weary pilgrim.

J. H. Burson, Santa Barbara, Cal.

FOUR years ago Christian Science found me in a very despondent and discouraged condition, as I had suffered for almost five years with a most stubborn as well as complicated case of eye trouble. I underwent two operations, both of which proved unsuccessful, and had every known treatment and the best specialists San Francisco afforded. With all this, upon three different occasions I became totally blind. These spells returning more frequently, even after the most severe kinds of treatment, the oculist came to the conclusion that it was but a matter of time until I would become blind for life. Acting upon this theory, he gave up my case, saying that all which medical skill could do for me had been done.

Friends of mine who were ardent Christian Scientists had urged me to try Science, and with them, upon this occasion, I left the doctor's office and visited a Christian Science practitioner that same afternoon. Explaining all thoroughly to her, and telling her, too, that I was skeptical, the practitioner nevertheless took my case, giving me a treatment at this time. After she had finished, the pain in my temples, which had never left me during these many years of suffering, became more intense, and was simply unbearable. We were walking down the street when I noticed that even the little I had been able to see with my glasses before treatment, was impossible now. Thinking the glasses were smoky, I cleaned them three times, but could not use them, and finally I placed them in my purse. This done, the intense pain left me instantaneously, and to my great astonishment I could read the signs, etc., as we walked along. Returning next day, the practitioner asked me where my glasses were. She smiled when I told her,

and said, "I could have told you yesterday, when leaving the office, that you had no further need for them, but you were too skeptical." After the second treatment I could see to read and write without any difficulty.

After just one week's treatment I was called home, owing to my mother's illness. I took charge of her office work, being able to assume all the duties, in which bookkeeping figured an important part. Two weeks of absent treatment completed the cure, since which time I have been able to do the most difficult kinds of clerical work without any ill effect, and cannot realize now that I ever wore the strongest of glasses or endured those years of suffering.

This physical healing was truly wonderful to me, but it cannot compare with the spiritual uplift I have gained through the knowledge of Christian Science.

Grace A. Brincard, Los Angeles, Cal.

PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be collected by Branch Churches and Societies and forwarded by them to STEPHEN A. CHASE, Treasurer of the Building Fund, Box 56, Fall River, Mass., who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

Mr. Chase reports that there is need for further contributions to this fund, and as it is expected that the building will be finished early in August there is but little time to spare. The need for this new building cannot be overestimated and Christian Scientists, both individually and collectively, are urged to contribute promptly and liberally toward its erection. Mr. Chase will give notice when a sufficient amount has been paid in, and in the mean time contributions should not be delayed.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TAKE NOTICE.

MARY BAKER G. EDDY.

WHAT I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand.

A LETTER AND ITS REPLY.

Boston, Mass, June 22, 1908.

Beloved Leader:—I am glad to hear that the stated Communion season in The Mother Church is abolished. The new By-law reminds me of the By-law on Easter observances, and especially your beautiful and impressive words, "Gratitude and love should abide in every heart each day of all the years." The abolition of the formal and stated Communion points us toward the spiritual and unceasing Communion.

Sincerely yours,
CLIFFORD P. SMITH.

MRS. EDDY'S REPLY.

Box G, Brookline, Mass., June 24, 1908.

Judge Clifford P. Smith, LL.B., C.S.B.,
First Reader, Mother Church, Boston, Mass.

Beloved Christian Scientist:—Accept my thanks for your approval of abolishing the Communion season of The Mother Church. I sought God's guidance in doing it, but the most important events are criticised.

The Mother Church Communion season was literally a Communion of branch church communicants which might in time lose its sacredness and merge into a meeting for greetings. My beloved brethren may some time learn this and rejoice with me, as they so often have done over a step higher in their passage from sense to Soul.

Most truly yours,

MARY BAKER G. EDDY.

NOTICE.

ARTICLE V. of the Church By-laws, creating Executive Members, has been repealed. There being no further necessity for this organization, it is therefore disbanded.

A NEW BY-LAW.

ARTICLE VIII.

NO MONOPOLY.—SECT. 30. A Scientist shall not endeavor to monopolize the healing work in any church or locality, to the exclusion of others, but all who understand the teachings of Christian Science are privileged to enter into this holy work, and "by their fruits ye shall know them."

ALLEGED EARLY MANUSCRIPTS.

WE have been asked about certain unpublished manuscripts said to have been written by Mrs. Eddy in the early years of her discovery of Christian Science. All we can say is, that if these manuscripts are genuine, they are probably what she refers to in the Preface of Science and Health. On pages viii. and ix. she writes: "As early as 1862 she began to write down and give to friends the results of her Scriptural study, . . . but these compositions were crude,—the first steps of a child in the newly discovered world of Spirit." "Before writing this work, Science and Health, she made copious notes of Scriptural exposition, which she has never published. This was during the years 1867 and 1868. These efforts show her comparative ignorance of the stupendous Life-problem up to that time, and the degrees by which she came at length to its solution; but she values them as a parent may treasure the memorials of a child's growth."

ARCHIBALD MCLELLAN.

THE International Congregational Council which recently convened in Edinburgh was a most interesting religious event, and one of the most impressive utterances on this occasion was a sermon by Dr. George A. Gordon of Boston, having for its text the Master's great prediction, "When he, the Spirit of truth, is come, he will guide you into all truth." Dr. Gordon said in part,—

> Two worlds confront the religious mind to-day with new distinctness and impressiveness—the world of authority and the world of freedom. Paul's great image of the two mothers, Hagar bearing children in bondage and Sarah bearing children in freedom, is a mirror of our time. There are now as then two Jerusalems, that of tradition, custom, authority, and that of the advancing spirit of the Christian freeman. Many are afraid of the signs of the times. They think that a world half free and half bond is better than a world absolutely committed to freedom. Their faith in freedom as the opportunity of all great human interests is inadequate; the vast possible peril fills them with dismay. They fear for the fate of religion itself, for the records of religion and the philosophy of religion under freedom. They cannot see that the essential lives by its own right, that it needs no sanction beyond its own character, that it depends upon nothing foreign to itself, that it is as lasting as the order of which it is a part. To these men freedom, when it is under limitation, seems to be good for religion; when under no limitation freedom seems to be the supreme peril of religion. In such distractions of the Christian intellect we return to the words of the text for guidance and hope. They are the great assurance of the religious man in the world of freedom: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

While the dominant thought of this sermon is freedom, there is no very definite statement as to what freedom means nor how it is to be attained. The distinguished preacher calls attention to the popular opinion that freedom has its dangers and that it may be abused, a view which is doubtless held largely by mankind, and which seems to be supported by experience, although it is not in accord with the teachings of the Master, as understood in Christian Science. A false sense of freedom must undoubtedly work ill, as history shows; but happily a false sense of anything can only destroy that which is evil, for all good is secure in the divine consciousness, protected by divine law.

Christ Jesus did not hesitate to recommend freedom to all who would listen to him, and he also stated definitely the only way in which it can be attained. He said, "Ye shall know the truth, and the truth shall make you free;" and he also said, "The Spirit of truth . . . shall guide you into all truth." It is therefore evident that true freedom cannot be realized apart from a clear concept of truth, and

it is surely self-evident that freedom which comes from the guidance of "the Spirit of truth" can never be abused, nor can it ever degenerate into mere license, the counterfeit of liberty.

Of all merely materialistic theories of freedom it may be said, in the words which Jesus addressed to the scribes and Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Christian Science teaches that freedom must come from the understanding that man is a spiritual being, governed by unchanging Principle, omnipotent Mind. Mortals believe that man is material, with a chance of becoming spiritual after death, and that he is governed by material laws which hold him in bondage through time and possibly through eternity—certainly so long as he believes in these asserted laws. The bondage of so-called health laws and disease laws is far more of a menace to human freedom than the exactions of the most cruel tyrant that ever lived, and it is from this bondage, as well as the bondage to sin and death, that the truth sets us free. It is surely clear that if individuals are free, in the true sense, the State is also free. The rule and reign of divine Principle, while unbending in its demand for righteousness, ever makes for the largest freedom. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed," and Christian Science stands by this declaration, maintaining that nothing less than the divine sonship, exemplified and taught by Christ Jesus, is worthy to be called freedom.

One of the most interesting statements in Dr. Gordon's great sermon was the following:—

> If we only were deep enough in our moral brotherhood, if we were only profound enough and intense enough in our spiritual fellowship to send psalms, prophetic oracles, epistles, canticles of love and woe, litanies of nations up out of the heart of this present time; if our souls were only great enough in the consciousness of God, and one another as children of God, to create a contemporary Bible, or something like a contemporary Bible, how easy it would be to recognize the greater psalm of the past, the mightier oracle, the gladder and weightier epistle, the diviner Bible. If we lose our faith, it will be through contempt of the divine order of souls in which we live; if we would renew our faith in historic Christianity, we must do it through renewed faith in contemporary Christianity.

While Christian Scientists do not feel the need of a new Bible, they rejoice that through the teachings of "Science

and Health with Key to the Scriptures" the treasures of the old are being revealed, with the freedom from sin, disease, and death which Christ Jesus offered to humanity in his day. It is also true that for this freedom they are sending out from grateful hearts "litanies" of praise and prayer for what the Spirit of truth is doing for men to-day, and, to quote Dr. Gordon again, "their voices are not the dirge of a dead faith, but the great hallelujah chorus of the fresh advent of the Lord."

ANNIE M. KNOTT.

THE average Christian materialist would stoutly deny, no doubt, that his belief in the reality of matter and his acceptance of the philosophy of material evolution rules God out of the universe. He would insist that God uses matter simply as a means of expression, of effectiveness upon the plane of present human sense; that God is ever in and working through material substance and natural law to will and to do of His good pleasure.

The incongruity of this association and interaction of Spirit and matter, life and death, has, however, always impressed itself upon candid thought, and, consciously or unconsciously, the identification of all the potentialities of life with the material factor has practically been consented to by the many. Indeed the glamor of the evolutionary idea of a definitely articulated series of life impulses and manifestations, from inert and formless stuff up to the most highly differentiated expressions of intelligence, has seemed to make an irresistible appeal to the so-called scientific temperament. It is a point of view which not only accepts the possibility of "spontaneous generation," but it insists, as a recent writer (Percival Lowell, in The Century) has affirmed, "that whenever conditions for the existence of life occur, the lower forms of life inevitably come into existence." No less a person than John Burroughs recently said, in the columns of the *Atlantic Monthly*,—

I like to think of the old weather-worn globe as the mother of us all. . . . If the beginning of life on the globe was the introduction of no new principle, but only the result of a vastly more complex and intimate play and interaction of the old physico-chemical forces of the inorganic world, then the gulf that is supposed to separate the two worlds of living and non-living matter virtually disappears; the two worlds meet and fuse. We shall probably in time have to come to

accept this view. It is in a line with the whole revelation of science, so far—the getting rid of the miraculous, the unknowable, the transcendental, and the enhancing of the potency and the mystery of things near at hand that we have always known in other forms. It is at first an unpalatable truth, like the discovery of the animal origin of man, or that consciousness and all our fine thoughts and aspirations are the result of the molecular action in the brain; . . . Science is constantly bringing us back to earth and to the ground underfoot. Our dream of something far-off, supernatural, vanishes. . . . We shall probably be brought, sooner or later, to accept another unpalatable theory, that of the physical origin of the soul, that it is not of celestial birth except as the celestial and terrestrial are one.

In a similar vein Bliss Carman has just said that everything we are and do is based on the physical, and that it ill becomes us to despise our origin.

The thought of the evolution of life from inorganic matter which pervades these confessions of faith, was abandoned by Mr. Huxley many years ago. He found that when a tincture of vegetable matter, such as hay, which had been subjected to a degree of heat that would certainly kill all animal or vegetable germs, was set aside in the open air, low forms of life speedily made their appearance in it. When, however, he performed the experiment in the pure air of the higher Alps, the decoction remained barren of life, thus proving that the germs of these rudimentary forms were communicated from the atmosphere of the lower levels. It is rather surprising that a thought which has thus been proven untenable by so eminent a scientist should be adopted even by these poetic lovers of "mother earth." It has been said that if bacteriology teaches anything, it is this, that "living things, even in their lowest forms, never come into existence except when derived from preceding life," and this denial of spontaneous generation has, strange to say, been emphasized recently by one who speaks from the physician's point of view. He says,—

It is for the reason that living germs always arise only from preceding living germs, that modern medicine cherishes the hope of eradicating infectious diseases, and this hope would speedily pass away if there were any question of the origin anew of the germs of disease.

Commenting upon this subject, an editorial writer in the *Journal of the American Medical Association* declares that any popularization of science which tends to weaken the conviction of the impossibility of the origin of life except from preceding life strikes directly at the modern scientific

principles by which physicians are seeking to lessen human suffering! This is an interesting case of materialist *vs.* materialism which enthusiastic exponents of "the latent potentialities of matter" would do well to note.

In the presence of these contradictions of material sense, the clear and authoritative statement of Christian Science respecting life comes to one as a satisfying portion. Says our Leader, "The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease" (Science and Health, p. 69). The view that something can come from nothing, that all change, development, and phenomena are latent in a cell; that a thing which is lifeless begets life, is diametrically opposed to one of the most fundamental laws of thought, namely, that every effect must have an adequate cause. This requirement of all sane and logical reasoning appeals with such irresistible force that it becomes quite impossible to think that anything can be *evolved* which has not been previously *involved,* whatever the source, and this makes it necessary for the materialist to conclude that a simple cell may embrace and contain all the history and actualities, the life and thought, of a Lincoln or a Gladstone!

In the light of Christian Science there is a wondrously inspiring sense in which "spontaneous generation" is true, and St. Paul hints at it in his remarkable address upon the Areopagus. The declaration of Christian Science that all being is the immediate and continuous expression of the divine activity; that there is no life, substance, or intelligence apart from God, omnipresent Spirit; that Mind compasses and sustains all its ideas, and establishes and maintains their every interrelation and action,—this presents a concept of being and its generation which gives the ground and explanation of the Christ-healing—the presence and supremacy of Life—again being demonstrated through Christian Science in fulfilment of our Lord's promise and command, and which discloses the significance and fitness of Mrs. Eddy's words, when she says, "Life is, always has been, and ever will be independent of matter." "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." "Some time we shall learn how Spirit, the great architect, has created men

and women in Science" (Science and Health, pp. 200, 507, 68).

Surely no one can fail to see the exaltation of thought which naturally attends this sense of life and its appearing. Instead of dwelling upon the assumed possibilities of inorganic matter which furnish the basis and beginning of the materialist's imaginings, one is ushered into the presence of an all-embracing Spirit, and contemplates the ever-harmonious and beneficent activities of an infinite intelligence, of which we cannot even think without gaining a new and quickening sense of the meaning of St. John's phrase, "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

JOHN B. WILLIS.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

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THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI SEPTEMBER, 1908 Number 6

THE DIVINE IDEA AND THE HUMAN CONCEPT.

PROF. JOEL RUFUS MOSLEY.

A SHORT time ago, while desiring and striving to bring to light a more abundant, harmonious, and perfect sense of life where the desire for death as well as the expectation of it were much in evidence, I had a short time alone amid the wonders and beauties of nature in one of her calm, serene moods. The greater glory of the sun was being succeeded by the lesser, yet gentler and more companionable, glory of the stars. The world about me and above me seemed too fair and lovely and young to be the old earth and the old heavens, yet not spiritual and permanent and perfect enough to be the new earth and the new heavens of hope and of prophecy and of the pure spiritual vision.

In this mood and environment I found myself putting to God, as well as to my own higher self, this query: Why so much effort and struggle to transcend and control what seems to be the natural order of that which we miscall physical nature? Would it not be better to give ourselves happily to the study and to the love of nature, to the doing of our human tasks so well that they would become acts of genuine beauty as well as deeds of real service, and to the bringing into consciousness and expression such universal good will and perfect love as would at least make this world a partial paradise, rather than to give ourselves to such a difficult and unwelcome task as that of trying to overcome all that is unlike our very highest sense of good? The new-old answer which came to this new-old question has meant so much to me that I can only regret my own

sense of limitation, as well as the limitations of human language, which will not permit me to share it with others more perfectly.

The answer came first in the form of questions like the following: If the universe looks so beautiful, lovely, and perfect to our limited, imperfect, and often distorted vision, how much more beautiful, lovely, and perfect must it appear to Him who sees it, loves it, and governs it perfectly? If our concept of the universe symbolizes and expresses such loveliness, harmony, and perfection as it does in our highest and best moments, may not the universe, as it really and eternally exists in and to the divine Mind, be absolutely fair, beautiful, lovely, harmonious, and good? Is not all the partial truth, beauty, harmony, and goodness we see reflected and symbolized by the visible universe, a promise as well as a prophecy of perfect truth, beauty, harmony, and goodness? Will not the universe appear to us ever fairer, lovelier, more harmonious, as we grow in purity, kindness, wisdom, and goodness,—as we become more and more beautiful within? Will not the universe look to us more and more as it looks to God,—as it is,—as we become more and more like Him? Or, as Plato puts it, "But what if man had eyes to see the true beauty—the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality, and all of the colors and vanities of human life—thither looking, and holding converse with the true beauty, divine and simple?" And with Browning's fine lines may we not say,—

> **All partial beauty was a pledge**
> **Of beauty in its plenitude.**
> . . . .
> **. . . plenitude be theirs**
> **Who looked above.**

Is not the way to bring out the highest human concept and ideal of good to seek first, as the Master bade us, the kingdom of God, and His righteousness, perfection, wisdom, and love? Have not the lovers of visible beauty and the workers for a better, juster, kinder, and more ideal present-world order, everything to gain and nothing really beautiful, good, and desirable to lose by working and praying for God's kingdom to come; for His will to be done on earth as it is done in heaven? In going and by going to the Father, will not all that is good and true and lovable and desirable in the human concept be perfected rather than

destroyed, clothed upon rather than unclothed? Will not the transition from the highest human concept to the divine idea, not only be without a break in consciousness but actually the perfection of consciousness? Will not all good be fulfilled, and only the sense of evil, limitation, and imperfection be destroyed, by ascending to or by becoming consciously at one with the Father and His perfect universe of divine ideas?

To ask these questions is to suggest their most reasonable and only reasonable answer. Certainly everything we know from spiritual insight and experience, and especially from the idealism of the Old and New Testaments and of Christian Science, points to the conclusion that we have all to gain and nothing to lose by growing and unfolding in harmony with what we believe and know to be the very highest demands of God and of conscience. Indeed, everything points to the conclusion that every step Godward means a more beautiful and more nearly perfect sense and concept of all that goes to make up our world, as well as our individual life-experience. In "Miscellaneous Writings," pages 86 and 87, Mrs. Eddy says, "Even the human conception of beauty, grandeur, and utility, is something that defies a sneer. . . . It is next to divine beauty and the grandeur of Spirit. It lives with our earth-life, and is the subjective state of high thoughts. . . . In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied.'"

Idealism, especially the divine idealism of Christian Science, also teaches that the universe, as it really exists in the divine Mind, is a compound as well as an individual idea. (See Science and Health, p. 475.) The universe not only contains its own perfect unity and individuality, but it is made up of an infinite number of ideas, each of which has its own perfect and eternal individuality. Mrs. Eddy says, "The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being" (Unity of Good, p. 58). All of the ideas of God are distinct and eternal identities, having their own infinite value and worth as well as being the absolutely necessary, correlated parts of a perfect whole.

It also appears that not only does every idea of God exist for Him and for every other idea, but that God and the whole universe exist for each of His ideas. In the divine Mind and plan everything exists for everything else, as well as for itself. And not only do all the ideas of God, the whole creation, exist in the divine Mind, but the whole universe exists, potentially at least, in the mind and love of each and every idea,—each is for all and all are for each. As we awake to the truth of being, we find that all things are ours; that all things are yours, and all things are mine. There is no limit to spiritual knowledge, to spiritual love, to spiritual and ideal possession or ownership; and there is no other real and permanent possession or ownership. Indeed, the ultimate significance of possession is its universality.

Each idea of God is an individualization of the divine Mind, Life, Love; it is to know, to love, and to impart joy and blessings, as well as to be known, loved, and blessed by God and each and all of His other ideas. As God's children or ideas, we are of infinite worth to one another, as well as to God; and the divine law of loving God supremely, and of loving every other idea as ourselves, is the wisest, most loving and beneficent law of God's nature and being as well as of our own. In loving others and in blessing others, we are also loving and blessing ourselves. In God's universe, all love given or received is infinitely multiplied, and enriches each and every child of God. This provision in God's plan, which makes the good of each the good of all, and the good of all the good of each, seems to be the highest conceivable achievement of wisdom as well as the most beneficent law of Love. One worships as well as marvels as he contemplates such wisdom and love. One finds himself entering into the kingdom of heaven,—of Love, of harmony, of joy, of peace, and of all good,—as he yields and responds to such wisdom and love. Such love is even better to give than it is to receive, though one cannot give it without receiving infinitely more than he gives.

Every human being, every human concept of the divine idea, may and should also bless and be blessed by every other concept. In the case of Jesus, the divine idea, or the Christ, so possessed him and governed him that he did on earth—in a world of imperfect and too often sinful concepts—what is the natural and universal order in heaven.

He loved and strove to bless every one, and sought to bring all to universal and perfect Love. This is also what we must do in order to attain to all of the wisdom, dominion, joy, peace, love, and heaven that exists for every child of God. The human concept must yield to and become like the divine idea, must be receptive and responsive to Christ. Then this seeming mortal will take on immortality, or give place to the divine idea which reflects, and in this sense possesses, the nature and all the qualities of good.

The apostle Paul wrote, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" and in so far as the divine Mind is consciously ours, in so far as we are like God and reflect Him, in so far as we understand and love His creation aright, "now are we," as St. John tells us, "the sons [the ideas] of God." That which knows and is known of God, that which understands and loves His works and ways, is already immortal, is already spiritual, is already the divine idea. And while we do not as yet know all we shall be, and all that the universe will be to us, as we become more and more like Him, we know that we shall be satisfied with the universe and God's whole plan and provision for everything.

The human concept as it is governed by God, as it becomes like the divine idea or ideal, seems to be the divine idea, though it is only our concept of this idea. As we go upward or unfold Godward in the scale of being, the human concept seems actually to become the divine idea, though strictly speaking it is the divine idea which takes the place of the human concept. As we become Godlike, the beauty and harmony and perfection of God and His creation appear. In other words, the beauty and perfection of God and His ideas are seen by us just to the degree and only to the degree that we are pure, kind, merciful, and loving. And whatever we see aright—as it really is, as God sees it—is the divine idea. As the mortal or the carnal mind disappears, all things that really exist will appear as ideas of God, and we shall see the full glory and splendor and perfection of God's universe and man.

Stated differently, the unredeemed mortal or the carnal mind looking upon the ideas of God—the divine creation—sees something far less perfect than these ideas, and yet this something that it sees has a human sense of beauty, order,

and harmony which is derived from the perfect beauty and harmony of the divine Mind and idea. To the mortal consciousness, or to the mortal and carnal sense of mind, the universe and man appear to be both good and bad, both harmonious and discordant, both living and dying; to spiritual consciousness they are wholly good, harmonious, and eternal. The mortal or the carnal mind, in belief, reads into God's perfect ways and works its own imperfections, just as one with colored glasses and distorted vision sees all things more or less colored and distorted; but the human mind sees something, however much it may be colored and distorted by its own limitations and imperfections, and all that is good in this something is derived from God and His ideas. The good is fulfilled or perfected, and becomes all in all to our apprehension, as it always was and is in fact. The evil is repented of, forsaken, and overcome, and thus disappears into the realm of dreams and shadows.

Thus, in going to the Father, there is no break between the human concept, so called, and the divine idea; there is no loss of consciousness, but a spiritualization and perfection of consciousness; there is no loss of identity, but the realization of our own eternal identity, and of the eternal identity of all things, in God. Not only are we saved, but our universe also is saved with us. Indeed, the redemption of our consciousness is the redemption of our universe. More absolutely speaking, we have come to see things as they are and to love them as God loves them, and we find that they are "good" and "very good," beautiful and very beautiful, spiritual, harmonious, and perfect; as Frederick Van Eden says in "The Quest" (p. 212), we see that "the highest good belongs not to this world, and neither does the beauty of the universe belong to this world."

In the disappearing of the old man, the old earth, and the old heavens,—the imperfect human concepts of man, earth, and the heavens,—and in the appearing of the new,—the true concepts or ideas of man and the universe,—it may seem as though the mortal becomes the immortal, the imperfect the perfect, and the sinful the sinless; but, as we have seen, this is not true. The immortal, the perfect, the sinless, fully triumphs over and supplants everything in the human concept that was in belief mortal, sinful, and imperfect, and God's eternally real man, earth, and heavens come to light as the only facts of being. Still, as we have

already seen, the corporeal man is healed and blessed and the visible universe is beautified and perfected by the coming of Christ, the Comforter, the divine idea, the real and perfect concept. For every imperfect concept there is a true idea or Saviour.

Not only is God's concept or idea of everything we see, know, and love more perfect than ours, but as we "gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible" (Science and Health, p. 264). Mrs. Eddy says that "each successive stage of experience unfolds new views of divine goodness and love" (*Ibid.*, p. 66). The divine Mind also has much to show us and teach us that we are not prepared to see and hear until we grow more Godlike. We rightly feel that one so pure, loving, wise, and good as Jesus, not only saw much more beauty, harmony, and perfection in the visible universe than the ordinary people about him could see, but that he also saw many things which they were blind to and knew many things which they were not prepared even to hear about.

Every idea of God is not only perfect and eternal, but is always the object of His immediate knowledge, government, love, and care. He also feeds, clothes, heals, and blesses, and meets every real need of every human concept. Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427). The perception that God not only sees all of His ideas—all things—as perfect, and loves and governs them perfectly, but is also present to govern, to heal, to save, to perfect, and to meet every possible need of every human concept, is one of the most inspiring, healing, and comforting ideas, or angels, that we are capable of entertaining. That it is true is proven by the good fruit it bears, and, too, it is so like all we know of God by actual experience that He should do this.

It will be readily seen that for everything which exists there is but one absolutely perfect conception or idea, namely, the conception of the divine Mind; but for any idea of God there may be many human concepts. Not only does each individual consciousness, looking upon the same thing, see it somewhat differently, but each of us, until we see perfectly, see the same thing from different view-points,

and therefore have many different concepts of it. In different moods, as well as in different stages of development, we see the same thing differently. Our world, our concept of the universe, rises as we rise and falls as we fall. While in and to the divine Mind all things are perfect, humanly speaking, as we think, as we love, as we live, so are we; and so is our world. This applies to our world of ethical values as well as to our world of objective experience. As Thackeray says, "We have but to change our point of view, and the greatest action looks mean;" and we know that we never see anything aright except as our hearts and lives are pure and kind. As we attain the Mind and Spirit of the Father, all things become new; our concepts of all things become like His, and are therefore true and perfect. Nothing but the perfect vision of perfect Love can wholly satisfy us; nothing short of this should satisfy us. Browning says,—

> Heaven on earth its beams were meant
> To sting with hunger for full light.

While in the absolute sense there is but one universe, and this one is spiritual and perfect, so long as there seem to be two,—the finite and the infinite, the material and the spiritual,—Christ, the true idea of everything manifested and revealed to its finite concept, is the mediator between the two. In fact, "what the human mind terms matter and spirit indicates states and stages of consciousness" (Science and Health, p. 573). In like manner what we call the human concept and the divine idea are different points of view or different states and stages of consciousness. Even the deepest hell and the highest heaven represent the difference between the lowest and highest modes of life or states of consciousness; and there is no point of view or state of consciousness so low, no hell so deep, but that God and His Christ are present to restrain, to bring to repentance, to uplift, to reform, and to save to the utmost. There is no distance from God so great that the divine light and love, His Christ, does not extend to it. Even "if I make my bed in hell, behold, thou art there;" but when and as I recognize Thee, love Thee, trust Thee, obey Thee, I shall be brought out of hell into heaven.

The eternal and ever-present Christ is the divine idea or ideal, and in Jesus we see the human concept of man as it should be and must be before we can ascend above the sense

of all that limits and opposes the full manifestation of man as God's image and likeness. In the resurrection and ascension of Jesus we also have the prophecy as well as the symbol and illustration of the universal resurrection and ascension above all sense of evil, to conscious union with God and each and every manifestation of God. Just as Jesus rose through the power of the Christ-idea above death, hell, and the grave, so must the human concept of being be lifted by the divine idea or Christ above the sense of, as well as belief in and fear of, all evil, until material consciousness disappears in the realization of spiritual being. The resurrection and ascension, as well as all of the other events in the life of Christ Jesus, are seen to be unfolding states of consciousness, as well as possible historical facts. These states of consciousness, together with their visible manifestations as miracles of divine power, wisdom, love, and goodness, are always present possibilities for each and every son, or idea, of God.

[Written for the *Journal.*]

PREPARING THE SOIL.

KATHARINE T. PORTER.

BEFORE my heavy lids were raised,
And almost mingled with my dreams,
These words came clear: "A mortal seems
A monster"*—and before my gaze,
Till now unseen, a forest spread
To farthest view, deep, dark, a maze
Of thickest undergrowth and trees.
Well knew I what the future held:
The patient felling, one by one,
The monsters drying in the sun,
The fire—the sowing of the seed,
E'er tender blade the sheep should feed.
Wide opened then mine eyes—to view
In morning light familiar things;
My whole soul rose to God anew
In longing prayer that true light brings:
"My Father, grant me vision true—
Repentance, grace, Thy will to do!"

**Miscellaneous Writings*, p. 204.

EVIL UNREAL FROM THE VIEW-POINT OF CHRISTIAN SCIENCE.

FRANK H. SPRAGUE.

A NEW step in the unfoldment of truth invariably provokes discussion, and for two reasons. First, it is out of line with the established beliefs and traditions of the schools; and second, it presents a point of view which is unfamiliar and, therefore, not readily grasped by the great majority, because settled convictions and habitual ways of looking at things render it difficult for them to change their point of view at once or to see things in a different light. Our opinions and judgments depend largely on our way of looking at questions. No matter how candid and open our attitude, we shall be sure to find in the declarations of nearly every radically new propaganda more or less that seems, to our sense, mystifying and self-contradictory if we try to interpret these declarations from the old standpoint. Indeed, the very recognition of a new sense or understanding of truth is possible only because of the opening up of a new point of observation. For example, we may well imagine how absurd and inconsistent the Copernican view of the solar system, now universally accepted, must have appeared when first presented to an incredulous world educated for centuries in the belief that the earth was flat and the center of the visible universe. If, then, we would form an intelligent and just estimate of the issues involved in the teaching and practice of Christian Science, we must approach the letter of its statements in the light of the point of view set forth in its premises.

More than a century ago the academic world was agitated by Immanuel Kant's masterly Critique of the ground of human knowledge. His observations established the fact that impressions received through the medium of physical sensation are conditioned by conceptual modes of the human mind, and that we cannot, therefore, by means of the senses become acquainted with "things in themselves." The recognition of this point of view may be said to have marked a distinct epoch in the history of speculative thought—an epoch in which the scholarly world in general is still living. Efficacious as this movement proved in

undermining the chief stronghold of philosophical materialism, it nevertheless opened the way to a profound agnosticism, which to-day dominates the religious and scientific institutions of our western world. And, moreover, while the lines of investigation which represent the legitimate outcome of the Kantian revolution have rendered philosophy a lasting service, in a negative way, by emphasizing the limitations of human reason and showing its utter inability to cope with the profoundest problems of being, they have not succeeded in pointing out an avenue by which humanity may acquire a positive understanding of these momentous issues.

Clearly, from the very nature of the case, the efforts of thinkers who recognize no truer point of view than that of human reason must ever prove abortive and unproductive so far as a knowledge of real being is concerned. What are "things in themselves"? What is the "human mind"? A philosophy which dooms human consciousness to the pursuit of phenomenal shadows, while the noumenon or substance of things remains shrouded in unfathomable mystery, exhibits inherent elements of weakness when challenged by the deepest religious sense of mankind—a sense which persistently declares for the knowability of essential truth. The higher human hopes and intuitions have ever been illumined by prophetic gleams of an order of understanding which is capable of dissipating the clouds of ignorance and mystery that overshadow the consciousness of man's purity and perfection.

Indeed, the old theological concept of a future-world heaven, clothed in the fantastic imagery of a crude realism, represented a feeble attempt of materialistic thought to picture the fulfilment of this imperative ideal latent in human consciousness. Mrs. Eddy says, "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man" (Science and Health, p. 560). It is not surprising, then, that in the latter part of the nineteenth century the tide should have begun to set strongly against the prevailing agnostic tendencies of the period. As in the spring-time expanding buds give promise of forthcoming verdure, so this renewed welling up in human consciousness of the impulse to lay hold on the real and eternal seemed to portend the oncoming of a fuller revelation of Truth. As the thought of the ancient Hebrew race cen-

tered on the coming of a Messiah who should "proclaim liberty to the captives, and the opening of the prison to them that are bound," so the modern world has looked forward expectantly to an era of ethical and spiritual attainment which should surpass all previous realization in this direction. But, as history indicates, the signs of Truth's appearing are ever hidden "from the wise and prudent." History records no instance in which a radically new unfolding of the idea of Truth has appeared under the circumstances anticipated by traditional thought, or in the direction toward which the world's gaze has been turned.

The Jews were not prepared to receive their long awaited Messiah, because his advent did not conform to their preconceived notions regarding it, and it is not strange, therefore, that the proclamation of a point of view so foreign to the ideals and expectations of the modern religious and scientific world as is that of Christian Science should have failed in a conspicuous degree, at first, to arrest the attention and win the approval of serious thinkers. Referring to the future reappearing of the ideal of Truth which he manifested in his teaching and works, Jesus questioned, "When the Son of man cometh, shall he find faith on the earth?" To-day the rapid spread of the doctrines of Christian Science is leading earnest and intelligent thinkers to inquire more and more diligently into the meaning of its message and its relation to historic Christianity. The systematic development of this movement represents the outcome of the recognition, on the part of the Discoverer and Founder of Christian Science, of a view-point wholly unique in the annals of metaphysical thought.

In what respect, then, does this point of view differ from those of other systems? Comprehensively speaking, in revealing absolute truth in such a light that it is made available as a basis for the elaboration of a demonstrable Science of being. Starting with certain "*self-evident* propositions" (Science and Health, p. 113), Mrs. Eddy proceeds to establish a series of conclusions by logical and unerring deduction from these premises. Nor does she leave the question in the realm of abstract thought, following the example of speculative philosophies; rather she consistently enforces these conclusions by applying them to the solution of the practical problems which arise in the concrete situations of human experience, thereby making the circle of demon-

stration complete and proving the Principle upon which the system is based. While the leading proposition in the premises of this Science, viz., that God, Spirit, infinite good, is the only Cause, and that there can be no legitimate effect which does not proceed from this Cause and manifest its quality, may be assented to in a qualified way by the advocates of other systems, Christian Science, nevertheless, takes issue with these systems on higher grounds. It escapes the pitfall into which theologians and speculative thinkers have repeatedly been led through the gratuitous assumption that evil *is*, and hence that God must be responsible in some way for its existence.

Instead of taking it for granted that evil must be an element of the divine consciousness, an agency in the divine dispensation, because from the point of view of finite sense it seems to loom up large and present a plausible show of reality, Christian Science approaches the question in an entirely different manner, seeking to determine in advance the legitimacy of those phenomena or elements of experience which, if real, would conflict with the ideal of God as Spirit,—omnipotent, omniscient, and omnipresent good. And as the chemical tests of the laboratory may be relied on to distinguish the genuine metal from counterfeit substances of like appearance, so the practical demonstrations of healing, in which the understanding of and the adherence to this perfect, unimpeachable standard of God and His works refute the testimony of human reason regarding the actuality of physical and moral discord, prove that the seeming phenomena of evil derive their only support from the false evidence of material sense, and are not legitimate effects proceeding from the realm of true causality.

Says Mrs. Eddy, "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Unity of Good, p. 9). On this "stone which the builders rejected," the standard of absolute perfection as applied to God and His creation, the structure of the Church of Christ, Scientist, is reared. This standard steadily recedes before the processes of inductive reasoning from material premises. A knowledge of the absolute Science of being is possible, therefore, to spiritual sense alone. Granting, however, that categorical distinctions compel us to deny evil a place in the divine order, why may not evil still be classified as real, in a degree, since it so appears to human sense? Paul says,

"Let God be true, but every man a liar." Science is exact knowledge; and accurate statement is as essential to an adequate demonstration of the Science of being as of mathematics. Acceptance of a fluctuating or uncertain standard renders correct results as impossible in working out the problems of being as in numerical calculations. In the final analysis, the issue is resolved into the question, Shall we seek truth from the point of view of finite sense, or from the point of view of spiritual sense? The attitudes and avenues of approach which these two positions respectively imply are diametrically opposite, hence irreconcilable; consequently logic and consistency demand uniform adherence to one position or the other.

It is a truism that the primordial facts of being are beyond denial or controversy. What are these facts? How known? Certainly not through finite sense, since from such a point of view they appear absurd and paradoxical—in fact, impossible. The propositions are self-evident: first, that things could not exist without a First Cause; and second, that such a Cause could never have had a beginning. Yet finite sense testifies that everything that is, including this First Cause, must have had a beginning. Such being the case, with what show of consistency can we profess to rely on a sense which cannot even conceive of an uncreated, unconditioned Cause, to furnish trustworthy information regarding the nature of the phenomenal effects which proceed from such a Cause? Surely a sense so palpably self-contradictory cannot itself be a legitimate effect of that Cause. Moreover, this sense, which admittedly bears false witness concerning the birth and origin of things, is the source of the beliefs that the universe consists of innumerable finite, self-centered beings or selves; that evil is an element of the divine consciousness, is comprehended in the scheme of creation, and must, therefore, be real; and hence that evil is susceptible of an intelligible explanation on the basis of fact.

As regards the existence of a First Cause, the verdict of finite sense is readily overruled, because spiritual perception, even in a degree, has advanced human thought to a plane where the logic of the situation is undeniable. With equal cogency, too, a fuller recognition of the spiritual point of view of Christian Science compels a like attitude toward the question of evil. If the point of view of finite

sense were entirely eliminated from human consciousness, the sole ground for belief in, or seeming recognition of, evil would disappear. If spiritual sense is to be relied on to certify the facts concerning the noumenon of being,—the substance and Cause of things,—is it not equally imperative that it can be trusted as well to reveal the truth regarding the phenomena of being? If we accept, as we are obliged to do, the verdict of spiritual sense with regard to causality, infinity, and other fundamental questions, with what show of consistency can we condescend to acknowledge the superiority of finite sense when essaying to deal with other questions involving equally transcendental aspects of being? Quite as impossible is it for finite sense to comprehend its own position, and form a just estimate of the value of its impressions, as it is for the physical organ of vision to behold itself. Jesus declared, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." In other words, spiritual sense alone can discern that which exists in the realm of truth and reality.

The demand for a rational explanation of the origin of evil is as inconsistent as the demand for a similar explanation of the origin of being; for human reason is incompetent to deal with questions involving suprarational considerations. If evil has no place nor status in the actual order of being, it is clear that any attempt to explain its origin or account for its existence on a basis of fact must ever prove abortive and inconclusive. And it is with this understanding—that evil does not belong in the category of real, God-authenticated phenomena, but is an unreal phenomenon, apparent only to human consciousness, and to be accounted for solely on the ground of an erratic, illegitimate point of view—that Christian Science treats sin, suffering, disease, death, and all discordant conditions, as errors of belief; and the correctness of this diagnosis is borne out by "signs following" in the progressive overcoming of these abnormal phases of experience through an understanding of what constitutes real being. Human reason, although repeatedly despoiled of its authority and compelled by advancing spiritual consciousness to relinquish position after position, still struggles as determinedly as ever to retain its dictatorship in science, religion, and philosophy.

Centuries ago the seemingly insuperable objections to the

concept of a universe of bodies maintained in space without visible means of support were overruled by a better understanding of cosmic conditions. Equally conclusive arguments against the infinitude of creation were also effectually silenced. That hitherto impregnable stronghold of materialism, the atomic theory of the universe, has at length been undermined by recent observations in the domain of physics. Yet, despite frequent rebuffs and exposures of its shortcomings, human reason defends as persistently as ever the proposition that evil is a cosmic reality, and, as such, must have a genuine metaphysical basis in the divine consciousness. But the understanding which has dispelled former illusions rises yet higher in Christian Science, and shows the age-long belief in the actuality of evil to be but another phase of the dream of material existence. When it comes to the supreme test of reality in human experience, the credentials presented by human reason in the day-dream of self-consciousness prove quite as defective and inadequate as the fictitious standards of the night-dream. Both depend on the credulity of mortal thought, in varying degrees, for acceptance. Christian Science breaks the shell of self-consciousness and allows thought to escape and reach a suprarational point of observation outside of finite sense. "The truth of being is perennial, and the error is seen only when we look from wrong points of observation" (Science and Health, p. 265). Evil is denied a place in ontology, as understood in Christian Science, on the same ground that the vagaries of the night-dream are excluded from the province of provable knowledge.

Christian Science discloses the nature of both the noumenon and the phenomena of being; whereas speculative systems furnish no key to an understanding of noumenal being. Since the observations on which such systems rest are conducted from a starting-point necessarily assumed in the realm of physical phenomena or appearances, they afford no clue by which to sift the genuine phenomena of being, which emanate from and reflect or express the noumenon, divine Mind, from the phantasma, the unreal or spurious impressions which, like the images of the night-dream, have no existence nor support apart from deceptive finite sense. Even as the visions of the night-dream seem real, tangible, and substantial until their unreality is unveiled in awakened consciousness, so the dreamlike character of mortal self-

consciousness, with its plausible show of knowledge or scientific theory, its elaborate and seemingly well-grounded systems of philosophy, its convincing lines of argument and methods of investigation buttressed by what appear to be solid fact, is not surmised until spiritual consciousness breaks through this maze of self-involved finite beliefs and declares the noumenon,—the substance, Soul, and Cause of things which is expressed only by the real phenomena of being, in the universe of things as they exist divested of the false show of materiality.

Because Jesus' spiritual discernment enabled him to know God, to understand noumenal being, he was able to distinguish the real or spiritual order, which comprises the true phenomena of being, from the spurious impressions which, from the point of view of finite sense, seem to stand forth and usurp the place of the genuine. He said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." By this understanding he was equipped to separate the tares from the wheat in human experience, and to destroy false beliefs and their moral and physical consequences. The western world has been accustomed to regard Jesus of Nazareth as the greatest religious teacher of the ages; but it has not recognized in him, as well, the greatest philosopher of all time—greatest not because of any categorical system he formulated, but because he apprehended the truth regarding God, man, and the universe, and utilized his knowledge in ways which refuted the evidence of material sense and proved the Principle of divine Science. The world, however, has not grasped the meaning of his demonstrations; they have been regarded as supernatural exhibitions wrought contrary to law, instead of through the agency of spiritual law. Mrs. Eddy's recognition, or rediscovery, of this truly scientific point of view has already marked a new epoch in the history of human thought and experience, by raising consciousness to the apprehension of spiritual verities which are unfathomable from the standpoint of human reason, and revealing the Science underlying the demonstrations of Jesus.

What, then, becomes of the problem of evil? Is it to be brushed aside by the mere acceptance of a doctrinal platform? Far from it! The seeming realism of evil can be disposed of only by grappling with and conquering the

erroneous beliefs which constitute the groundwork of materiality. Mrs. Eddy declares that "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine" (Science and Health, p. 109).

[Written for the *Journal.*]

RECOMPENSE.

KATHARINE J. SMITH.

BEHOLD, when skies are torn by trebled thunder,
And daytime, foul with fury, seemeth night,
Across the path of clashing hail there cometh
The long-enduring sun's benignant light,
And archeth over earth a beauteous halo,
Which lusting hands all restlessly beseech—
A silent, sevenfold wonder, out of chaos,
The radiant rainbow bends, God's law to teach.

Yea, clouds drop sweet distilment in their anger,
And craving earth doth find her latter rain;
Though needles of the frost seem plied with blighting,
They clothe with autumn splendor wood and plain;
And nothing fails nor fades apart from being,
Life's law of recompense hath countless signs,—
The shriek of desert wind at length becometh
The soft, balm-breathing discourse of the pines.

The rooted herb doth know the scent of water,
Yet leaveth not her destined soil to find;
But rootless blades of thought, tho' bravely beaded,
Draw not from unseen cisterns deep in Mind;
Who drinketh of the same hath gain eternal,
Doth joy in patient labor's excellence;
Who counteth more the waging than the winning
Doth drink of Life's full-flowing recompense.

THE QUESTION OF SUPPLY.

REUBEN POGSON.

LEAGUES of desolate snow-covered plains, a gray repellent sky, an endless horde of ravenous wolves stealthily moving across the bleak waste,—thus had the artist conveyed his conception of "Famine." Driven deep into his soul by bitter experience was a similar picture in the labor leader's consciousness when, on being invited to consider Christian Science, he said, "Let us settle this 'bread and butter' question first."

No one knew better than did our Master that man lives not "by bread alone, but by every word that proceedeth out of the mouth of God," yet he commanded the disciples to feed the multitudes "lest they faint in the way." Even so the Christian Scientist does not offer mere platitudes to humanity, a barren jargon of words that choke instead of feed. He knows too well that it doth not profit, "if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body." Nay! it is mostly because he too has seen the famine-wolves of hunger and disease flee before the warm sunshine, the truth of Christian Science, that he offers the loaf to his brother and sister. The laboring man wants hard, concrete facts,—quite rightly, too,—and Christian Science wants every man to be satisfied with nothing less. The sick man healed, the poor sister's poverty removed by the command of a demonstrable Science which the simplest can understand, sin destroyed, worry dispelled,—are not these the very things that are most needed?

Men may say that these do not restore justice, remove evil, inequalities of position and wealth; but are they not mistaken? Of what use are the chains and fetters, if the slave is free and smilingly regards them as relics of an ancient nightmare, dispelled as he awoke to their fictitious character? The emancipation of one by a given rule, prophesies the freedom of all; as Ruskin shows us in "Unto This Last," that the power of a guinea in a man's pocket depends upon the absence of a similar sum in the

other man's pocket. If this is so, and Christian Science destroys the sense of lack in the "other man," the power of the tyrannical trust or capitalist is broken.

The Christian Scientist knows how valueless are all material honors; nevertheless he renders "unto Cæsar the things that are Cæsar's," knowing that these are but the gilded toys of a childish age, and will pass with the grass that withereth and the flower that fadeth: "because the spirit of the Lord bloweth upon it." Some one said to a Christian Scientist who had previously been much interested in economic reform, that he no longer tried to help humanity in any active way, but kept apart and "mused upon his abstract holiness." Perhaps this young Scientist was responsible in a measure for this criticism; his first view of the work of Christian Science may have caused the pendulum of mortal mind to swing to its other extreme of passive endurance to the wrongs from which humanity suffers. Every phase of consciousness must be brought into subjection to the law of Christ, and to the political economist and social reformer who hesitates in his approach to Christian Science because he fears that it will make men endure wrongs rather than overthrow them, we can say that Christian Science will turn and overturn, until he come whose right it is to rule; then wrongs will be righted. We cannot tell how this material world is going to fade from human consciousness, but this we do know, that while citizenship is a part of that consciousness it has to be dealt with in a scientific manner, and to overlook is not to overcome.

On this plane of existence men have family duties, business duties, and civic duties, from none of which does Christian Science relieve them. When one learns the fictitious nature of material birth, this understanding does not take away the necessity of supporting his aged parents or of educating and clothing his offspring. When he learns that "in the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made," this revelation does not make him cease performing those labors whereby he gains an honest income. In like manner, in becoming a Christian Scientist, he does not cease to vote; in fact, he should value this right all the more as a means of expressing that intelligence

which is God-governed, and which for this reason must achieve its redemptive mission. There may be a tendency on the part of some, when they come into Christian Science, to retain the old idea of work as divided into the secular and the sacred, but is the healing of one's toothache sacred and the repeal of the Contagious Diseases Act secular? Of course not; and the labor leader would be engaged in religious work if he would but use the term "bread and butter" to symbolize his somewhat faint conception of man's eternal heritage and God-given abundance. These are but the glimmerings of that divine light which will shine unto the perfect day, and he is wise who salutes them and honors them as parts of the way whereby God's kingdom shall come into man's consciousness here and now.

While men are not made good by Acts of Parliament, nevertheless a good man makes good Acts of Parliament; and he will go on making them, until mankind needs them no longer. While there remains an unscrupulous employer, Factory Acts are an absolute necessity not only to protect the employes but to protect the upright employer from unfair competition. The mistake that the economist has made is in considering laws as primary causes, and not as effects which can be made to influence other effects. To permit men with inferior views to make our laws for us is surely unwise. Had our ancestors followed such a policy we should still be governed by the feudal system and the "overlord's right" would still be claiming its victims.

To call one's self a Christian Scientist is to lay upon one's self the task of proving one's sanity on all questions concerning the commonweal. To leave our parents and children to the mercy of unscrupulous men with "itching palms" is not proving one's sanity, but rather a demonstration of the contrary. This, some may say, will increase our work and take time which we might otherwise give to the study of Christian Science. It may seem to, but if we look upon it as an opportunity to realize the guidance of the one Mind, and to know that God gives us time to meet all the demands which right living on this plane involves, our studies will improve under this "experimental tuition." All this, it must be confessed, does not seem so attractive a work as the healing of the individual, since this last seems more impersonal and we are very desirous of seeing the

quick results of our mental work. The fulfilment of our duties to our fellow-man certainly requires much patience and a good deal of walking by faith and not by sight, but if we are honest we shall see that it is not always in the way which suits our temperament that we do the most good, and we shall be led to face bravely the evils which through our selfish ignorance we know very little about.

It is well for the practitioner in Christian Science to be aware of the particular evil by which his patient is obsessed, for he can then handle the belief more intelligently and expose its nothingness. Likewise it is sometimes an advantage to be aware of the special beliefs by which our nation is obsessed, so that we may help to lift the burden from the unknown sister or brother who may be the unfortunate victim of a given form of evil. All this keeps us steadily in touch not only with our mental work but with the larger view that caused our Master to lament not over an individual but over Jerusalem. The true citizen will appear as we subordinate selfish aims,—those which strive only for individual peace and personal security,—envy, greed, jealousy, and the host of evils that show the rottenness of "movements" not built upon a scientific basis. No matter how fair the cause, how propitious the launching upon the vast ocean of possibilities; if the mariners that steer the ship be not able to steer a true course of moral conduct, then the cause waits but a testing wave to find its overthrow.

The coming of Christian Science at this period is an indication in itself that we may expect rapid developments of great crises. Here in this refuse heap "without the gate," this Gehenna whose fire dieth not, civilization has thrown the broken pieces of humanity, the useless remnants off the roll of labor, the burred chisels of human effort, and men have foolishly considered them as dead; but there may be a rude awakening, if we do not keep our lamps trimmed and burning. As in the parable of our Master, they who have cried, "Lord, Lord," may be surprised to find that they ought to do not only the things they are doing but other things as well. We reap the fruits of the good endeavor which our forefathers sowed, but the acceptance of these entails the acceptance of their duties, the call to do the things they left undone. Christian Science has come to annul the world's legacy of injustice, and the "Golden Age" of which

all reformers have dreamed is beginning to dawn. Christian Science will steady the revolutionary purpose, and take from the vengeful hand of the "white slave" the weapon of retaliation, that the fair morning of labor's long delayed millennium may not be sullied by blood.

There are two methods of reform, and both of these are open to the Christian Scientist; one is political—the removing of unjust laws and the making of better ones. This is our duty to posterity, to prevent the waste and spoilage with which our present systems bestrew the sands of time. The other is individual; and this commences before the improved enactments have time to manifest their character. This heals the victims of the bad law of the past, and restores them to the army of good workers and useful citizens.

[Written for the *Journal.*]

THE WIND.

BEN. HAWORTH-BOOTH.

MINE is the music of the woods and waves,
I strike the strings, and give the grand octaves;
The mighty tones are mine
Of mountain and of pine,
And loud upon the listless ear of morn
I wind my wakening horn.

I am the wing-foot wanderer, that brings
A thousand greetings of a thousand things!
My chariot mists among
I sing the welkin's song;
And when the moon is on the moaning deep
I sob the world to sleep.

At my demand the monstrous ocean raves,
And shakes the shore, and rends the rocks and caves;
The thunder-clouds and I
Hold earth and sea and sky,
And none can stay my stormy path, until
One whispers, "Peace, be still."

CHRISTIANITY AND WOMAN.

REV. W. G. SCHOPPE.

THE religion of the Master has appealed in a special manner to the life of woman, and in turn has been adorned by her distinctive qualities. In the opening chapter of Genesis we are told that "God created man in his own image, . . . male and female created he them." In human history, however, there has been one glory of man, and another glory of woman; what was beautiful, when predominant in one, was not beautiful when predominant in the other. Before Christ Jesus changed the moral ideal, the virtues considered most divine were those of men,—independence, courage, strength, magnanimity.

But the Master proclaimed the divine nature of qualities which till then had seemed the opposite of manly,—humility, gentleness, obedience, affection, purity. Characteristics that had appeared at opposite poles in the sphere of humanity were blended and harmonized in the life of Christ Jesus. He revealed the complete man, the divine idea. His independence impressed men; they said to him, "Thou regardest not the person of men." He "spake with authority," yet the secret of his life-power was in a dependence at the heart of his independence. "I can of mine own self do nothing: as I hear, I judge." "Not my will, but thine, be done." Only the noblest spirits who had been attracted to him could stand firm while this higher type of life was being unfolded before them. His courage was also sublime, though complex; it was equally strong in repose and action,—before the hooting crowd at Nazareth, on the stormy lake at midnight, with the maniac among the tombs. He "set his face toward Jerusalem," knowing he would be crucified; nevertheless, before approaching pain, he cried, "Father, save me from this hour."

The thought of his disciples must have undergone a shock, then an enlargement, as courage and tenderness blended into perfect unity. He had a generous desire for men; made much of the good in them, easily forgave wrong, yet he must meet them on the one plane of truth and self-devotion,—Nicodemus must be born again; the rich young ruler must put away his obstacle. Phillips Brooks

says, "No man desires generously for his brethren, unless he desires the best things for the best part of them, and is willing to sacrifice the poorer things which belong to the poorer part of them, to secure that loftier attainment." We have the record of the Master's iron strength in the temptation of the desert, his severe integrity as a witness for the truth, and his firm justice in the rebuke of Peter and the doom which he pronounced on Jerusalem. On the other side, what tenderness is shown in the twice-recorded tears, the healing of the sick, the feeding of the hungry multitude, and the rest for the weary and heavy-laden.

Thus Christ Jesus has revealed the unity of the manly and womanly elements in a higher ideal, the Christian type. Lecky, in the "History of European Morals," claims that one of the greatest forces for good that the world has ever received was when Jesus, in the Beatitudes, "inclined the moral ideal from the old heroic Roman type unto weak, servile, downtrodden humanity," and "put the highest virtue within the reach of all." This basic law was individualized in the life of the Master, the "carpenter of Nazareth," and the "Prince of life" who was pleased to call himself the "Son of man." This change of the ideal has inspired all true reform; it has been unfolding the power of womanhood. Is it any wonder, then, that he who stands for complete, generic man should reveal a thought of woman before unknown? After the flesh he was born of the most typical woman in Jewish history. Mary was an expression of unselfish love: common things were glorified by its ministry. Prior to Jesus' birth Mary had said, "My soul doth magnify the Lord;" and as he grew to manhood, so clearly did she discern the divine law which impelled her son, that at the marriage feast at Cana she bade the servants, "Whatsoever he saith unto you, do it." Prompt obedience was the soil for her faith; she had the strength to wait, never doubting, and the ages have honored her as the Virgin Mother—the symbol of purity.

The tender relation between Jesus and Mary begins the most beautiful chapter of Christian history. Luke tells us that "certain women, which had been healed of evil spirits and infirmities, . . . and many others," followed the Master, as he went about "preaching and shewing the glad tidings," and "ministered unto him of their substance." They were the last to leave his cross, and in the early dawn

they were the first at his vacant tomb. With the sisters at Bethany he found shelter; to Mary Magdalene he was first revealed after his resurrection. In the apostolic story, what charming names are these,—Lydia, "whose heart the Lord opened," the first to receive the gospel on the continent of Europe; Dorcas, with her busy needle; Priscilla, who had the honor of a church in her house. Devout women were the potent influence in the early Church; they shaped the lives of its best and greatest men. In the power exerted by Macrina on Basil, Arethusa on Chrysostom, Nonna on Gregory, Paula on St. Jerome, and Monica on St. Augustine, is seen the fruit of the new inspiration which Christianity gave to the women who received it. When the brilliant Libanius, pagan teacher of Basil and Chrysostom, saw the mothers and sisters of his pupils, he exclaimed, "What women these Christians have!"

There were bright lights in the darker ages which followed; the Countess Matilda, friend of Hildebrand, and the intrepid Beatrice seem like stars of promise shining in the night. Great currents in modern life, too, have not lacked the same spiritual infusion. Susanna Wesley shaped the lives of her distinguished sons, and was the mother of Methodism; while the humane movement that has characterized the past century has for its moving spirit a much-loved woman, Clara Barton. She is deeply Christian, with a heart open to truth as to humanity's need; shrinking, except when duty calls, then fearless; she measures life by good deeds, not the flight of time, and is utterly unconscious of her greatness. The influence of such women has done much to restore the lost completeness of character caused by a one-sided theology.

Corruption gradually replaced the pure Christianity of the early centuries, through kingly ambition, priestcraft, and the barbarian influence that overran the empire. In the fierce conflict of the times, tenderness departed from religious life; the Church became imperial, to match the empire, the strong and heroic was wrought into a system that long held sway. Stopford Brooke says, "Unspeakable misery was imposed on mankind by this imperial view of God." But while men eliminated the womanly qualities from their systems, there developed another strong, deep current, the reverence for the Virgin Mother, which unfolded as the complete truth of the Master was obscured.

The history of its progress is indicated in art, and Lecky says, "Whatever may be thought of its theological propriety, there can be little doubt that the reverence for the Virgin has done much to elevate and purify the idea of woman and to soften the manners of men."

When Jesus was on the cross, he said to Mary, who with John the beloved was standing below, "Woman, behold thy son!" and to the disciple, "Behold thy mother." "From that hour," we are told, "that disciple took her unto his own home." Guided by that spiritual light which was reflected in the heart of this typical woman, "the disciple whom Jesus loved" has presented to the world the highest record of truth and love contained in the Bible. This disciple was loved because of his great passion for the truth; he followed John the Baptist for truth; and when Jesus was pointed out to him as "the Lamb of God," he left the Baptist and went after Jesus. Even the hour of that meeting with the great Teacher of truth was memorable to John; he looked back over many years, and recalled it when he wrote, "For it was about the tenth hour." From young manhood, through life, he followed the light of Truth. Love was the atmosphere of his life; Truth the goal.

John's Gospel has been called the "Heart of Christ;" it presents rather the strength and tenderness of Truth. In its record Christ Jesus said, "I am the . . . truth." "For this cause came I into the world, that I should bear witness unto the truth." "Every one that is of the truth heareth my voice." "The truth shall make you free." "The Word [Truth] was made flesh." "When he, the Spirit of truth, is come, he will guide you into all truth;" "A new commandment I give unto you, That ye love one another." A womanly spiritual insight led John's interpretation of the great character. In his epistles, we again see the influence of this thought; they treat of the divine Principle, Love and purity; they touch the key-note of being: "God is love." "He that dwelleth in love dwelleth in God." "Behold, what manner of love the Father hath bestowed." "God is light, and in him is no darkness at all."

Again, in the Apocalypse, the impulse of a mother-heart and a pure spiritual instinct lift him above mortal vision, and he beholds the spiritual idea, symbolized by a woman clothed in light. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the

moon under her feet, and upon her head a crown of twelve stars." Here purity of heart has perceived the "fulness of Christ." The strength of Truth and the tenderness of Love appear,—not separate, but blended in the completeness and harmony of character. Its background is stated in a replete sentence from Mrs. Eddy's spiritual interpretation of the Lord's Prayer: "Our Father-Mother God, all-harmonious" (Science and Health, p. 16).

After the shadow of centuries, it has been given to another woman to perceive the spiritual idea, and to express for the world's deep need the harmony of Life. Truth and Love are made manifest to the modern world through woman's spiritual perception, and thus the divine word appears. The book "Science and Health with Key to the Scriptures," which portrays the Christ-idea, "The Sun of righteousness . . . with healing in his wings," is commended to the world. Its fruit, the spiritualization of life, attests the divinity of its teaching. On pages 561 and 562, we read, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God." "The spiritual idea is crowned with twelve stars. . . . They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes."

In the history that now culminates in woman's spiritual insight the love of Christ has subordinated the muscular to the moral instinct, it has made gentleness a girdle of beauty and honor. It is a fact, significant for the past, prophetic for the future, that Dante measured the progress of his ascent in Paradise by observing the increasing light that played on the face of Beatrice, and so we count the steps of the world's true progress not by wealth, nor inventions, nor teeming cities, but by the ever-increasing grace and power with which Christ, Truth, adorns and gives effectiveness to womanhood.

How can we know the infinite? Not by reason. The office of reason is to distinguish, to define. The infinite cannot (be defined) be ranked among the objects of reason, you can only comprehend it by a faculty superior to reason.

Letters of *Plotinus* (A.D. 254).

AN UNSEEN PRESENCE.

RICHARD D. HAMILTON.

THAT it is possible to be in another's presence without being in any vital sense aware of it is made evident in the round of our daily experiences, in which it so often happens that after we have been introduced to persons we frequently see them,—on the street, in church, in the street car, and almost at every turn, as it seems,—often enough, indeed, to leave no doubt in our minds that we have been daily seeing these same people, prior to the introduction, but with no consciousness of the fact, our minds being an absolute blank as to their existence up to the time they were emphasized to our notice by the formal acquaintance with them.

Mankind has adown the ages been walking with an unseen presence, who, although "closer than breathing" and the very best friend we have, has in too many instances gone all along the way with us unrecognized and unknown. That our redemption and salvation depend upon our ultimate recognition of and intimate acquaintance with this faithful though unappreciated friend, makes it pitiful that there is so little knowledge of the fact that such a presence really accompanies each of us, and more pitiful still the fact that those of us who have had some intimation of his journeying with us, have as yet made so little effort to clear our vision for a substantial recognition of what, when we come to "see him as he is," must be a divinely beautiful presence—the Christ, or God-man, into whose very being consciousness must sooner or later be assimilated, if we are to be saved from the bondage that attaches to a false sense of selfhood.

Christian Scientists have learned that salvation does not consist of something that is to come to us only in the distant future, but that it is something of daily, hourly attainment through the discovery and knowledge of and a growing acquaintance with the good, the beautiful, the true, the divine in individual being—a too often entirely unseen presence, which is ever with us and with each of our fellow-creatures. This better selfhood is the true, the real, the primal identity or individuality in each of us, and in every-

thing of which we think as a part of the universe. It is ever present, if we would but see it,—as we are privileged to see it, in the measure that we do not permit ourselves to know or see any other (asserted) selfhood or identity, since this process of not permitting ourselves to be conscious of the opposite of good, not permitting ourselves to take account of evil, is the only means of acquaintance with the divine in individual or universal being.

It is not likely that we shall ever find a thing which is deeply hidden, unless we look industriously and carefully for it; and this we are not doing and cannot do as to man's spiritual selfhood, so long as we are looking for, or permitting ourselves to reckon as a part of real being, something wholly unlike God's creation. When we really do look for the true and good,—all that goes to make up individual and universal being,—instead of looking for or permitting ourselves to be conscious of the opposite of good, even the one who seems to be an enemy may be so changed to our clarified vision that instead we shall see a friend.

The divine imprint is upon every individuality or identity that constitutes a part of the spiritual universe, and we are not doing God and ourselves justice so long as we fail to see it, and thus go unaware of the master touch, the perfection, of the hand that fashioned it. Creation is the finished product of a master workman, and if we would not do Him discredit, if we would not withhold that to which He is entitled, we must educate our appreciation to the point of recognizing the exceeding merit of His handiwork. The only way to honor or glorify an artist—a painter, a sculptor, a musician—is to recognize his genius through an appreciation of his work, and we inevitably discredit him, so far as our own estimate is concerned, in the ratio that we fail to see the excellence of and accord merit to his production. So also, to the degree that we fail to see the perfection of man, and of each idea that goes to make up the universe, to the extent that we reckon any part of the creation as less than perfect—as though made by some lesser God—we discredit the supreme artist whose thought carved out its divinely beautiful proportions and through whom it has its being.

The Christ, or ideal man, is to us as yet dimly visible, if not an altogether unseen presence, but the divine idea must

be fully discovered and recognized, else we shall inevitably withhold from ourselves the true concept of being, heaven. We must be careful, of course, not to reckon evil as good, but if we would ourselves be delivered from the bondage of mortality, and if we would assist in the redemption of mankind from the Adamic curse, we must, through Science, find the perfect where the imperfect seems to be, and thus rid our consciousness of a belief in the existence of evil, which constitutes all there is of mortal, inharmonious being.

How strange it is that, knowing as many of us do, the wisdom of choosing the good rather than the evil concept of being to abide with us in our mental homes, we so often find ourselves entertaining there, as our chosen guests, disagreeable, defaced, and debasing concepts of our fellow-creatures, from contact with which the pure, sweet atmosphere and chaste furnishings of our Father's house should be given absolute immunity. Or, to state it differently, how strange it is that we so often prefer to identify our concept of our fellow-beings and of the universe with the spurious and valueless rather than with the good and the true—a choice so widely different from our methods in every-day business transactions, in which no one, having subject to his choice two bank-notes, one genuine and the other spurious, would think of choosing the counterfeit, with all its possibilities of harm to him, rather than the good, which could only bring pleasure and comfort and increased supply of things desirable. Verily, "the children of this world are in their generation wiser than the children of light."

Wrong choice is the more surprising in view of the fact that in the experiences of every one there has been much to encourage a right choice, all of us having noticed that those of our fellow-men with whom we associate grow, to our thought of them, more and more attractive or more and more repellent, according as we look for what we term their good or bad qualities. Even animals, it has been observed, respond to our silent estimate of them. Some years ago the newspapers told of a lion that broke out of a circus cage in a Southern city and escaped to the woods. The many who went to hunt for it, armed with axes, pitchforks, and other improvised weapons, were amazed to meet an old colored man leading the lion by a rope. They made ready to climb the trees as the animal approached,

but the old man told them to quiet their alarm, as it was "only a Newfoundland dog," and wouldn't hurt them. Unwittingly he had estimated it as a harmless dog, and so it became harmless to him. It is abundantly evident that our openly expressed estimates of men and beasts often determine their attitude toward us, and from a better understanding of the activities of the mental realm we are coming to know that, as in the case of the lion and the old man, our silent estimates of them may have a determining influence on their attitude, and thus fix the good or evil that will result from our association with them.

From any view we may take of the matter, it is certainly wise to see the good where the imperfect appears to be, and this mental attitude, through its healing and transforming influence, will have its reward in our seeing the unlovely in us and in our fellow-creatures give place to the likeness of the beautiful—the Godlike—model we have held in thought.

GRATITUDE.

CHARLES E. VAN BARNEVELD.

IN the light of Christian Science our concept of the real meaning of many words becomes wonderfully enriched. How true this is of the word "gratitude." What commonly passes for gratitude is often a mere perfunctory acknowledgment, which fails even to measure up to the definition of the word: "Having a due sense of . . . being willing to acknowledge and repay benefits received."

My awakening to the larger, fuller meaning of what gratitude is came quite unexpectedly, and incidentally furnished the key to a question which had for some time been uppermost in my mind: What thought is responsible for the persistence of certain trying conditions, both physical and in my environment, which seem to weigh so heavily? Reading one day in Science and Health, this statement struck me with peculiar force: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (p. 3). Was this the trouble? Was I ungrateful? As the world defines it, perhaps not; but in the light of this definition, yes,

for the very conditions from which I sought relief proclaimed most loudly my failure to assert properly man's God-given dominion,—failure to avail myself of the blessings I have.

When after nearly two years of spasmodic investigation there came to me at last a realization of the promise Christian Science holds out, and of my great need of it, my practitioner would often try and impress upon me that gratitude was the key to progress. Judged from the basis of sense testimony, life had not been worth living for a year or more, and the idea of gratitude seemed far-fetched; indeed, there was a mild resentment toward my practitioner on account of a seeming lack of sympathy, not appreciating the fact that all the while she was liberally bestowing the highest sympathy, the sympathy that heals. On page 540 of our text-book we read, "The muddy river-bed must be stirred in order to purify the stream." I did not then understand that the mental turmoil and the severe physical upheaval I was so unwillingly and resentfully undergoing were merely evidence of the stirring,—mud being carried off,—proof that far more was being accomplished for me than mere physical healing. Instead of recognizing and gratefully acknowledging this, I was building up a strong barrier of doubt, criticism, rebellion, resentment, and ingratitude. Progress was realized only in so far as humility, obedience, and gratitude helped to remove this barrier.

From my present view-point I see many reasons why the beginner in Christian Science may consistently be grateful and express gratitude, even though the particular condition which led him to it may not have been met,—may perhaps seem intensified. Every one certainly owes an immeasurable debt of gratitude to the Founder of Christianity, of whom Mrs. Eddy says that his "teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love" (Science and Health, p. 26). The Master made it plain that his crowning sacrifice was purely voluntary, for did he not say, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

So, too, is all honor and gratitude due to the Discoverer of the Science of Christianity. After the true import of the spiritual message contained in the Scriptures was revealed

to her, Mrs. Eddy, with rare courage, devotion, and consecration, carried out her self-imposed task of discovering the underlying Principle and the rules for its application. A principle undiscovered has no present value; when newly discovered, its value is only prospective until its laws become sufficiently understood to permit of their application to the needs of humanity. The result of Mrs. Eddy's labor of love is the Christian Science text-book, which states the rule and method of healing and so elucidates it that any one who will use this book as a "Key to the Scriptures," diligently studying the letter and faithfully striving after the spirit, must attain to a demonstrable knowledge which will conclusively prove to him the immutable truth underlying every sentence in the book.

One who comes to Christian Science from the ranks of agnosticism, or perhaps with the belief in a God who permits His children to be tempted only to visit them with the most appalling afflictions, diseases, and sorrows when they fall,—such a one has much to be grateful for when his erroneous belief is shaken and he begins to comprehend even in a small degree that God is omnipotent, omnipresent, omniscient good; that God has already supplied all good and nothing but good; that this necessarily carries with it the corollary that evil is but a dream; non-existent, hence no longer to be feared.

The lover of nature who enjoys and appreciates the breadth of view which is to be obtained only from the highest mountain-peaks, does not complain of the steepness of the ascent, for he knows that he cannot have the one without the other. Similarly, when the beauty and the sublimity of the Christian Science teachings begin to take hold upon us, it is not unreasonable that we should feel grateful for the conditions which led us to seek for better things; yes, and for the conditions which held us to the work until we became interested in the real fruit of these teachings, namely, spiritual regeneration, redemption from sin. The tendency to be envious when we hear of the wonderful healing all around us, while our own healing perhaps seems farther away than ever, indicates a state of mind which is not receptive to good. We would better rejoice with our brother, be grateful for each added proof that the thing we greatly desire is daily accomplished by Christian Science, and bend our energies towards the uncovering of the

thoughts that seem to withhold us from claiming man's birthright. When the light of understanding dawns and breaks through our egotism, how small and narrow we suddenly appear as we realize that our fear, our selfishness, and self-commiseration have proved a lens of huge magnifying power, through which we have viewed our own troubles, problems, and struggles; how they pale into insignificance when viewed without this lens.

To undertake to compel ourselves to be grateful, or to feign gratitude when we feel the opposite, is of course entirely out of keeping. In James we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore, whatever is good comes from God, and surely a grateful heart should be considered among the most highly prized of God's gifts. Again, whatever God has bestowed is for all His children alike, for all time, without limit or restriction. Peter had learned this when he said to Cornelius, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The spirit of gratitude, therefore, is awaiting development in every one of us,—it needs but to be brought to light and be cultivated. From my own experience I know that when the hitherto ungrateful heart realizes that it has much to be grateful for, there comes to it a foretaste of the "peace of God, which passeth all understanding."

THE so-called laws of matter are no more legitimate than would be the laws of a company of children playing "Legislature." They might fancy themselves to be lawmakers and pass laws to govern themselves and laws to punish those who broke these self-made laws. If these children were deeply engrossed in their play, it would be difficult to convince them that their laws were based simply upon imagination, and that they were not subject to these laws of their own making. In a similar way men and women have assumed that they are legislators, and it is difficult to convince them that they are not subject to their own laws of health and limitation, and that as spiritual beings they are free from the bondage of material sense and its so-called laws and are subject only to spiritual law, divine Principle. *A. J. Miller.*

FREEDOM VS. BONDAGE.

DOROTHY ESCOMBE.

IT was during a visit, some twelve months ago, that I was afforded a useful object-lesson. My hostess possessed two tame bullfinches, as alike in appearance as they were different in character. Their respective cages were hung on either side of the window, and it was customary for them to have their freedom during our meals, when they would fly about the room, perching according to inclination upon various pieces of furniture or objects upon the table, one of the two often alighting upon its owner's hand or shoulder. While enjoying my first impression of what seemed a quite fascinating picture, their mistress related differences in their ways and habits which later I was able to observe for myself.

One, I noticed, was more fearless, more vivacious, apparently happier than its companion, and in perfect harmony with its surroundings. Directly its cage door was opened it would fly down to the table and join with us in whatever meal was in progress. Seeds, chickweed, and similar attractions were strewed about the table for the benefit of both, and my feathered friend under discussion rejoiced at everything he was privileged to enjoy during the half hour available before returning to his cage. In every sense he was a most engaging and interesting study, and would have delighted the hearts of any bird lovers, could they have been present on these occasions. Alert, observant, of an investigating and inquiring turn of mind, nothing seemed to escape notice, and it was obvious he appreciated to the utmost all that offered itself by way of enjoyment, and from time to time would pipe forth what might well have passed as a song of rejoicing and thanksgiving.

With his companion, however, it was otherwise. While sharing equal privileges, he appeared unable to enter into that spirit of appreciation of liberty—with all that went in attendance—which meant so much to the other. Upon his cage door being unfastened, it would as often as not be several minutes before he flew out, and when he did so he would invariably make several circular flights about

the room, and return to the cage again, to emerge perhaps later on, if he thought his companion was enjoying that from which he, by remaining in his cage, was necessarily debarred. Then he would perhaps join us, but more often he would flutter down to the floor, concealing himself beneath table, chairs, etc., apparently preferring to grope about in dark and out-of-the-way places, thus excluding himself from those good things which the other would be enjoying elsewhere. In every respect the contrast in their behavior was so noticeable that at once I drew a parallel from it.

The first bullfinch may be compared to that portion of humanity which, with its longing to escape from captivity (bondage of sense), avails itself of the open door (Christian Science) and rejoices in the possession of those good things ("treasures in heaven") prepared for the liberated (by spiritual understanding) prisoner. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." The other bird represents those mortals who, while recognizing the exit, prefer to remain in their clay prison-houses till a more "convenient season" rather than spontaneously to fly forth on the wings of Truth and Love for the attainment of celestial joys. In the Gospel of Matthew we read, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and Mrs. Eddy says in Science and Health (p. 13), "Love is impartial and universal in its adaptation and bestowals." The same good is available to all. Love is the one unfailing source of supply,—inexhaustible, infinite, impersonal, impartial; for Love is "no respecter of persons" but gives to all alike,—old and young, good and bad, whatever their rank or position,—withholding from none.

By this of course is meant, not that the righteous and sinners reap the same harvest irrespective of individual work and effort, but that the same God, the one universal Love,—who is "the open fount which cries, Ho, every one that thirsteth, come ye to the waters,"—gives abundantly to all. If, therefore, we do not partake of those good things which are rightfully and lawfully ours, the fault lies not with the Giver, but with ourselves, for only self-imposed beliefs and wrong thinking can hinder any one from reaping the reward of the righteous. "Let the wicked forsake his way, and the unrighteous man his thoughts;"

let him adhere faithfully to Principle, reject error for Truth, sacrifice the human to the divine will; "lay aside every weight, and the sin which doth so easily beset us, . . . run with patience the race that is set before us," and he, too, will partake of the same joy, peace, health, harmony, happiness—the universal good—which is experienced by the right thinker and doer.

As God's children we are heirs to His kingdom, entitled to and free to enjoy all the good there is. If it seems to us that some among our friends and neighbors enjoy a greater sense of happiness or are possessed of more abundant wealth than we ourselves,—those material acquisitions commonly supposed to be conducive to the furtherance of enjoyment, "treasures on earth,"—it may be that such are deserving rather of compassion than envy. Solomon said, "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. . . . Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." This may be instanced by "a certain ruler" who came to Jesus, asking what should be required of him that he might "inherit eternal life." Jesus said, "Thou knowest the commandments," and upon his replying, "All these have I kept from my youth up," Jesus, presumably being aware of the fact that he had great possessions, and perceiving that material wealth would be a stumbling-block to obstruct his progress heavenward, told him that in order to obtain "treasure in heaven" it would first be necessary to destroy his belief that the accumulation of earthly riches comprised happiness; that he must be willing to sacrifice the material for spiritual gain, and follow him. We are told subsequently that on this account "he was very sorrowful: for he was very rich;" and Jesus, perceiving this, said to those who had gathered around him, "How hardly shall they that have riches enter into the kingdom of God!"

Again, there may be some, whether among our own ranks or otherwise, who may be tempted to be envious of those who have "treasure in heaven," which they have not yet acquired, who may be discouraged and disappointed because some seem in less time and apparently with less effort to gain the ear of omnipotence, who prove by speedier results that their prayers have been heard and answered; in other words, that their spiritual perception is clearer

than our own. This should not be a matter for lament, but rather of rejoicing, inasmuch as others by "signs following" are able to prove the facts of being, and that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." The same power for good is "ever present," and nothing short of "our iniquities" can separate us from God, who never has "hid his face" from us "that he will not hear."

Only our false and materialistic beliefs hinder us from obtaining the same beneficial results for ourselves and others and from doing the same Christlike works. Sick and sinful beliefs, those of poverty, old age, circumstances, etc., are a few of the things which present themselves as detrimental to happiness; all of which, however, can be rightly met and mastered through spiritual understanding—the recognition of the truth of being and man's relation to his Maker; and in proportion to our growth in the understanding of Christian Science are we enabled to prove this to be true, not in a single but in every instance when erring belief would have us think otherwise. God, good, is available for the sick equally as for the sinner, as much for the old as the young, for poor and rich alike. All need Him, and all who seek diligently with their "whole hearts" will find Him, and know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

With reference to the belief of "old age." Here in England we have had the subject rather on our minds, since "old age pensions" have for some time been the subject of free discussion and "to be or not to be" is still "the question." "To be" is that the Government should provide for the aged and helpless of the community who are "past work," so called, and impecunious. "Not to be" is presumably to let existing conditions continue. "The question" perplexes the public mind, and apparently remains unanswered—the problem unsolved. The only solution from a scientific, and therefore logical and common-sense, point of view, is the same as that which would prove an effectual remedy to meet the problem of the unemployed; viz., to bring to such individuals an understanding of the futility of finding any permanent relief or escape from discordant conditions through reliance upon outside aid. Material methods, ways and means, *i.e.*, hospitals for the sick, homes for the

destitute, almshouses for "the poor and aged," unions for the outcasts, and various other institutions founded and established with good motives and the best of intentions, and supported by voluntary subscriptions or Government funds,—these have all proved quite ineffectual to stay the tide of human woe and suffering.

Why is it? Surely it is because such methods fail to strike at the root of the evil,—to reach the individual, and the mental cause at the back of it all. To endeavor to remedy the cause while treating the effect is to endeavor to do an impossible feat. We can never alleviate human misery, and it is folly to attempt to do so, by encouraging dependence on the material and educating thought away from God and from reliance on Him. While accomplishing much seeming good, present methods are at best only temporary forms of relief, and they are likely to increase rather than diminish those evils which they were intended to minimize or destroy, inasmuch as they foster and beget a dependence on others, make the dependent shirk individual responsibilities, and produce an apathetic and stagnant condition of thought. With all due respect to the noble motives and aims of many philanthropists who may have devoted their lives and incomes to combating the foe, yet even to these it must be obvious that sin and disease have multiplied and flourished in every conceivable form, in spite of multitudinous efforts to abate them. There is, however, an effectual remedy at hand, for now "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Mrs. Eddy has, in her Preface to "Miscellaneous Writings," endorsed the following apothegm of a Talmudical philosopher as best suiting her "sense of doing good": "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms."

In one's own experience one often hears, by way of excusing some failing, weakness, or shortcoming, such remarks as these: "I am not as young as I was," thus attributing to youth possessions of health, strength, beauty, happiness, which are not for those of advanced years; or, in tones of resignation, "The old must expect these things;" or else, "When you are my age you will not be able to do" —this, that, or the other, as the case may be—and thus it

will continue to be while the belief remains that the "clay" has "power over the potter" (Science and Health, p. 310); that mind is at the mercy of matter, not because of the years numbered by any such speaker, but solely on account of the belief. In Science and Health (p. 244) Mrs. Eddy says, "Man in Science is neither young nor old. He has neither birth nor death;" and on page 253, "To him belongs eternal Life." In Isaiah are found such promises as these: "He giveth power to the faint; and to them that have no might he increaseth strength; . . . they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Those who believe themselves to be debarred from the joys of life on account of "advancing years" and "old age," would derive help from reading pages 245-248 of Science and Health, where helpful illustrations are given. Strictly speaking, one has no more right to plead age as an excuse for human failings and weaknesses, than one has to plead poverty, ill-health, sinful desires and habits, or any other of the myriad forms of error that present themselves for recognition, and which try to hinder us from entering into our lawful inheritance and God-bestowed rights.

In Christian Science the door has been opened and the way to freedom disclosed, whereby now as of yore salvation from conditions of sin, disease, poverty, vice, sorrow, and suffering of every description,—the "ills that flesh is heir to,"—may be obtained. Thousands of grateful persons have been and are being redeemed from such states and uplifted from them to the recognition of the truth of being, and are availing themselves of the means to escape; but many more remain in captivity, some in preference to passing through the open door. Else, they make a series of spasmodic efforts to reach that which is bringing joy and gladness to the hearts of others, but finding perchance it means a sacrifice of their own material gods, they return anon to their former beliefs and sensuous forms of enjoyment, continue to grope in the dark, believing possibly that in other directions may be found an easier way and that later they can enter by some other door. Paul says, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them."

Again, there are those to whom Jesus refers as "wise and prudent," and of whom Paul speaks as "wise" in their "own conceits," who to advance must be willing to forsake the old limitations enforced upon them by false education, conflicting human opinions, vague and delusive theories, custom, habit, dogma, and creed; who must dismiss such hypotheses and speculations as result in idolatry and superstition, and cease from the expectation that, by building upon materialistic knowledge or semimetaphysical systems whose arguments are based partially or wholly on the evidence of the senses, they will arrive at a solution of their problems, and extricate themselves from the difficulties they are or seem to be in when regarding life and intelligence from a material, finite, and therefore limited point of view. The kingdom of heaven will never be reached by these means, for it is hidden from such and "revealed unto babes,"—unto the open mind, unbiased thought, and honest and receptive heart,—unto those whose "sufficiency is of God."

All will ultimately avail themselves of the open door,—though not perhaps before sampling other ineffectual modes of egress,—and in Science and Health they will find the key which will unlock and reveal undreamed-of treasures, in the spiritual signification of the Scriptures.

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TESTIMONIES FROM THE FIELD.

THE legislative committee hearing held in Boston during last winter, to compel the services of registered physicians for children, recalls an experience in our family where such physicians figured conspicuously, but where the cure itself was due to Christian Science. As the case has never been published in either of the Christian Science periodicals I take pleasure in giving this testimony in grateful acknowledgment of the fact that God forgives all our iniquities and heals all our diseases.

Early in the year 1896 our boy of two years was taken ill, and the regular physician was called. The boy grew no better under his treatment, but lay helpless on his back, unable to walk or stand. After giving this physician a reasonable trial we called another, and finally a third and fourth, with no better result. All stood high in their profession, yet each diagnosed the case differently. When summer came, and the boy's condition had not improved, we took him to the country to see what good air and nature could accomplish. While there, some one suggested that we consult a spinal specialist. This we did immediately on our return to the city, and the fifth diagnosis was a dreaded disease of the spine. The boy was put in the care of the best specialists in Boston, and while under their charge was either kept on his back strapped down tightly to a canvas stretcher, or encased in a heavy steel brace, with an auxiliary head support, which allowed no movement of head or neck in any direction. After several months the boy walked, but in spite of all precautions, grew deformed. At the end of six years' treatment with local specialists we took him to celebrated orthopedic specialists in St. Louis, in whose charge he remained four years. Except for superior mechanical appliances, the treatment was practically the same. A night brace was substituted for the stretcher, but under no consideration was the boy allowed to be at any time, day or night, without support, and I was told by the chief specialist in charge that it would be necessary for him to wear a brace or support until he reached manhood. In the mean time another complication had arisen in the form of bronchial trouble, which

developed rapidly and seriously. Again physicians were consulted, both in Boston and New York. This time the diagnosis was similar, the drugs various, but ineffectual, and lastly came the verdict that the boy must be taken away from the east winds.

We were preparing to make the change needful to save his life, when Christian Science was recommended to us. At first we ridiculed the idea, then believing it could do no harm, if not any good, we decided to give it a short trial. A near-by practitioner was found, and the boy put in her charge Jan. 29, 1907. The bronchial attacks ceased from that time, and have never returned. After three weeks' treatment the braces, which he had not been without for ten years, were taken off—they were needed no longer, for the boy was well. During the past year he has grown stronger, straighter, and added between one and two inches to his height. It now seems as if the harder the east wind blows the healthier he gets. He engages in all boyish sports and walks between four and five miles each day to and from school. We could not realize at first that our boy was healed, but after the truth dawned upon us, we asked ourselves, How does Christian Science perform cures which have baffled physicians and specialists for years? The practitioner told us that in Christian Science cures are performed through the understanding of God and His law, and recommended us to read Science and Health. A perusal of this book has directed thought into new channels. The Bible, which before seemed dry, uninteresting, and incomprehensible,—not in accord with the thought of to-day,—has suddenly become interesting, intelligible, and applicable to daily needs.

The fact hitherto unheeded, that Jesus' mission was to heal the sick as well as preach the gospel, is significant. His last injunction to his disciples, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover;" and again, "He that believeth on me, the works that I do shall he do also," are now explainable. To those he healed he often said, "Thy faith hath made thee whole." The gospel has been preached for nineteen hundred years and faith confined to a future salvation. We are grateful to Mrs. Eddy that through the advanced understanding of Christian Sci-

ence faith has been broadened and extended to include the healing of the sick. Shall we receive this new enlightenment of Christ Jesus' teachings as did the Pharisees of old? For myself, I know that my boy has been healed, Jesus' promises have been fulfilled, and God's omnipotence more fully established.—*Mrs. J. W. Robbins, Boston, Mass.*

My attention having recently been called to a book, the writer of which attacks Christian Science, challenges proof of its cures, and refers to those who seek such cures as "the adult ignorant" who are in need of State supervision, I desire to tell something of my own experience with Christian Science. A little over a year ago I was a "scoffer" as regards Christian Science, but the healing of my son changed my views entirely. After years of appeal to the best physicians, and finding "no arm to save," we were at the point of despair when friends recommended Christian Science, and we finally determined to try it, in the hope that a bronchial trouble might be alleviated. Our confidence did not extend to the possible cure of the spinal condition mentioned by my wife, but we placed our son in the hands of a good practitioner, burning all *materia medica* bridges behind us. In three weeks he was not only free from the bronchial and rheumatic trouble, but also from the spinal trouble. The braces worn for over ten years were taken off and the boy was well. This was in February, 1907. In spite of the unusually severe weather of that spring he had no trouble of a bronchial nature and was absent from school only two days, whereas previously he lost more than half his schooling. Last fall he walked nearly five miles to and from school and even essayed to play "Rugby." He has grown more than ever before in the same length of time. He has had no medicine, nor has he used the braces since February, 1907.

As to "ocular demonstration" in proof of the above, we can show the brace worn so long, the record of growth before and after Christian Science treatment, and also a letter written to us a short time before we tried Christian Science, by the eminent specialist who had the case, telling us that not even the auxiliary head support could, in his judgment, be removed. This cure, wonderful as it seems to us, is but the portal to a realm wherein discord is replaced by harmony, and it would be folly to desire an

exchange of present conditions for the former suffering. If the attitude of the child, which according to the gospel is the "open sesame" to the kingdom of heaven, could be substituted for presumption, a better conception of the facts of Christian Science healing might be had than the somewhat threadbare one of "suggestion," held by some who misunderstand its teachings. At this time when thought is especially turned to the sentiment of gratitude, we can say in all sincerity that we are most grateful for what Christian Science has done for us.

We may well say to the critics of Christian Science in the words of the poet:—

O brothers, if our faith is vain,
If hopes like these betray,
Pray for us that we soon may gain
The sure and better way.

John W. Robbins, Boston, Mass.

FOR a long time I have been desirous of telling other sufferers of my healing through Christian Science. In June, 1903, I was taken down with a dreaded fever, while playing an engagement in New Jersey as musical director. During my illness, that season, the board of governors did everything possible to make me comfortable, and furnished me with the best medical aid obtainable. When my recovery permitted, I was removed to my home in New York city, with the hope of being able to take my usual winter engagement; but my convalescence was very slow. In November of the same year I had severe pains in my chest, and finally, after our family physician's examination, it was said that there was a growth on my chest which must be removed by an operation, and so in November, 1903, I had my first operation. When this was over, I was informed that the operation had disclosed a serious affection of the bone. To say that I never had thought much of the use of the knife is but putting it mildly, and I went home very much discouraged, especially when I was informed that in a short time I must again go to a hospital.

I kept putting off the question, however, until after another examination in April, 1904, when I went to the hospital for my second operation. This time the surgeons removed not only part of the breast bone, but also one rib. The wound not healing, I became very much disheartened,

and in November of the same year I went to a specialist, who said, after an examination, that another operation was the only thing. A few days before Thanksgiving Day I had my third operation, and this time a second and third rib were removed, leaving me weaker than ever. Now came the time for me to go about with a cane, with one of my family as an escort, and I often prayed to be taken out of such misery. January, 1905, found me back in the sanitarium for the fourth operation within less than a year. This last experience left me in a dreadful condition, and about the first of March the surgeon asked me, while I was on the operating-table, "Can't you think of something else you might try, or some other doctor?" I became very much aroused at this, and asked, "If you cannot get me right, where shall I go?" When I got home I pondered over his question, but concluded I had had about all the surgery I could endure; in fact, one dear friend, a doctor, told me I had better arrange my affairs, as bone disease was incurable when in such an advanced stage as mine.

Shortly after this a friend who had called asked my good wife to have me try Christian Science. I was approached on the subject, and while thinking it over, it came to me that if Christian Science did me no good, it certainly could do me no harm, and the more I thought of it the more I felt like trying it. Very rarely was I permitted to go from home to the surgeon's office unless one of my family accompanied me, but one day something happened so that I went alone, and when I came out of the surgeon's office I stood at Herald Square with the prospect before me of trying surgery again, and this time still another rib was to be removed. But remembering my firm resolution not to have any more operations, my heart filled to the brim with discouragement, these thoughts presented themselves to me, Will you try Christian Science, or will you submit to another operation? As I could not take any chances in a crowded car, I walked with difficulty to a Christian Science practitioner's office. When my turn came, a modest gentleman ushered me into his private office, and finally asked me if I thought anything was impossible with God. I told him that I did not, and never had.

It was on a Saturday that I had my first treatment, and on Sunday I asked my brother to go to a Christian Sci-

ence church with me. He consented, and we went. While there, I could not help noticing how attentive the people were to the Sermon, and to every part of their devotion; such earnestness I had never seen before in any other church, and when it was all over they seemed so happy and an air of contentment seemed to prevail. On arriving home I was quite fatigued, but felt well paid for attending the service. Every day I went to the practitioner's office, and on the Thursday following my first treatment I had put on my outward clothing when I discovered that I had left off the corset-fashioned bandage which I had worn over six months. It being cold weather in March, I questioned whether I should leave it off or undress and put it on. However, I did not put it on. When I told my practitioner what I had done, I shall never forget his counsel, "Don't be afraid." On Friday of that same week I had no cane to carry, and the week following, the rib which was to have been next operated upon was entirely closed up. Within the space of three months, the twelve inches of my left breast which had remained open was entirely closed.

The next thing that happened came as a surprise to my friends. It was well known that I had worn glasses for twelve years. The practitioner told me they would go; and they went. Never before has my sight been so keen as now, and to me this is remarkable. Here it is but just to say that all the physicians and surgeons who attended me through many years of sickness, were working diligently to make me a well man (for some were very dear friends), and I wish to express my love for and appreciation of these gentlemen. I know they all did the very best they knew; but notwithstanding, they could give me no assurance of getting well.

In listening to testimonies of many people who have been healed through Christian Science, they all speak of the great spiritual uplifting this Science has brought them. Often I have wished that I could give utterance to words which would tell what I feel, but like many others, I find that words are inadequate to express anything so deep. This, I find, must be "spiritually discerned." In gratitude for my healing I am willing to give up the balance of my earthly existence to help poor humanity into purer channels of living, and I find this to be my first duty. The Christian Science text-book has illumined my

consciousness with the light of gospel truth, for without this wonderful book, "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, I should not have had the truth interpreted to me.

Often I think of what a mighty struggle it must have been for her to stand alone in Christian Science, but she fully realized that the proper understanding of God's omniscience was necessary to make Christianity practical instead of theoretical in every-day life, and that by this understanding the sick are healed. God has made His omniscience manifest by His chosen ones, and I thank God daily that I am enabled to know Him better, and thus I strive to be a son in whom He may be well pleased. I join with others in extending my love and gratitude to Mrs. Eddy, and it is no wonder that all Christian Scientists love her. It is in strict accord with the Scriptures, for "love one another" is the command, and this it is our imperative duty to obey.

Wm. H. Seyfried, East Lyme, Conn.

ABOUT a year ago I had an experience for which I am very grateful. My sight having left me entirely, and the pain in my eyes being very severe, my husband called in five of the best physicians in Boise, but they could offer me no relief. The last one, considered the best specialist in the city, could only suggest my going to a hospital and having an operation, and even then it was very doubtful if he could save both eyes. I had been confined to my bed for several weeks, in a darkened room, when we called in a Christian Science practitioner. I received almost instant relief, and my healing was both rapid and permanent. On the fifth day the bandage was dispensed with, and on the tenth I used my eyes in looking up references in the Lesson-Sermon. My sight is now normal, and there is no spot left on the eyeball as the physician declared there would be. Our physician, on meeting my husband on the street, seemed very much surprised to hear that I was up and doing so well. He said he thought that the diseased eye was certainly gone. Since this experience I have had many beautiful demonstrations of Truth's power, both with myself and little baby. My husband and I feel very grateful to God for Christian Science.—*Mrs. M. C. Harvey, Boise, Idaho.*

In June, 1906, my husband, who had been under medical care since the previous January, for an injury received at that time, was taken with fever, together with stomach and bowel trouble; but it was not until August that he consented to go to Kansas City, Mo., to seek healing through Christian Science. I accompanied him, and when the first treatment had so remarkably reduced these ailments, we knew the way to divine Truth had been uncovered for us, and that our future development would be measured by our application to the study of this, to us, new and wonderful teaching.

Knowing this, and also that during the fall and winter I should be in an out-of-the-way Utah town, where there were no Christian Scientists, I provided myself with nearly all of Mrs. Eddy's books and whatever tracts, leaflets, and pamphlets I could find in the Christian Science Reading Rooms at Salt Lake City. During the winter I was thirty miles from the nearest telephone and over one hundred miles from other Scientists, and it seemed as if I was never before so tempted in the same length of time; but in the end I was led to be thankful for the struggles I had to make to overcome throat, kidney, and rheumatic trouble, as they drove me to read and reread Science and Health, also the Bible, as explained by that wonderful "Key to the Scriptures," and "Miscellaneous Writings," in my desire to know how to deny and silence these errors.

Long before I began the study of Science and Health, I had lost all faith in *materia medica;* but if I had believed in it, the mountain divide between northwestern Utah and Idaho lay between me and the nearest doctor, forty-five miles away. At that season of the year (February) the snow was very deep, and even when the roads were at their best a doctor's fee for each visit to this Utah oasis was fifty dollars. I was the principal of a graded school, and at the time of my last and worst attack of illness there were still sixty days to teach in order to complete the term, and I needed the salary as well as the healing. At times I seemed helpless, and as I had formerly been strong and active, this condition would have frightened me but for the fact that I knew people who, through Christian Science, had been brought out of much worse conditions than mine, and who were now perfectly well. I knew that in thousands of cases before mine the truth had been proven better, surer,

more comforting and healing than any doctor or medicine, and that what the knowledge gained from Science and Health had done for others, it could and would do for me.

I had not then grasped much of our dear Leader's meaning, for her literary style had so fascinated me from the first that I read for the purpose of gratifying a craving for the beautiful in literature as well as to learn this Science, and I had gained much more of the letter than of the spirit. Mortal mind demanded a science that should begin with easily understood fundamentals in the first part of the book, and from them lead up, page by page, to the higher demonstrations. I was not ready to grasp the fact that "the term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man" (Science and Health, p. 128).

In this condition and with these surroundings there was no way out of this jungle of pain and at times seeming helplessness, but through the knowledge given in our text-book, where our Leader has blazed the way by explaining the spiritual meaning of the Bible and reteaching the gospel taught and practised by Christ Jesus centuries ago. Thursday, Feb. 21, I could not walk home from school; but the next day being Friday and a holiday, I had four nights and three days for work in Christian Science, and if ever any one studied diligently, I did during that time, and I could note constant improvement. I knew I lacked a clear understanding of the allness of God and the nothingness of matter, but I found strength and comfort and encouragement in this passage from our text-book: "When we wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254).

Whatever else was not clear to my thought, I did know that I must begin, as rightly as my understanding would permit, and the continuing, urged on by my necessities, naturally followed. Returning to my work on Monday morning, I did not miss an hour from my duties, and in one week I had lost all consciousness of pain and lameness. I was spared all further suffering, and was so speedily and entirely healed that I have been perfectly well ever since.

My heart overflows with gratitude for the patient love and sacrifices of our dear Leader, who, after she had discovered the Principle of the Christ-healing, undaunted by difficulties, unselfishly devoted herself to the work of teach-

ing this truth scientifically to all; thus making her discovery available for the healing of the nations, and bringing nearer that glorious day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That Mrs. Eddy is to-day loved and honored by unnumbered thousands, but proves, as one has said, that "he who doth give of his best, of that best is the certainest user."

Mrs. Alice P. Bishop, Salt Lake City, Utah.

FROM early childhood until about four years ago I was in poor health. At that time my condition had become so serious that my family and physician had little hope of my recovery. After numerous consultations it was decided that I must be operated upon for five different ailments; although the family physician expressed to my husband grave doubts as to my even surviving the anesthetic, and said that if I did it would be many months before I could hope to be well.

It was at this time, in our great anxiety and extremity, that Christian Science was recommended to us by friends; and we turned to it, willing to give it a fair trial. With the aid of a kind practitioner I began to improve immediately. As an indirect result of the first treatment an eye trouble was healed, and I was able to dispense with glasses which I had worn most of the time for fifteen years. I had been kept for months upon a very limited diet, so it was with a feeling of joy and encouragement that I found I could eat anything I desired, and as much as I wanted, with no ill effects. In a comparatively short time the healing of gall-stones, kidney and bowel trouble, as well as the other difficulties for which surgical operations had been prescribed, was effected.

The physical healing seems very wonderful to me, and I know that nothing but the power of God could have accomplished it. I have received countless blessings through Christian Science, and am praying daily to have that Mind in me "which was also in Christ Jesus," that I too may be able to heal the sick and do the works which our Master bade us do. I am most grateful to our beloved Leader, and to all who have helped me to gain an understanding of the truth revealed through Christian Science.

Mrs. Marie C. Coulter, Chicago, Ill.

I DO not know how to express fully the gratitude I feel for the healing and the spiritual benefits I have received through Christian Science. After the best medical specialists whom we could find had told me that my wife's recovery was very doubtful, and that she could only hope for relief by means of a serious surgical operation, we turned in desperation to Christian Science. After a few months of Christian Science treatment, my wife was completely healed of serious abdominal trouble, as well as other ailments, and I was convinced that this Science was the same healing truth which Jesus taught and applied to the needs of humanity, and which he admonished his disciples and followers to practise.

I had been obliged to wear glasses for ten years, and was unable to use my eyes without them. Four prominent oculists in our city had assured me that I would never be able to do without the glasses, and at one time the trouble was so acute that I resolved to give up my profession (the law) and engage in some other work, in the hope that this condition might be improved. I was, however, completely healed of defective eyesight by Christian Science, and laid aside my glasses over three years ago. This is but one of many instances of physical healing which I have experienced, but that for which I am most grateful is the clearer, higher, and better understanding of the Bible and its teachings which I have gained by studying it in connection with our text-book, Science and Health, which I have found to be most truly a "Key to the Scriptures."

Christian Science helps me daily in the practice of my profession, in my home life, and in my association with my fellow-men, and I am more grateful each day to our Leader for all that she has done and is doing for humanity.

John H. Coulter, Chicago, Ill.

WHEN questioning why I could not overcome some sickness or trouble, I have remembered these lines in Science and Health (p. 3), "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." I realize that I have not availed myself of the privilege of giving my testimony through the *Journal* or *Sentinel,* and I cannot let another glad day pass with it still ungiven. When about twenty-eight years of age I was suddenly

stricken with abdominal trouble in its worst form, and an operation was performed, but with no good results. After weeks of suffering I underwent another operation. The doctors, being unable to heal my side, wished to operate again, but I became filled with fear of them. My sister and her husband, in whose house I was at this time, were Christian Scientists, and I had seen the healing of my brother-in-law not long before, but I understood nothing of Christian Science. I asked if I could read Science and Health, and on being told that I most certainly could if I wished to, I at once commenced reading the book and took treatment, after dismissing my doctors, which seemed a very daring thing to do as I had been told repeatedly that without very careful medical attention the most serious results would follow. The terrible fear was soon banished, and no blood-poisoning appeared, but the healing of my side was not then accomplished.

For six years I suffered from repeated attacks of this disease, during which time my side continued to discharge. I had neither Christian Science treatment nor medical aid, for I was afraid of the doctors and Christian Science had not seemed to reach my case. A hernia now appeared where the operation had been performed, and this caused more suffering. The opportunity then came for me to go to San Francisco to be treated by one of the most skilful surgeons in the West, and such wonderful things were told me of the cures he had effected that my faith in doctors revived, and I went to him believing that if any physician could cure me, it was he. For over two years I was under his watchful care. I was in the hospital eleven and a half months, and was operated upon five times, two of these operations being most serious, so that for days after them the doctor could not tell if I would live or die.

My hope and courage during all these years had not failed, but after the last operation, when I found I still had openings in my side which discharged as of old, I was utterly discouraged, and came home a nervous, unhappy woman, not caring to live. For the physicians who attended me I feel the greatest gratitude, for I know they were honestly trying to make me well, but at last I realized that God and God alone could heal me, and my thought turned again to Christian Science. I had never entirely forgotten it, for I had carried a copy of Science and

Health to the hospital with me and had read it from time to time. I seemed to know that it contained the truth, even if I had not realized it. Without consulting any one, as soon as I was able to go to town I went to a practitioner, told all my troubles, and in less than seven treatments I was completely healed. I felt it was right, after being healed by Christian Science, to let my physician in San Francisco know of my healing, as he had been very kind to me. He sent me word that he would like to see me, so I went to see him. He examined my side thoroughly, and then said, "You are certainly a new woman, and I am glad for you." Since that time God, good, has been my deliverer from all ills.

It is now seven and a half years since I received my sight,—for truly I was blind,—and I give this testimony in the hope that if some one reads it who has tried Christian Science and not received all that he expected, he may feel encouraged. I now know that the trouble always lies with oneself. For nine years my life was one of suffering, and yet if I could not have found Christian Science any other way, then I am thankful even for the suffering. I thank God for the Bible, which contains the words of Life, and for Mrs. Eddy, who has been so blessed as to be the interpreter to us of its words, through her wonderful book, "Science and Health with Key to the Scriptures." Truly the "pure in heart" shall see God.

Mrs. Laura M. Foster, San Jose, Cal.

I HAVE been in Christian Science about two and a half years, and in that time have received so much good that I am glad to tell of it, hoping thereby to benefit some one who may be looking for the truth. For a year previous I had been very ill with an acute organic disease, which was followed by a nervous breakdown. Everything was done for me in a material way; among other things a rest-cure, so called, lasting three months, during which time I had treatment every day which caused extreme pain. When this failed completely, I submitted to an operation, as it seemed the only thing left for me to do. During all this time I was taking many different kinds of medicine, including an opiate. This last seemed to be getting a strong hold on me, as there was seldom a day that I did not take it to ease the pain. I worried dreadfully about it, but there seemed to be no other means of relief. It took me a long

time to recover from the effects of the operation, only to find that I was no better, but a great deal worse than before, as I was unable to walk or stand.

At this time Christian Science was brought to my notice and I accepted it readily. My healing was very beautiful to me, as I gained from the first. I was able to walk out in less than two weeks, and in about six weeks I was perfectly well and strong and have remained so ever since. I have since studied Christian Science faithfully, and have received untold good from it in whatever direction it has been properly applied. My life has been better, brighter, and more helpful, and a peace of mind and health of body have followed for which I am truly grateful.

Mrs. Tirzah Potter White, Boulder, Col.

THROUGH the study of Christian Science God has been revealed to me as all-knowing Principle, and that as we endeavor to express divine Love and conform ourselves to God's law we are healed and uplifted. Christian Science has brought untold happiness to our home and shown me the source of supply. In the management of my business, which covers a wide field of operation, I have found that there is only one way to do all things, and that is God's way. If God made all, and all that He made was good, and all is the manifestation of divine Principle, then there can be only one way to do business and that is to have the Mind "which was also in Christ Jesus." Then the seeming mountains of materiality will become mole-hills and be easily removed. We have not used medicine in our family for five years, and during this time I have seen sin and disease cured through the power of Christian Science, including insanity, rheumatic trouble, violent colds, and deformity.—*Lamont Rowlands, Tomah, Wis.*

FOR the last two years I have lived a happier, healthier, and better life than I had ever known before, through the help that has come to me in the understanding of Christian Science. I turned to this Science in the hope of receiving mental and physical help, and though my healing was slow, it was sure. Little by little I have learned that, instead of being a "nervous wreck" and having a mentality full of fear, I had the strength and peace of the all-powerful, all-knowing Mind, God, good. The study of Christian Science reveals the truth which is a daily help in every need, and I am indeed thankful that this understanding is becoming mine.—*Mary Jane Bowen, Chicago, Ill.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

[From the *Boston Transcript*.]

A LETTER FROM MRS. EDDY.

MRS. MARY BAKER EDDY, Leader of the Christian Science movement, will hereafter abandon her much-talked-of "daily" drives, and instead will drive out only when her work makes no urgent demand on her time. This announcement comes through a response to a letter written to Mrs. Eddy by Mrs. Ella E. Williams, formerly Second Reader of The First Church of Christ, Scientist, in this city, and now a resident of Chestnut Hill. Mrs. Williams wrote as follows:—

Beloved Leader:—I have been pleased to see you drive out in your carriage every day, also to know that you can take time from your work to enjoy this daily drive. It brightens the day for me when I see you in your carriage.

Very lovingly your student,
ELLA E. WILLIAMS.

Chestnut Hill, July 24.

In reply Mrs. Eddy wrote:—

Box G, Brookline, Mass., July 25, 1908.

Beloved Student:—I enjoy brightening your day, but the divine Principle and not a personality should illumine the life of a Christian Scientist; therefore, I repeat, turn your thought away from matter to Spirit. I have so much that is of more importance to attend to than a daily drive that hereafter I shall go out only when the demands on my time at home are not imperative, and if I remain at home, I hope you will be influenced by a higher thought than a peep at my personality, and know that I love you.

MARY BAKER G. EDDY.

AN AMENDED BY-LAW.

ARTICLE XIX.

SOLOIST AND ORGANIST.—SECT. 1. The music in The Mother Church shall not be operatic, but of an appropriate religious character and of a recognized standard of musical excellence; it shall be played in a dignified and suitable manner. Music from the organ alone should continue about eight or nine minutes for the voluntary and six or seven minutes for the postlude, the offertory conforming to the time required to take the collection. The solo singer shall not neglect to sing any special hymn selected by the Board of Directors.

IT is a pleasure to announce to our subscribers and readers that this number of the *Journal* is issued from the new building of The Christian Science Publishing Society, a building which has been erected through the contributions of Christian Scientists all over the world, and of which they with us may justly be proud. We feel sure it will be a source of gratification to these friends to learn that through their generosity adequate accommodations have at last been secured for the publication of Science and Health and the other writings of Mrs. Eddy, as well as for our denominational periodicals and other distinctively Christian Science literature. The Publishing Society has been, at all times since its inception, an efficient missionary agent, and with the increased permanency and stability which this new building gives to its work, the usefulness of the Society can but be greatly enlarged.

It may be difficult for all who are at a distance from headquarters to appreciate fully the importance of the work done by them in supplying this need of the Publishing Society, but suffice it to say that probably no other concern has ever struggled so successfully and so uncomplainingly with inadequate and inconvenient accommodations as has this Society. It is only fair to state, however, that this inadequacy and inconvenience has been due to the temporary character of these accommodations, which could not be readjusted to keep pace with the constantly growing demands of the work.

Now that they will work under so much better conditions,—an improvement which they thoroughly appre-

ciate,—the officers and employes of the Society desire to extend their grateful thanks to the friends who, in contributing to the erection of the new publishing house, have made all this possible. Even more gratefully would they express their thanks to the Leader who has guided every step in the progress of the Cause which she has established,—to the one who, in bringing Christian Science to the world, has bestowed an unspeakable gift upon humanity.

ARCHIBALD MCLELLAN.

IN studying the Old Testament we find that the name Jehovah (I am; the eternal living one) was not used until Moses had advanced sufficiently in his understanding of the Supreme Being to enable him to begin the work of leading his people out of Egyptian bondage. This name was held very sacred by the Hebrew people, as representing their great deliverer and supreme Lawgiver, but in time its significance was obscured by anthropomorphism, in which, to quote Mrs. Eddy, "the true idea of God seems almost lost." She adds, concerning this false concept, "God becomes 'a man of war,' a tribal god to be worshiped, rather than Love, the divine Principle to be lived and loved" (Science and Health, p. 524).

When the text-book of Christian Science was given to the world the Supreme Being was made known to humanity by the august name of divine Principle, and the profound significance of this designation of Deity can hardly be overestimated. Those who were awakening to the spiritual sense of being beheld in this idea of God "the rock of ages" (Science and Health, p. 380), a revelation of absolute being, of certainty and security amidst the fluctuations and mutations of material belief. On the other hand, those who still clung to a concept of God as the author of materiality and its discords,—these assailed Mrs. Eddy for applying the term "Principle" to the Almighty rather than the familiar but uncertain word "person." They complained that she had taken away their God and offered them nothing but a cold abstraction, all of which goes to show how vaguely mankind has come to think of the infinite I AM whom Jesus declared to be Spirit and whom John declared to be Love. This prevailing concept of God has not healed the sick, nor to any great extent reformed

the sinful; while the recognition of "the divine Principle to be lived and loved" is reaching both the sick and the sinful as they have not been reached since the great Teacher offered his healing works as the proof that he knew the Father and that the Father worked through him.

It may be well at this point to give some of the accepted definitions of principle, and it is noteworthy that although they are widely comprehensive, none of them reach up to the concept or significance of the word as used in Christian Science. Etymologically, principle signifies "beginning, commencement" (Cent. Dict.). Further definitions are: "Cause, in the widest sense; that by which anything is in any way ultimately determined or regulated;" "a truth which is evident and general; a truth comprehending many subordinate truths; a law on which others are founded, or from which others are derived." Under synonyms for this term the same authority says, "You can make a rule; you cannot make a principle; you can lay down a rule; you cannot, properly speaking, lay down a principle. It is laid down for you. You can establish a rule; you cannot, properly speaking, establish a principle. You can only declare it." We find, however, that in general usage very few persons are careful to observe the distinctions here made. They speak and write of principle with vagueness and uncertainty, yet in spite of this "a man of principle" is regarded as the right man on every occasion, showing that no misapprehension or lack of understanding can wholly obscure an essential truth.

Coming to the Christian Science concept of Principle, we find in our text-book the question,"Is there more than one Principle?" which is followed by the answer, "There is not. Principle and its idea is one; and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. . . . The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle" (Science and Health, p. 465).

It may be true that the human sense, which has long believed in a distant deity, dwelling in a localized heaven, will be startled by the idea of divine Principle as our God and Saviour—our very Life. But does not humanity need to be awakened, that it may dream no more, but *know* that divine Principle saves unto the uttermost; that God thus known is "not a God of the dead, but of the living," and

that "all live unto him;" yes, and *by* Him,—by divine Principle!

Time was, and not so long ago, when navigators crept timidly along the shore, afraid to launch out into the unknown, unwilling even to believe that any other lands existed than those known to their fathers and themselves. Then came the mariners' compass,—a small symbol of the Science which ever points to Principle,—and men began to dare and to do with broader vision. In light or darkness, in storm or calm, in known or unknown regions, the compass pointed to that which did not vary. Thus to the storm-tossed mariner who knows not how to reach heaven or harmony, who only waits for death to end his vain struggle,—his doubt as to whether there be any such place,—to such Divine Science has come as chart and compass, and it ever points to Principle as the eternal God, omnipotent, all-knowing Mind, who unerringly guides the stars in their courses, who lays the foundations of the everlasting hills, and who as unerringly "healeth all thy diseases." May we not all say, "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

ANNIE M. KNOTT.

IT was to be expected that the late Pan-Anglican Conference, including as it did the representatives of one of the most intelligent bodies of Christian believers, would give a prominent place to those subjects which are of the greatest moment to the Christian Church and the civilized world, and it is therefore interesting to note that the two topics which awakened altogether the profoundest attention were those of Christian Socialism and Christian Science.

The extended discussion of the nature of the social unrest and impulse of the present hour, and of the proper relation of Christian thought and activity thereto, elicited a great variety of opinions, and, withal, not a little conflict of judgment. Respecting the importance and legitimacy of the movement, however, as a rebuke to many existing economic conditions, and an appeal for the more equitable distribution of the products of labor,—a fair chance for every man,—there was a remarkable unity of thought.

A long time ago Mazzini declared that "without a sense of the unity and solidarity of the human race there is no religion," and the many expressions of such a sense upon this occasion constituted one of the most distinctive and prophetic features of the great gathering. The democratic idea was in the lead, and its plea for all that makes for a genuine and universal brotherhood was applauded to the echo.

Some aspects of this present-day awakening of Christian people to human problems are especially noteworthy, namely, the clearer perception that Christ Jesus came to establish a new and ideal social order; that his gospel of good for all was to be a present-day affair, but that the bestowment of goods to feed the poor will not meet the situation; that any profession of Christian love which is not earnestly and instinctively seeking to secure such an administration of justice as will eliminate involuntary poverty, and in so far do away with social discontent, is proved thereby to be a pretense and a fraud; and that voluntary poverty is a disease of which its victims must be healed as of any other ailment. If Christian men are going to follow the injunction of our Lord, that they love their brothers as themselves, their religion, as one has put it, must become "less theological and more sociological," less ecclesiastical and more in keeping with the prayer, "Thy kingdom come. Thy will be done in earth." These and kindred ideas were unequivocally championed at the Conference, while the responsibility of Christian people for much that militates against communal welfare was freely acknowledged.

Christ Jesus ministered for the most part to the poor, the most ordinary working people, and he made it clear that his gospel was to lift them up, to solve their problems and set them free; yet to-day the pitiful condition of the great mass of involuntary poor in all so-called Christian countries presents an entirely legitimate basis of inquiry into the right understanding and the efficiency of those who reckon themselves to be the authorized exponents of that gospel which was to heal all our diseases.

Just here Christian Scientists are called both to face their responsibility and to rejoice in their privilege as ministers of God to men. Their demonstrable knowledge of the Principle and rule of Science, of the powerlessness of evil

and of the practical availability of divine Love to meet "every human need" (Science and Health, p. 494), constitutes an advantage which is sovereign in the measure of their apprehension, their consistency, and their faithfulness. It is theirs to heal the sick, and thus prove the presence and redemptive power of that word of God which says to every dark and discordant human condition and relation, "Let there be light." The range of the applicability of the truth of Christian Science, its adequacy for the righting of all human wrongs, is indicated by Mrs. Eddy when she says (Science and Health, p. 340), "One infinite God, good, unifies men and nations; constitutes the brotherhood of men; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

The discussion of Christian Science before the Conference also attracted, it is said, a very large hearing and the closest attention, and it disclosed a theological attitude and habit which more than any other one thing, perhaps, has had to do in determining the course of Christian history. In considering a religious movement of the compass and dignity of Christian Science, one whose significance to life and the solution of life's problems is attested by a cloud of worthy witnesses in every land, it would surely have been fitting if the Conference had called to the platform one who in healing the sick and sinful had proved his practical apprehension of the Principle of Christian Science and the rule of its demonstration. Had this deliberative body been made up of mathematicians, astronomers, or chemists, instead of theologians, they would gladly have opened their thought to any proposition, though ever so revolutionary, if demonstrations of its truth were to be submitted for their verification.

Surely this is the one legitimate and sadly serious indictment against ecclesiastics of the present day, that they are not scientifically square with themselves. Well-nigh invariably they are found to be supporters of a traditional concept, contenders for an accepted creedal idea rather than free and fair seekers for demonstrable truth, and as a consequence the appallingly significant fact has been re-

corded that whereas physical scientists have made astounding strides in the practical solution of the problems with which they have to do, so that in unnumbered ways all mankind has been benefited, Christian theologians during decade after decade have made no appreciable advance in their apprehension and utilization of those spiritual forces by which alone, as Jesus taught, the asserted powers of evil are to be mastered and men find their true freedom.

A number of very significant concessions were made by different speakers, quite enough to indicate that the leaven of Christian Science is working in this very conservative body, and that the demonstrations of healing which are being witnessed to everywhere are convincing multitudes of the truth of Christian Science. For instance, it was allowed that the early Church was a healing Church; that if the Christ once healed the sick through the ministry of men, he could do so now; that the ideals of the apostolic period must be regained; that "the Christian world is indebted to Christian Science for again bringing to the Church's notice Christian practices which have fallen into abeyance" (address of the bishop of Bloemfontein); and that Christian Science has offered a needed rebuke to physicians and preachers. In the presence of these beginnings of right thought one is amazed to find, however, that but two suggestions were offered by way of response to the world's present need and demand, namely, that "the office of anointing to heal the sick be revived;" and that "a more hopeful office for the visitation of the sick be provided"! while in opposition to the teaching of Christian Science it was solemnly affirmed by one reverend speaker that "man is the unity of matter and spirit," and by a King's College professor that "the place of miracles has been taken by scientific medicine and surgery, which are of as much value evidentially to-day as were the miracles of our Lord in the past"!

Though Christian Science be misunderstood and condemned by some well-meaning theologians, Christian Scientists know full well that the simple demonstration of that saving truth which is their priceless possession,—in the living of blameless lives, "with malice towards none, with charity for all," and in the healing of the sick and sinful,—will make an irresistible appeal to suffering humanity, and that the advance of their Cause will steadily continue.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE DIVINE CORRECTIVE.

CLARENCE W. CHADWICK.

THE trend of all merely human thought is downward. At its best it needs correction, and for such correction it must needs look to a higher source than itself. The human mind is not its own savior. If left to follow its own inclinations, it would drift farther and farther away from the source of its salvation. There comes the time, however, in the experience of every human being, when this so-called mind can no longer pursue its downward course, when it must surrender unconditionally to the demand of Soul: "Acquaint now thyself with him [God], and be at peace." In order to make this surrender, however, it must undergo a certain corrective process before it can learn obedience to the divine law and order.

Job must have grasped the thought that it was useless to look to any other source than the divine for such correction when he said, "Happy is the man whom God correcteth." Conversely it can be said, Unhappy is the man who looks to the human mind for correction. Many of earth's heartaches and pains are the direct results of trying to correct one error with some other form of error,—of trying to harmonize various discordant conditions without appealing directly to the Principle of all harmony. Ignorance, superstition, prejudice, and pride play a conspicuous part in holding mortals in the shackles of the uncorrected human mind. Did they but realize their need of divine help at all times, and turn to the one Mind instead of to

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inert matter for it, their opportunities for helping themselves and others would increase a hundredfold. Many know what Christian Science claims to accomplish, and what it has brought to pass in numerous instances that have come under their personal observation, yet they are unwilling to look to it for their own help. Such is the perversity of human nature, and so will it continue to be until the desire for spiritual gain overbalances the tendency to find good in matter, and the pride of power and of circumstance gives way to childlike humility, sincerity, and honesty.

The sooner the lesson is learned that God is man's only Saviour, not only from one form of error or evil but from every form of evil, the sooner will the kingdom of heaven be established on earth. The divine corrective offers a full and complete salvation to mortals. It is line upon line and precept upon precept until the last vestige of error surrenders to the supremacy of the one pure Mind. Obedience to the divine demand, Be ye perfect, is the only possible way of shortening the period of correction. It means to travel in the strait and narrow way of Soul. If mortals are seeking a short route, this is it, and it will appear shorter to them when they surrender lovingly to the divine demand and learn that the yoke is easy and the burden light; while to those who rebel against the divine government, and thereby make hard work for themselves, the way seems long and dreary.

One strong point in favor of Christian Science is that it looks upon religion as joy-giving. The Scriptures emphasize the thought of rejoicing. The divine corrective does not add burdens, but on the contrary it shows mortals how to lay down their burdens and to rejoice in knowing how this work is to be done. The student in mathematics never has occasion for murmuring or faultfinding when mistakes are discovered and eliminated from his calculations. Why should this not hold true on the moral plane? In the thought of a great many good people there is a misapprehension of the true significance of God's correction. It is looked upon more as a chastening and scourging, or as a form of punishment meted out by an angry God.

Holding to this mistaken sense of God's character and purpose, the would-be Christian finds himself in constant

trouble of some kind. He feels that it is right to rejoice, but his whole heart and soul are not in harmony with Truth, so he fails to free his body from the disastrous effects of unnecessary fear, anxiety, despondency, and faultfinding, resulting from a misunderstanding of man's relationship to God. The moment he begins to grasp the idea of an all-loving Father-Mother God, and of man's spiritual oneness with his Maker, he realizes that a God who is Love has nothing but love to bestow upon His child, and that Love is "a consuming fire" only to such qualities of human nature as are erroneous, unnatural, and unreal,—qualities which sooner or later have to give way to that which is true, natural, and real. He should and does rejoice when he finds out that nothing that really exists can ever be lost or destroyed. Only the son of perdition can be lost, the Master said. Only the tares, the wicked thoughts which proceed from the hearts of men and defile them, can be destroyed. This is surely occasion for rejoicing. All of Jesus' parables uphold this teaching.

The Scriptural passage, "Whom the Lord loveth he chasteneth," has no terrors for the student of Christian Science. He knows that whatever is gross or impure or sinful in human nature must be purged out, and he is glad to let divine Love consume it, knowing that it is his only way to be freed from the bondage of corruption. The pure gold of character is not lost but found in the reduction of the most refractory of human traits and dispositions. Divine Love will, under the most trying circumstances, supply the proper flux and the necessary degree of heat to bring about the complete separation of good and evil. This separation is simply the activity of the divine corrective asserting itself in individual consciousness. It is a manifestation of Love, not of hatred, anger, or revenge. It is sin that refuses to accept the divine decree, hence the need of further suffering on the part of sin to compel its own downfall or destruction. God's mercy, pity, and compassion are as the sound of thunder to sin and the sinner, but as the voice of angels to the pure in heart who see God, good.

In the Bible the word instruction is used as a synonym for correction. This aids in bringing out the true concept of God's correction. To instruct, according to Fernald, is "to impart knowledge with special method and complete-

ness." Instruction also carries with it the thought of authority. This clearly reveals the will of God, the desire to instruct His children with a true knowledge or understanding of Himself. Should not one rejoice and be happy in the acquisition of such knowledge? Substituting the word instructeth for correcteth, we may read from Job, "Happy is the man whom God *instructeth.*" Christians in all denominations will admit that God's instruction is purely mental, and that it necessitates a repentance or change of thinking for every individual man or woman in order to receive such instruction. The theology of the past has admonished mankind to turn from their evil ways, but it has not instructed them in the art of scientific or right thinking; hence their inability to make a complete separation between the material and spiritual. The instruction received, in other words, has been theoretical and incomplete, and consequently more human than divine.

Christian Science comes in the hour of greatest need to accomplish a more thorough and complete repentance. This is brought about through the revelation or discovery of one infinite, omnipotent Mind or intelligence,—God, the sole teacher and instructor of men. Christian Science does not look to the human for instruction in righteousness, nor to matter for an expression or manifestation of Spirit. On the contrary, it forsakes the testimony of matter or the evidence of the material senses, and listens prayerfully and intelligently for that divine voice which says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Many will argue that this is a very beautiful theory, but that it cannot be made practical in daily life. Christian Science replies that it is even more beautiful in practice than in theory; and herein lies its claim to being a practical, every-day, progressive religion, because it does actually overcome evil with good. How is this done? By allowing spiritual sense to subjugate the false testimony of the senses; by allowing spiritual ideas to replace the counterfeit thoughts or beliefs of the so-called mortal or carnal mind; by allowing God, the one Mind, to correct the mistaken belief of mortals that the human mind has power to think or to judge righteously; by allowing perfect thought-models to replace the imperfections of human concepts.

In Christian Science this work can be made practical,

thorough, and complete. The healing of so-called physical disease without the use of any material or of any counterfeit mental means is one of the proofs of its practical utility in daily living. "These signs shall follow them that believe." The worldly-wise stumble at this thought of healing because they will not permit the correction of their own wrong thinking, while those who are truly repentant and willing to reason from a positive or spiritual standpoint, readily accept the healing, and so are enabled to prove it to their own entire satisfaction. From the very fact that Christian healing is not more generally understood to-day, it will be admitted that there is something in human consciousness that needs correcting, but not in the divine, which is unchanging. Christian Science clearly explains to humanity what this something is, and sets mortals at work to bring into captivity every material thought to the obedience of Christ, Truth. If mortals would only begin to make captive every straggling thought that clamors for the reality of all that is evil in the world, and would begin to argue for the reality and continuity of good only, wonderful results would follow. The divine corrective of ever-present Love is, however, forcing this great truth home to many thousands of people, and they are gladly complying with its divine requirements.

Through the thought of Christian healing must come the redemption and salvation of the human race. A religion devoid of healing is devoid of Christ, Truth, and is just as much in need of correction or instruction as is the mortal who believes that three times three is seven. Christian Science has discovered the present availability of the divine corrective, and urges upon mortals the necessity of right thinking and living in this present world. The study of the Christian Science text-book in connection with the Bible makes plain the way of salvation if mortals will only do those things which they know to be true. Said Jesus, "If ye know these things, happy are ye if ye do them." The art of right thinking is not profession, but practice. It is no material monopoly or trust. There is no man, woman, or child who can possibly be debarred from ever participating in its activities and sharing its immortal blessings.

Our Leader tells us that "earth's preparatory school must be improved to the utmost" (Science and Health, p. 486).

This preparatory school is a school of correction or instruction in the deep things of God. It is a school for young and old, rich and poor. Its course of study covers the entire range of human thought, uncovering the mythical or unreal nature of all material things and revealing the all-inclusive nature of Spirit or God. It offers thorough and complete instruction in every department of life, correcting every false human concept and revealing the perfect spiritual idea. The sole instructor and teacher in this school is God, the one Mind. Its doors are ever open for the reception and examination of students. It has no vacations. Its only tuition fee is the daily denial or subjugation of self, accompanied by a desire and determination to know and to do the will of God. Students may enter at any time, and the sooner the better. The necessary correction and discipline will consume a longer or shorter period, depending upon the tenacity of human opinions and the varying degrees of receptivity of the student. This school is absolutely non-sectarian and will show no partiality to any one. Its motto is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." All who graduate from it will hear the benediction, "Well done, good and faithful servant," and will enter into the joy of their Lord.

Strange it is that mortals defer entering this school of correction until the eleventh hour. Is it because God is to become their only teacher? Or is it because they are self-deceived in thinking that the world has something essential to their happiness and well-being, and that spiritual things are of secondary importance? If mortals were God's perfect children they would not need the severe discipline of earth's school. As it is, they are called upon to unlearn everything that they have learned wrong, and to let that Mind be in them which was in Christ Jesus. They are to be transformed by the renewing of their finite minds, that they may throw off the fetters of materiality and begin to understand that the only power in the universe is divine Mind. During this period of transformation or correction they learn that they cannot add spiritual knowledge to what they already know of sin, disease, and mortality, but that this false so-called knowledge must be eliminated from consciousness before the true or correct idea of God and man can be grasped. At this

point human pride is touched, and stubborn resistance and opposition to spiritual truth assert themselves. When sufficient fermentation has ensued as the result of the unconscious leavening influence of this truth, pride has its fall, and the Christ-idea enters and begins to establish in individual consciousness an absolutely correct standpoint of reasoning. This is a mortal's first real lesson in the school of correction, and it is the most important lesson of human life. Days, weeks, and months are constantly being wasted in reasoning from false material standpoints by people whose senses have not been quickened to discern between good and evil. Hence the need of the Christ-teaching to present the proper view-point for all correct reasoning, so that mortals may begin to work out their own salvation.

The greatest and most profound event in human existence is the coming of Christ, Truth, to the individual. This means the inauguration of the divine corrective in each individual consciousness. It is practically the one and only thing about which mortals should be concerned, for if Christ, Truth, has not come to them, they are still halting between two opinions, still judging "according to the appearance," still in darkness as to man's God-given powers and resources, still thinking wrong without knowing it, still trying to meet error with error,—resorting to drugs to cure what God alone can destroy,—still calling good evil and evil good, still believing without understanding, still breaking the Ten Commandments; and all the while professing to be Christ's followers. Christ, Truth, could not come to any man, woman, or child without healing him, else the law of God, omnipotent Mind, is inoperative upon certain occasions and the healing work of Jesus a mere freak or accident. Who would care to admit this?

Because the right understanding of God reveals His all-sufficiency and completeness, the coming of Christ to the individual means the establishment of right relations between God and man; in other words, it reveals the true spiritual relationship already existing between them. It establishes a sure foundation for right thinking, which necessarily leads to the practical elimination of all evil, of erroneous habits, desires, and practices. It is the divine corrective for every mental, moral, and physical infirmity or disability that flesh is heir to. The habits of a lifetime, so called, may not be overcome at once, but the divine

demand for their discontinuance and the unmistakable way by which to conquer them is made plain through Christ's coming, and happy the man who hears and accepts this invitation to come up higher. To him it means character building, the putting off of the old man and the putting on of the new, the overcoming of the human by the divine, and the establishment of the kingdom of heaven on earth; it means the reign of health, peace, and happiness; it means honesty, integrity, and unselfishness in the business world, a willing and conscientious observance of the Golden Rule in every walk of life; it means to partake of God's law of "peace and plenty," to be successful along all lines of righteous endeavor; and last but not least, it means the individual capacity and ability to prove to others the healing power of Truth and Love.

In Christian Science it is clearly proven that "God is no respecter of persons," in that every individual to whom the healing Christ-idea has appeared becomes a channel through which the power of God is reflected to heal the diseases and sins of others. Unwillingness to go forward and to meet the opposition and ridicule of the world may for a time find expression in the words quoted by the prophet, "I will not be an healer," but the time comes when every human being who understands even in part the omnipotence of Mind will eagerly look for opportunities to do the greatest possible good to others. The divine adjuster of all things human will thoroughly correct the thought of human limitation and uplift and purify human consciousness to lay hold of the unceasing activity of good to extirpate every erroneous human concept.

The healing thought that enters human consciousness to dispel the dream of sin and suffering is one of the greatest educators known to the world to-day. Being the herald of heaven's first law, it becomes the opening wedge to a higher and more practical and complete understanding of God. It is the grand start on the royal road to heaven, besides which there is none other. In the language of Milton, it is

> that golden key
> That opes the palace of eternity.

It is the birth of the new creature in Christ. Study the lives of earnest Christian Scientists and you will find that this leaven of truth is leavening the whole lump of false human consciousness, leading thought out of matter into

Mind. One of the distinguishing characteristics of a mentality scientifically corrected to behold the risen Christ is the constant use of the ounce of prevention in warding off a hundred-and-one discordant experiences which other people usually succumb to. This preventive feature of the Christian religion establishes and maintains an active interest in everything that makes for the betterment of society in general. It firmly maintains law and order, and urges upon all mankind the demonstration of "on earth peace, good will toward men."

To thousands of earth's humble ones who have perhaps been deprived of educational advantages, Christian Science means a conscious stimulus of courage and determination to grasp the every-day essentials of a practical education. A careful study of the Christian Science text-book has corrected many a careless or inaccurate expression in the daily conversation of numberless humble seekers of truth. As an educational factor Science and Health has played and is playing a most prominent part. Many a foreigner has practically learned the English language through the study of this book and the daily application of its rules. A student of Christian Science once remarked that until one had corrected his own bad English, it was proof to him that this individual had not grasped the full spiritual import of Christian Science. The sentiment is one worthy of serious consideration, as there are hundreds of earnest students who have promptly and thoroughly corrected many unwarrantable errors of expression in their regular vocabularies, and through the study of no other books than the Bible and Science and Health.

There is nothing mysterious in these evidences of Truth's corrective influence. They are but the spiritual quickening of human thought when it begins to obey the divine law of perfection and completeness. It is the mission of the Christ to reveal to human consciousness whatever is necessary for its complete regeneration. If one's education has been neglected, Christian Science will encourage the individual to recover lost ground, to such an extent at least that he will be properly fitted to perform in a dignified and orderly manner any work that naturally falls to his lot. The individual who dislikes to read and study, who thinks more of business than of his own mental, moral, and spiritual growth, may be slow to grasp the essentials of an

every-day progressive religion, but when the right idea or concept of God and man does come to such a one, he will naturally be more studiously inclined; and this accounts for his daily study of the Bible and Science and Health, a wholesome evidence of spiritual activity which seems to disturb some good people in whose homes the Bible is less frequently used. The Christian Scientist realizes his constant need of spiritual refreshment, and he knows of nothing more inspiring, instructive, and joy-giving than the sacred Word of God, and for this reason he goes to it cheerfully and expectantly, and always finds it "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

NOTICE.

The Publishing Society has been asked by some subscribers to the *Quarterly* to trim down their copies to the size of the pocket edition of Science and Health, and, in order to meet this demand, trimmed copies of this size —4½ x 6½—will be furnished on application, provided the request is made at the time of submitting the original order or subscription, or when subscription is renewed. The Publishing Society cannot undertake to cut down returned *Quarterlies* or those covered by partially expired subscriptions. In filling orders from Reading Rooms, the regular size will always be sent unless the number required of each size is designated in the order.

Quarterly covers in black seal leather fitted for the two sizes of the *Quarterly* will be offered for sale at the following prices:—

Regular size, 5¼ x 7¾, $1.25 each or $12.50 per dozen.
Pocket size, 4½ x 6½, $1.15 each or $11.00 per dozen.

Leather cases for the pocket editions of the Bible and Science and Health are now made slightly wider in order to provide space also for the trimmed *Quarterly* with or without cover. The price remains the same as heretofore, $1.25 each.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

CHRISTIANITY A SCIENCE.

MATHER ALMON ABBOTT.

IN the search for truth—and who seeks not for truth—the man who has begun to think is at first overwhelmed by multitudinous theories of those who claim that they at least are on the right road. The diversity of such opinions is so alarming that the pursuit along any accepted line of thought seems hopeless. The demand for proof which the world always makes of its thinkers has ever proved the fallacy of any theory which, no matter how comforting it may be, cannot show a practical result of its teaching. It was this inability which threw to the ground the theories promulgated by the old Ionian philosophies, and brought in that age of sophistical skepticism from which Socrates saved the world of thought. It was this absence of proof which overthrew the theories of those master minds, Plato and Aristotle, and produced that hopeless crisis from which even the Alexandrian philosophy, though it struggled hard, was unable to lift mankind, until it was reenforced by the ethics of Christianity. For a time the combination of these two seems to have satisfied. The spirit of religious devotion, so inherent in humanity, fostered by a powerful priesthood, appears for many centuries to have drowned the cry for proof.

When again men began to think for themselves, when the churches failed to comfort, and thinking men rebelled against a mode of thought, no matter how sacred, which was barren of results and helpless in the face of the ghastly facts of material existence, philosophy raised its head once more, and the pursuit of truth was taken up with greater zeal than ever. The ancient Greek philosophies and their later brethren were searched and studied with unwonted vigor. Theories exceeding deep and somewhat satisfying were brought forth in profusion; but, unable to answer the eternal demand for proof, philosophy came to that state so admirably described by George Henry Lewes when writing of the victory of science. "Grand, indeed," he writes, "has been the effort of philosophy; great the part it has played in the drama of civilization; but the part is played out. It has left the legacy bequeathed by every great effort. It has

enriched all succeeding ages, but its work is accomplished. Men have grown less presumptuous in speculation, and inconceivably more daring in practice. They no longer attempt to penetrate the mystery of the universe, but they explore the universe, and yoke all natural forces to their splendid chariot of progress. The marvels of our age would have seemed more incredible to Plato than were the Arabian Nights to Bentham; but while science thus enables us to realize a wonderland of fact, it teaches us to regard the unhesitating temerities of Plato and Plotinus as we regard the efforts of a child to grasp the moon."

The inability, therefore, of philosophy to prove its propositions has been the cause of its defeat. Science with its power of proof usurps the place of metaphysics resting on a material basis, and we are told by a great thinker that he who strives to solve "the mystery of the universe" is no better than a child who tries to grasp the moon. Such is the situation which confronts the man who has been awakened to that desire which, though sometimes dormant, is so strong in each one who desires to know "the meaning of it all." So perchance the young thinker, seeing the barren results of philosophy with its multitudinous theories, which are ever on the increase, but proof as far off as ever, leaves this pursuit as useless and unprofitable and turns his attention to scholastic theology. Here again is found the same barrenness of result, the same lack of proof, the same hopelessness. Dogmas, many of such manifest absurdity that only the superstitious reverence of ages can bestow any credence upon them, excite the thinker's ridicule; pride of priesthood, and obstinate statement as fact of that which science has long ago proved untenable as truth,—these drive the searcher to a deep pity for the credulity of his fellow-beings; a stubborn belief in an anthropomorphic deity, so grotesque and so manifestly influenced by the ancient Greek theories of the divinity, compels him to complain, with Xenophanes of old, that mortals make their gods in the form of themselves. Science with its demand for proof, a demand which is ever absolute, is just as deadly to the vain fancies of dogmatic theology as it has proved itself to the flights of philosophy; and unless theology and philosophy can comply with this demand, one may well liken each of them to the child who attempts to grasp the moon.

Now this demand for proof has twice been met. Once

upon the hills and in the valleys of Judea and Galilee, and again in our own times. The carpenter of Nazareth, at once the greatest philosopher and the noblest metaphysician the world has ever produced, gave proof—unquestionable, absolute proof—of the truth of that which he taught; but, lulled to sleep by the sirens of dogmatic theology, humanity well-nigh lost sight of the most important fact in the life of Jesus of Nazareth, the fact that he gave as proof of his philosophy, viz., the healing of the sick. Christ Jesus healed the sick, and he employed no material means. Now Jesus was a philosopher, and yet if his philosophy lacked proof it would be of no more benefit to struggling humanity than the philosophy of a Plato or an Aristotle. Perhaps this seems a strong statement, but its proof is seen in this, that for the greater part of humanity to-day the teaching of Jesus is practically as useless as is that of the Greeks. Why? Simply because the world has chosen to exalt the human personality of the Nazarene into deity, and as proof of his godhead it has cited the so-called miracles which he performed, but it has stopped there.

With the advance of material science, mortal man has proved—to his own satisfaction—that many of the miracles which the Bible attributes to the carpenter of Nazareth could never have taken place, and the result has been to place Jesus amongst the dreamers, while his historians are given little more credence than that bestowed upon the legend-mongers who proclaim the divine origin of some Greek hero. Thus it has come about that Jesus' philosophy, if it be barren of proof, as material science declares it to be, fails of its purpose. To prevent this disaster dogmatic theology has been driven to "many inventions." Thus is it that, though there are many who call themselves Christians, Christianity seems to have little influence in our schools of learning. Go to our colleges and compare the time devoted to the teachings of Jesus with that apportioned to the other philosophers. Go to our churches and—unless the preacher is popular—note their empty benches. Talk with those whom the world designates our thinkers and see what is their opinion of the Master and his teaching. His teaching is regarded by many as altogether unpractical. His confident command, "Call no man your father upon the earth: for one is your Father, which is in heaven," would if interpreted literally to-day call down upon the interpreter

the deepest scorn. Thus scholastic theology, unable to meet the demands of science, is going to the wall.

Again I repeat that this all comes about because men have regarded the proofs which Jesus gave of the truth of his philosophy, as proofs of his divinity and not as evidences of Science. If we can disentangle our thought from the misty haze in which the Greek and Alexandrian philosophy has enveloped the teaching of the Master, if we can pierce through the clouds of superstition and credulity which subsequent teachers and theologians have gathered around his most mighty life, we shall see that the proofs and the only proofs which he gave of the truth of his philosophy were the healing works that he accomplished. John the Baptist was a doubter, and this is the answer that he sent to John: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The Pharisees were doubters, and this is his answer to the Pharisees: "That ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." And immediately the one who was sick of the palsy rose up before them. The very disciples were doubters, and this is his answer to the disciples: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Moreover, the fact that he knew his philosophy to be Science, and capable of proof, is evidenced, by his words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The further fact that he knew his philosophy would have little or no lasting effect unless accompanied by proof, is revealed by his insistence that his disciples should heal the sick. Matthew relates that "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease;" and his command was, "Heal

the sick, cleanse the lepers, raise the dead, cast out devils." His command to the seventy was, "Heal the sick that are therein." Lastly we have his parting words to his disciples, as given in Mark's Gospel: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Such was the proof the Master gave of the truth of his teaching. Such was the proof he required of his students. And if these proofs were given then, his philosophy was scientific, *i.e.,* capable of proof. If Jesus' philosophy is scientific, then it is as true for one age as another; and if Jesus proved this by doing the works accredited to him, then his followers can do the same works to-day. If others can do the same works to-day by following the teachings of Jesus, then Jesus preached a philosophy which was scientific, and there is no other philosophy in the world which can compare with his teaching, no other science which can stand before this clear light of truth; for if the proofs that Jesus gave of Science can be proved to-day, then the Christ is altogether the truth, the way, and the life, and humanity has at last attained that for which the ages have been seeking.

The question is, Can it be proved? About forty years ago a woman proclaimed that she had proved beyond all cavil that the philosophy of Jesus was Science. When asked for proof, she healed the sick. Through forty years of persecution, with all the forces of material science and dogmatic theology arrayed against her, with the world attributing to her, even as it did to Jesus, every evil motive which it could imagine, she has not only healed the sick herself, but she has taught her students the Science of Jesus so that they perform the same works. These facts are beyond dispute. Any one who searches into the proofs, which are so readily offered by those who have been healed, can easily satisfy himself by personal investigation. Now, if several thousand persons should claim that they had been healed by a certain material method, no one would doubt the efficacy of that cure. The majority of the many thousand members of The Mother Church, The First Church of Christ, Scientist,

in Boston, have been healed through Christian Science, and if one were to ask them by what means they were cured, they would reply that it was the teaching of Jesus, as explained by Mrs. Eddy in Science and Health. Because this statement seems transcendental the world doubts the efficacy of the cures, or if compelled to admit—as it is compelled to admit at the present date that Christian Science heals the sick, it would attribute the healing to every sort of force rather than the power of Almighty God; just as the Pharisees in Jesus' day claimed that he cured by Beelzebub, the chief of the devils.

All the ills mentioned in the Gospels have been healed by Christian Science; and not these ills alone, but every kind of sickness or disease that mortals have invented since that time, and this healing has been done in spite of the fact that there are many who are "offended" with Christian Science. Moreover, those who have performed these healing works claim,—and surely they ought to know more than their calumniators, even as Jesus ought to be accredited with knowing more of how he wrought his cures than the unbelieving Pharisees,—these believers claim that the healing has been accomplished not by mesmerism, not by hypnotism, not by mental suggestion, but by the power of Almighty God, as taught and practised by Jesus of Nazareth. Now can it be urged scientifically, as proof of the falsity of this claim, that the healers have not yet raised the dead, walked on the water, or fed five thousand with a few loaves and fishes? As well might one claim that Isaac Newton was mistaken in his law of gravitation because he could not at the time of his discovery prove all the wonderful developments which have since come through the recognition of that law. We must remember also that Jesus himself was at one time greatly embarrassed by the enemy of unbelief, although he lived in an age of credulity and belief in miracles, while Christian Science performs its cures in an age where the spiritual seems engulfed in materialism. In Mark's Gospel we read, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."

The summary of the whole matter is, that if Christian Science heals,—and there is absolute proof that it does,—if the "mighty works" which it performs are the result of

Jesus' method,—and there is no sufficient reason that one can imagine for discrediting the reiterated affirmations of the large army of Christian Science practitioners throughout the world,—if the text-book of Christian Science is the true interpretation of the philosophy of Jesus,—and one cannot read it without being struck with the marvelous way in which its writer has unfolded the truths which Jesus taught,—then the philosophy of Jesus is Science, the eternal demand for proof has been met, provable metaphysics will assume its rightful place as the grandest study of mankind, and the joy of truth actually known and demonstrated has at length come to dwell with men.

[Written for the *Journal.*]

LOVE.

ARCHIBALD LAWRENCE VAN ANTWERP.

NOT for the love that this world gives,
Do I now pray,
Not for the love that only lives
Just for a day.

The love divine I seek is giv'n
Of God above,
And brings the joy and peace of heav'n,
For God is Love.

The love that thinks no wicked thing,
That love is pure;
The love that makes the sad ones sing,
That love is sure,—

The immanent, pervading love
That maketh wise
As serpents, gentle as the dove,
And lights mine eyes.

Where love is, there our God doth dwell,
And peace is found;
And thus I shall Love's praises tell,
Beyond time's bound!

CALLED OF GOD.

FRANCES MACK MANN.

ONE of the most important lessons taught by Paul to his beloved Timothy was that every man is called of God to eternal life, and that the attainment of this knowledge constitutes his individual work. The call to the Adam man was, is, and ever will be, "Have you overcome a personal sense of life as in matter by the spiritual perception of Life as God?" This call of Truth is heard by each one when the call of the world ceases to hold his attention. It is impossible to heed both voices at the same time. When the call of Truth becomes paramount, its first effect on the individual is that it leads him to self-examination. If this is followed up by obedience to Truth, there comes a great love for Truth, and a sincere desire to help his fellow-man.

Jesus said, "Blessed are they that mourn: for they shall be comforted." He knew that those who are sorrowful already feel the instability of worldly things, and are beginning to listen to the promise of immortality. The Christians at Corinth were told that few who were wise in worldly knowledge heard this call to eternal life, for they regarded as foolishness the unseen verities. "It is written," said Paul, quoting the prophets, who centuries before his time had warned the Hebrews in these words, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Few of might and influence in worldly affairs hear this call to eternal life, for they believe in the power of materiality, the god of this world. Few of the self-styled great ones hear this call to eternal life, for they are satisfied with the pomp and splendors of this world. When, on the last day of the feast, Jesus stood in the temple at Jerusalem and gave the inspired teaching concerning the Spirit which all that believed on him should receive, the question was asked in derision, "Have any of the rulers or of the Pharisees believed on him?" No, not one.

Paul says, "None of us liveth to himself, and no man dieth to himself." As this spiritual fact is discerned, men recognize the fact that they have a special life-work to perform. This thought governs their action, while days,

weeks, and years take on a deeper significance as filled with opportunities for reaching perfection. Thus, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God," wrote, "I have finished my course, I have kept the faith." Jesus, called from the beginning, left us these comforting words: "As I hear, I judge;" and, "I have finished the work which thou gavest me to do." He had overcome death and laid hold on eternal life.

Christian Science teaches us that we are to begin our work by knowing "the only true God." It is a new life, a mental state in which we find ourselves undisciplined in hearing the voice and impatient in waiting for divine guidance. Meanwhile one is called to attain perfection in the various physical environments of office, farm, schoolroom, and home. In theory the Christian Scientist knows that discord has no birth, existence, or reality, but it has to be proven in his own experience as well as with his associates. He sees his high calling in the commands and example of Jesus. He is not fitted to take his place before the world as a practitioner, and in the name of Christ to cast out evils, until there has been a preparation of the heart by Truth. As Christian Science work is done mentally, opportunity for service is found everywhere. The honest beginner is constantly encouraged when he sees in his daily affairs the effect of clear scientific thought. For the first time in his life the universal welfare of mankind appeals to him, and he grows alert to the issues, all mental, in the political, economic, and religious world, understanding "that all things work together for good to them that love God."

There were apostles, prophets, teachers, and healers who were called of God in the primitive Church. We read, "There are diversities of operations, but it is the same God which worketh all in all." Each person worked according to his calling until he could come into a realization of all the gifts through love. Thus by a special gift was "Israel led out," and thus humanity is being led out to-day by Mrs. Eddy. When a leader is appointed to do a special work, it is because he has manifested universal love to the extent that Truth uses him for that work. It is the operation of the law of supply and demand, cause and effect, in the realm of the real. Spiritually minded above his fellows, he clearly discerns "the true Light, which lighteth every man that cometh into the world," and he involuntarily radiates

that Light. To him there is one great First Cause,—the one Life. Transported by this thought, he becomes causative to his less spiritually minded companions, by a selfless, omniactive reflection of this one Life. Truth is his goal; justice his practice; he sees Principle apart from person; he is unmoved by either praise or insult; he receives ill will and returns good will; he is one with God, who supplies him with strength from the inexhaustible source, divine Love. Even as the north star guides the traveler by land and by sea, so the spiritual leader guides his followers from pleasure and pain up to God.

When Abraham heard the call, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," he came out of the land of the Chaldeans and sought a new home where he could worship the true God. "Put away," said Joshua, "the gods which your fathers served on the other side of the flood." He also said, "Thus saith the Lord God of Israel, . . . I took your father Abraham from the other side of the flood." The migration from Ur was a religious one, for we learn that Abraham was called to break from the open idolatry of the world at that time, to throw off the chains of custom and to release himself from the thraldom of early associations. Abraham rediscovered the great normal idea of worship by means of the spiritual conception of the one Life, the eternal Life, without the aid of figure or symbol. This teaching has descended through the Jewish and Christian prophets, until to-day there is verified in Christian Science the promise made to Abraham, that, because of his "faith in the divine Life and in the eternal Principle of being" (Science and Health, p. 579), in him should "all the nations of the earth be blessed."

The little band of Hebrews led out by Abraham were faithfully taught the one omnipotent God, and we read that seven hundred years later their descendants had become a great people, and had again fallen under the bondage of idolatrous surroundings. Moses, who had been wonderfully prepared by his previous life for this high mission, was called from "the burning bush" by the declaration, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This declaration expressed not only the eternal self-existence of the one Life, but continuously linked together for these seven hundred years Abraham, Isaac, and

Jacob in this one Life. Thus was Moses called by the voice of the ages to deliver his people, and they were to obey his commandments, although they might not always understand the reason for so doing. From this spiritual leader has come down to us the Mosaic Decalogue, on which is built all English and American common law, including the fundamentals, engrafted into the Constitution of the United States, of religious freedom, equality of men, and the omnipotence of God. Moses set forth in song and psalm the greatness and the weakness of Israel, as well as the unity of God against all material systems. At one hundred and twenty years of age his sight and freshness of youth was unabated, and he was absorbed in the interests and hopes of Israel. This selflessness made him the leader of the people of God, and through him have all the nations of the earth been blessed.

The Hebrews had a comparatively easy time while they journeyed under the wise leadership of Moses, but now they were to cross the turbulent Jordan and take a stand in Canaan. It was a crisis, for they were to invade, meet, and overcome aggressive error. Joshua, who through previous training as a slave in Egyt and as a companion to Moses had been prepared for his appointed work, was commanded by God to lead them, and was told to "be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." With the simplicity of a child he was led on by divine impulse, and never once swerved from his high purpose. At last "the land rested from war;" it was divided among the tribes, and the people said unto Joshua, "The Lord our God will we serve, and his voice will we obey." As a leader Joshua has left to us an example of spiritual strength and fearlessness, when he knew he was in the right, that finally overcame all enemies and blessed all nations.

If the Hebrews had kept the covenant made with God at Shechem, in the time of Joshua, they would have been saved from years of warfare, but they did not separate themselves from the heathen tribes about them, and therefore gradually became like their neighbors. Hannah, a woman of high religious nature, by earnest, unceasing, silent prayer received the desire of her heart, and gave her child to the service of God before his birth. Samuel was sleeping

in the tabernacle when called of God. He heard, obeyed, and began to lead his people to eternal life. It is written that his words were treasured up and that Shiloh became the resort of those who came to hear him. According to Smith's Bible Dictionary this spiritually minded child became the instrument whereby not only was a reform effected in the priestly order, but the office of the prophets was raised to one of great importance. He was the founder of the first institution for educational and religious instruction, and in this "school of the prophets" at Ramah was taught the idea of one eternal Life,—God,—and the expected Messiah; and from that time until Jesus came to earth there was always a prophet in Israel. Surely through Samuel have all the nations of the earth been blessed!

David is a striking example of the students who were trained in this "school of the prophets." It is written in Samuel, "So David fled, and escaped, and came to Samuel at Ramah." The beautiful story of David's having been called of God from the midst of his brethren is familiar to us all; how Samuel anointed him as a leader and how David was made king by the united voice of the people after manifold trials. In his last song he has summed up a striking union of the ideal of a just ruler which he had placed before him and the difficulties of realizing it: "The Spirit of the Lord spake by me, and his word was in my tongue. . . . He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." The songs of spiritual joy and gratitude which David sang have blessed us and enabled all the nations of the earth better to "lay hold on eternal life." David pointed on to Christ Jesus, who was to come one thousand years later, in these words: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Jesus, the immaculate, was called to be a leader of the people from the first concept in the Hebrew mind of omnipotent God. He said, "I proceeded forth and came from God; neither came I of myself, but he sent me." His first recorded words were, "I must be about my Father's business." Isaiah had prophesied of the Christ, "Behold, I have given him for a witness to the people, a leader and

commander to the people." Until our Master's time, the highest concept of God had been accompanied in the thought of men with material methods for its advancement, but his advent was heralded by "On earth peace." His work was to be entirely in the mental realm, for it was purification of thought which he taught by word and deed. Jesus was called of God to do a special work, and this work was accomplished, thereby blessing all nations.

We find by careful study of the Scriptures that Mrs. Eddy has summed up in her great life-work the essential points brought out in the history of the long line of spiritual leaders. Every student of Science and Health has read these words by its author: "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard" (Science and Health, Pref., p. xi.). As in the case of all the spiritual leaders before her time, she says, "God had been graciously fitting me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (Science and Health, p. 107). As Abraham by faith heard God's call and came out from the traditions, customs, and idolatry of his fathers, thereby teaching his family the true idea of God, so our Leader came out from the bondage of scholastic theology, *materia medica,* and material idolatry, thus teaching us to know God and our true sonship. As Moses led his people from bondage and taught them to depend upon God in time of trial, and to look to Him for their supply, so she has led us out of the bondage of limitation and taught us that "God is our refuge and strength, a very present help in trouble." As Joshua invaded, met, and overcame the enemies to Truth, thus bringing the Israelites into a permanent inheritance, so has she led us into the realm of limitless Mind and given us a steadfast heritage of understanding therein. As Samuel was called of God when a child and afterwards established the "school of the prophets," from the teaching whereof came prophetic vision and spiritual leading, so three thousand years later she was called of God when a child, and afterwards established a metaphysical college, that instruction might be given respecting the method of the Christ-healing. As David, in the Psalms, taught that humility and penitence are the first steps toward God, and gave us the music of a purified life, so Mrs. Eddy has

taught us the same lesson in her "Miscellaneous Writings," and given us her songs of praise which fill our churches and our homes with spiritual joy. Through her obedience to God's commands she has proved to us the practicability of the words and works of Jesus, the perfect Christian Scientist, and like Jesus she has set us an example of loving her enemies,—those who despitefully use her and persecute her.

There is one Leader in Christian Science, and one revelation for all time recorded in "Science and Health with Key to the Scriptures." Both the Leader and the revelation call us to "lay hold on eternal life,"—to look inward and overcome envy, malice, and revenge; to look outward and pattern our lives after the perfect example of Jesus of Nazareth; and to look upward to the everlasting God and Father. Bernard wrote: "Good works are the way to the kingdom, not the cause of entering the kingdom." The right concept of God, the infinite Life, Truth, Love, brings to Christian Scientists that unity of thought and action which was characteristic of the primitive Church.

[Written for the *Journal.*]

"TEACH ME TO LOVE."

LOUISE KNIGHT WHEATLEY.

THERE was a time when in my daily prayer
I asked for all the things I deemed most fair,
And necessary to my life,—success,
Riches, of course, and ease, and happiness;
A host of friends, a home without alloy;
A primrose path of luxury and joy,
Social distinction, and enough of fame
To leave behind a well-remembered name.

Ambition ruled my life. I longed to do
Great things, that all my little world might view
And whisper, "Wonderful!"
Ah, patient God,
How blind we are, until Thy shepherd's rod
Of tender chastening gently leads us on
To better things! To-day I have but one
Petition, Lord—Teach me to love. Indeed,

It is my greatest and my only need—
Teach me to love, not those who first love me,
But all the world, with that rare purity
Of broad, outreaching thought which bears no trace
Of earthly taint, but holds in its embrace
Humanity, and only seems to see
The good in all, reflected, Lord, from Thee.

And teach me, Father, how to love the most
Those who most stand in need of love—that host
Of people who are sick and poor and bad,
Whose tired faces show their lives are sad,
Who toil along the road with footsteps slow,
And hearts more heavy than the world can know—
People whom others pass discreetly by,
Or fail to hear the pleading of that cry
For help, amid the tumult of the crowd;
Whose very anguish makes them cold and proud,
Resentful, stubborn, bitter in their grief—
I want to bring them comfort and relief,
To put my hand in theirs, and at their side
Walk softly on, a faithful, fearless guide.
O Saviour, thou the Christ, Truth, ever near,
Help me to feel these sad ones doubly dear
Because they need so much! Help me to seek
And find that which they thought was lost; to speak
Such words of cheer that as we pass along
The wilderness shall blossom into song.

Ah, Love divine, how empty was that prayer
Of other days! That which was once so fair,—
Those flimsy baubles which the world calls joys
Are nothing to me now but broken toys,
Outlived, outgrown. I thank Thee that I know
Those much-desired dreams of long ago,
Like butterflies, have had their summer's day
Of brief enchantment, and have gone. I pray
For better things.
Thou knowest, God above,
My one desire now—Teach me to love.

THE BRAZEN SERPENT.

RICHARD P. VERRALL.

IN studying the Bible narrative of the journeyings of the children of Israel, one cannot fail to be astonished at the chronic disobedience of this rebellious race. No people ever received such numerous and striking proofs of God's protecting care, yet we find them continually murmuring over some imaginary wrong. In the 21st chapter of Numbers it is recorded that King Arad the Canaanite, having heard that the children of Israel were coming by the way, sent and fought against them, and took some of them prisoners. "And Israel vowed a vow unto the Lord, . . . And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." Shortly after this victory had been won a reaction or mental chemicalization set in, and we read that "the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water" here.

As a consequence of their distrust and ingratitude there came a visitation of fiery serpents which "bit the people; and much people of Israel died." After a period of severe physical suffering, according to their usual custom the people came to themselves, and having acknowledged their error, asked Moses to pray to the Lord to deliver them from their punishment. Then the Lord commanded Moses to make "a fiery serpent, and set it upon a pole: . . . and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Whence came the healing virtue to this serpent of brass? Could an image set upon a pole have any influence in healing disease? The first commandment of the Mosaic law forbade the Hebrew people to make unto themselves "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Had not Aaron been publicly rebuked for making an image in the form of a golden calf? Surely they must have argued that Moses was in the wrong, for was he not leading the people back into the forbidden

practice of heathen idolatry? Is it not probable that these and many other subtle suggestions were uppermost in their thoughts?

In commenting on the foregoing subject, William Smith, LL.D., in his dictionary of the Bible, says: "On the one side it has been maintained that to present the serpent form, as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil had been overcome, and thus help to strengthen the weak faith of the Israelites. Others again look to Egypt as the starting-point of all the thoughts which the serpent could suggest, and they find there that it was worshiped as the symbol of health and life." From the Christian Science point of view, however, it is more probable that the dead serpent was used as a symbol of evil to be overcome. Moses had been told to show Pharaoh the power of Yawah by casting down his rod, which turned into a serpent. Moses at first fled before it, but when told to put forth his hand and take it by the tail, it became a rod (strength) in his hand.

The Israelites had been worshiping what St. John has described as the image of the beast—finite personality. They had been catering to the carnal appetites, and were constantly crying out for the flesh-pots of Egypt. They did not want to overcome the lusts of the flesh, and were afraid, like Moses, to handle the serpent. In the language of Christian Science, they were not willing to uncover the falsity of the claim of animal magnetism. They did not then realize, as some do not now, that in seeking the pleasures of material sense they were sowing the seeds of inevitable pain. In his day Plato saw and described this state of mind when he said, "How strange is the thing called pleasure, and its opposite called pain, for they who seek the former are almost sure to find the latter."

It is worthy of note that Moses did not command the people to look upon the serpent. He was merely told to "set it upon a pole," for the Lord had said, "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live." In the light of Christian Science, it is easy to see that those who were wise enough to know that Moses had a reason for erecting the serpent took in the true meaning of its symbol and type. They saw in this brazen effigy of the serpent of Eden a rebuke which at once

awakened a sense of their own dereliction and humbled their pride. This changed point of view brought them within the range of that omnipotent force which, in the words of the psalmist, "healeth all thy diseases" and "forgiveth all thine iniquities." Thus they were restored scientifically to their right state of mind, and once more reflected the likeness of their heavenly Father. Those who did not understand the true meaning of the fiery serpent naturally assumed that it possessed some supernatural healing power. So prevalent was this belief that when King Hezekiah came to the throne, some eight hundred years later, we are told that "he did that which was right in the sight of the Lord . . . and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it." The tendency to lose sight of cause in effect is an evidence of idolatry by no means peculiar to the children of Israel. Dr. Smith declares that "the passion for relics has prevailed even against the history of the Bible. The Church of St. Ambrose, at Milan, has boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness."

The obvious parallelism of the Scriptural account of the brazen serpent and the culminating tragedy of Jesus' earthly life is specifically referred to in the following instance: In his effort to make clear to Nicodemus, a ruler of the Jews, that he was the Messiah, Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Is it not a strange travesty on human nature that the history of the brazen serpent is even now repeating itself? The same mistake which the Hebrews made in worshiping the image of the serpent in the wilderness is again being repeated in the present tendency to exalt and rely upon the personality, instead of the Christ-principle which Jesus came to reveal. His mission was to teach the world that life is not in matter, but in divine Mind. He permitted his enemies to crucify his mortal body in order that he might show the immortality of his real being, thereby rending the fleshly veil which hid from view the true temple or body. (See Science and Health, pp. 333, 334.)

Christian Scientists have been taught to worship the Father not materially, but "in spirit and in truth." They

are striving to live under the divine law, as interpreted by the Master, which, according to St. Paul, "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." To Mrs. Eddy, the Leader of the Christian Science movement, belongs the honor of being the first to interpret practically to this and succeeding ages the teachings of Jesus. The Bible tells us that he came to destroy the works of the serpent or devil, and he taught that the devil was "a liar, and the father of it," saying to the erudite theologians of his time, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

Mrs. Eddy, perceiving the true significance of this luminous statement, logically concludes that if sickness and sin, in destroying which Jesus spent most of his time when on earth, are the works of the devil, evil, then they are not the works of God, and consequently have no real existence; therefore she says, "Man is never sick, for Mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause" (Science and Health, p. 393). Following this line of thought to its logical conclusion, we are forced to admit that the children of Israel were merely the victims of a false belief. From their point of view they were convinced that matter was the fixed and only reality; that Spirit was above and beyond their ken. Those, however, who were willing to look upon the serpent were enabled to see their own errors and to learn from experience that God could, and in some way would, deliver them from all evil, if they put their trust in Him and had no other trusts.

The lesson of the brazen serpent should have a moral for all Christians to-day. Those who are working their way out of the "wilderness of sin," material sense, with the help of Christian Science, are approaching the "promised land" of spiritual consciousness. Animal magnetism, the modern name for the serpent or devil, must be "looked upon" and "handled" fearlessly before its effects can be overcome. Every one knows that murmuring over the troubles which beset us by the way does not remove them nor even make them less; but looking right at them and seeing through them with the search-light of Truth, reveals the risen Christ, and is the logical and effective remedy which our beloved Leader prescribes.

THE REAL AND THE UNREAL.

WILLARD S. MATTOX.

A KNOWLEDGE of what constitutes reality is a primary essential in all metaphysical study. Every system of religion and philosophy has attempted to define reality. When we understand what is real, we know what is unreal, and we can no longer be deceived by a false claim to reality. Salvation depends upon a knowledge of what is real and what is not real. Jesus performed acts which seemed wonderful to the ignorant and unspiritual. What he did was based upon a knowledge of the difference between the real and the unreal. Life meant vastly more to him than it did to the materialist, whose concept of God was material, who lived for matter, and believed that he lived by it. Christ Jesus had experiences which could not possibly come to his less spiritual followers, hence his lofty isolation and their failure to understand him. His healings were possible because he saw clearly the difference between the real and the unreal. The same clear spiritual vision heals to-day, and the mission of Christian Science is to restore such spiritual vision.

If the doctrines of Christian Science were to be reduced to the form of a syllogism, they would appear somewhat like this: *First premise:* "There is one God." *Second premise:* "God is Spirit;" infinite, individual being; the only creator of all that is. *Conclusion:* All that is, all that has genuine being, is like God, like Spirit. Nothing exists which is unlike or contrary to this great First Cause.

It will be observed that, theologically speaking, there is nothing unique about Mrs. Eddy's premises. They are Scriptural, and are the same premises which lie, in theory at least, at the base of all Christian creeds. The only difference between Christian Scientists and other orthodox Christians seems to be that Christian Scientists do not hesitate to adopt the conclusion which inevitably follows their Scriptural premises, while other religionists seek to avoid the results of an inexorable logic. One writer has very well said, "We must never forget that a complete conclusion is just as binding as the premises from which we reason; and, no matter how daring it appears, we should never falter before that conclusion."

The great difference between the spiritual idealist and the materialist is to be found in the fact that the latter believes our material sensations to be real experiences, while the idealist rejects as real all that is inconsistent with the nature of an infinite, good creator. "All our thinking about life and the world," says one writer, "must begin with experience, and that experience itself must be accepted as real." It has been argued that no amount of metaphysical explanation can alter the facts, which remain the same, no matter what we call them. To this latter statement Christian Scientists agree, but the question promptly presents itself, How can we be sure that our experiences are genuine, that they proceed from a legitimate cause, that they have the quality of reality in the sense that they are immortal, that they have the power of endurance or continuance? Isaiah foresaw an entirely new set of experiences when he gave the divine message: "Behold, I create new heavens and a new earth: and the former [the present concepts of heaven and earth, constituting mortal existence] shall not be remembered, nor come into mind."

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away;" and in another place he said, "The words that I speak unto you, they are spirit, and they are life." The Christian Scientist does not think that Jesus implied in these words the destruction or passing away of any substance, of any reality, but that he referred to that change in consciousness by which man becomes more spiritual and sees heaven and earth, not as matter, but as divine ideas, as the spiritual manifestation of the one infinite creator, who is Spirit. Paul expressed this thought admirably when he said, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." A recent writer in *The Christian Science Journal* says, "The position of Christian Science is, not that we do not see objects and things when we think we see them; but that these objects are not seen by us in the form in which they really exist, —the reality of the object does not appear to us, but only its sense phenomenon."

The materialist contends that life is made up of a series of experiences, all arriving by way of our material senses. Christian Science takes an opposite view, and agrees with

Paul that "to be carnally minded is death; but to be spiritually minded is life and peace." According to this view, the real life of man is not made up of sense perceptions, but of spiritual concepts of being, or a spiritualized outlook upon creation, as well as a spiritualized introspection.

Christian Science does not deny that the experiences of human existence are real enough to mortal belief. It does not deny that a man who is cold can change that sensation to one of warmth, by approaching a fire; that a man who believes in the fatality of disease may suffer the usual consequences of that belief. What it does affirm is this: Given another view-point, namely, the divine, and all of these experiences, including the elaborate network of asserted laws by means of which these experiences are induced, will disappear, just as all of the intricate details of our sleeping existence cease to be, cease to have even an appearence of reality, the moment we come out of that state of consciousness in which they seemed real, natural, and orderly. Science attaches the term "reality" only to that which is spiritual and eternal.

Even the materialist who contends so persistently for the reality of our sense perceptions, knows that our material experiences are not reliable or trustworthy. We see a mirage. The distant city looks substantial enough, real enough, and we see it with the same eyes that inform us of the reality of a cancer or a shortened limb or a dead body. There is an explanation for the sense testimony in the case of the mirage, and the material philosopher does not hesitate to admit that what he sees does not actually exist,—that it is unreal, unsubstantial; but there is the experience, just the same. It is difficult to understand why our thinkers cannot take the next step with Christian Science, and admit the uncertain, illusive, and unreal nature of all material experiences, and seek to become acquainted with the things of God.

Christian Science contends for the reality of experience, but not for the reality of evil experience,—of sin, insanity, depravity, pain, disease, and death. The very nature of our human experiences proves them to be underived from God, who is admitted to be the only creator, hence our conclusion as to their unreality or mythical existence. Jesus performed his cures on this basis, and to-day the healing in Christian Science is found to be

possible for the same reason that it was possible to Jesus, because of the recognition of the allness of God and His creation, and the consequent nothingness of God's supposed opposites. Jesus was constantly proving that the experiences which are so generally supposed by mortals to make up "the great contents of life," were illegitimate, untrue, and destructible.

Some one has said, "It is certainly true that, however much a thing may exist in reality, it exists for us to the extent only that we are aware of its existence." Jesus was so fully aware of the beneficent nature of his Father, and of the universe and its laws, that when the mirage experiences of sin and disease, and even death, presented themselves to him in personified forms, he understood their phenomenal character and explained their appearance just as the material scientist to-day would understand and explain the mirage. Jesus did not fear what he knew to be unreal, and he proved, by healing the sick and raising the dead, that to be spiritually minded is and means life, just as a belief in the reality of diseased and sinful experiences is and means death.

The phenomena of material existence seem to mortals so stupendous, so fixed and irrevocable, so unalterable, that it is not easy for such an one to believe that this "order of life" can be changed by such an impalpable process as right thinking. And yet, a careful study of the life of Jesus, in the light of Christian Science, will show that he gave conclusive evidence of the power of Spirit to overcome all material discord and to set aside every material law which is in conflict with spiritual being. When he walked on the water, he proved himself superior to the limitations of the material concept of the law of gravitation. When he stilled the tempest, he proved that atmospheric conditions can be controlled by one who knows enough of spiritual law. When he appeared to the disciples through closed doors, he did something contrary to the common belief about the impenetrability of material bodies. These are only a few of his demonstrations of the superiority of spiritual consciousness to the phenomena of material existence. And it must be remembered that others before him had in a lesser degree apprehended this metaphysical truth. There are accounts of prophets who caused iron to swim, who healed incurable disease and raised the dead, whose

sense of supply was not confined to the limits of a cruse of oil or a handful of meal, and who saw the bare hillside full of horsemen and chariots.

Christian Scientists believe that what Jesus knew was definite, precise, and orderly, and that his acts were not by way of what one writer calls "spasmodic empiricism," nor yet because of a special divine endowment, but that they were according to law and divinely natural. We believe that what he knew about God and His government of the universe was very different from the common outlook on life; hence his so-called miracles. We believe that what Jesus knew and practised may be known and practised to-day; that the value and comfort of his matchless career exist not in any sentimental attachment that career may create in the minds of his followers, but rather in the example he gave of the ability of something to overcome the disease and sin and discord of the world. He said, "I am the way," and a "way" is a means of progression, that by which we progress. If Christ is "the way," it must be because the Master's experiences can be repeated; and his experiences will be repeated when the same Mind is in us "which was also in Christ Jesus."

[Written for the *Journal*.]

"GOD NEVER FAILED ME YET."

GERTRUDE RING HOMANS.

"God never failed me yet!" she said, and peace
Shone from the aged eyes undimmed and clear.
Widowed, with nine young appetites to feed,
I knew she sought His aid in every need
And supplemented prayer with doughty deed.
Respected and beloved, her whole career
Daily declared, "God never failed me yet!"

She left no dower of gold or lands to me
When the brave feet fared forth by unseen ways;
But her rich legacy of trust and cheer
Grows greater with the passing of each year.
And I, who listen with the heart, can hear
The memory music of that perfect praise,
"God never failed me yet!"

CHRISTIAN ART.

C. H. PHELPS.

ART in itself is not a thing apart from our daily lives. It finds its expression in the details of our homes and garments as well as in public buildings and statues. As I am, however, writing principally from the point of view of the painter, let me begin with an elucidation of the province of the painter's art; that is, decorative painting and its outgrowth, the so-called easel picture. This art is a language no less than as though it were tongue-spoken. It is not an idea, or a collection of ideas, any more than words are ideas; like them, it is rather a "translation of the spiritual original into the language which human thought can comprehend" (Science and Health, p. 210).

A great thought ungrammatically expressed is still a great thought, and as such counts; but its value in full to our present consciousness is obtained when, by obeying the human-made laws of rhetoric and grammar, it is clearly communicated to others. So in the pictorial art there are laws to be obeyed, though less rigid than those of literature, and of such comparatively recent birth that we find no difficulty in tracing their growth up from the ancient picture-writing. From the first the mission of art has been twofold, that of story-telling, the literal side, and that of embellishing. The gradual perfecting of a written and printed literature absorbed to a great extent the story-telling, so that picture-making found its most rapid development in the unfolding of structural, decorative, and picturesque beauty. In this the province of its song is as peculiarly its own, and as untranslatable into words as is the harmony of sound in music and line and proportion in architecture. This latter function of painting is fundamental,—the essence, the fiber of the fabric,—but it is often misread or totally ignored by the layman.

To make this more clear I would like to cite, as an example, some decorations in the Boston Public Library. One of these is Edwin A. Abbey's "Quest of the Holy Grail," and the first instinctive concern on seeing this series of paintings is for the story,—to learn their meaning. To obtain the explanatory tablet and with it make a tour of the room, tracing the story in the pictures, seems

imperative. Having done this, I have heard many exclaim, "How scientific!" while without the tablet there would be nothing to call forth such an exclamation, proving that it is indeed just this description, the literary side only, that has appealed to the beholder as being scientific. In the hallway of the building are two other decorations, by Puvis de Chavannes, vaguely interesting in their subjects, but taking their place in the harmony of the whole with a compelling restfulness. It is this harmony of the whole, not the desire to assert himself or to create a sensation, that has been the artist's first consideration. With high-minded humility, noble in its spacings as the architecture itself, the big, soft, blue-toned decorations take their place harmoniously behind, not before, the yellow marble. In these structural qualities they are as scientific as any paintings that have decorated our walls since the first flowering of Christian art.

This first Christian art was slow to find its foothold, slow in evolving into a definite art movement. It is not until the fifteenth and sixteenth centuries that we find it in its full bloom, soon like the early healing to decline. In the Tuscan and Venetian schools of this period we find an art which is Christian not only in that the subjects are chosen from Biblical history instead of representing pagan gods and goddesses, but into the very sinews of the line, the very gestures of the figures, the harmony of color and tenderness of modeling, was wrought the new love, the motherhood quality of God, the gentleness, the peace, the love that protects and destroys not. In the photographic sense of drawing there was hardly a Greek who could not have surpassed Fra Angelico, but the spiritual qualities he brought out in those exquisite paintings on the walls of San Marco were to the world a new tongue; and the point upon which I wish to insist is this, that though we were ignorant of the subject, we would still feel these qualities. The work of the Greek we would admire; of Fra Angelico, love. When I first saw the decorations of Giotto I was an agnostic. I did not follow the story part with definite interest; but they, and work akin to them, kept alive in my heart the longing for better, purer, and nobler things than the world and its pleasures could furnish.

To-day, whether professed followers of Christ or not, the great body of the people are essentially Christian, in

that their ideas of right and wrong, born and bred in the bone, are founded on Jesus' teachings; so that, broadly speaking, all the art of our time is Christian, for from Giotto to the present day the ideal so eagerly sought by the art world has included in its demands something of the Christ-awakened spirituality transmitted into our modern work and vernacular as "feeling." To-day we are standing on the edge of a new light, and into this light of Christian Science, in an ever-widening path, the new art is appearing. Already has the building begun, already are we finding subjects in the new teaching, already is the art of the entire country feeling the effect of spiritualized thought directed understandingly toward Truth, Life, and Love. Must there not logically result a new school, reflecting the truth not only in its subjects, but bringing out in ever-increasing degree peace, love, grace, harmony, dignity, and tenderness,—all the attributes of divine Mind,—blended in a decorative and picturesque beauty of which previous art has given us only a hint?

[Written for the *Journal.*]

"WOMAN, WHY WEEPEST THOU?"

LYDIA B. MC KINLEY-HAY.

"WOMAN, why weepest thou?"
"Why weep not whilst my darkness hath no star,
And I from love and joy am so afar
In maze of misery? Tell me, I pray,
Why weep not when so burdened all the day,
Whilst fear and anguish seem on me outpoured,
And, tho' I yearn, I cannot see my Lord?"
"Woman, awake! 'tis not indifference
That saith, 'Why sorrow,' to thy suff'ring sense;
Thy Saviour knows 'tis but a mortal dream.
E'en tho' thou dreamest, good is still supreme;
Love still is loving; all God hath is thine.
Arise! ascend unto thy God—and mine!
Thy Saviour speaks—who hath aris'n from death—
'Tis he, who still with Love's persistence saith,
'Woman, why weepest thou?'"

UPROOTING.

AVIS LOBDELL.

TO the novice in Christian Science the question frequently comes, "Why do I have so much to meet that I never noticed before?" and sometimes the query is accompanied by the statement that it was really easier in the old way. It was once my duty to care for a lawn. It seemed in good condition—looked as well as most in the block; so I gave it the usual care and was very well satisfied. One day, however, it became apparent to me that several bunches of coarse grass were also thriving lustily under my care. But what was the use of bothering to dig them up. Frequent mowing kept them from showing very much, and as some of the neighbors had a much larger crop my few could be left undisturbed. Yet, after once seeing that alien grass, it was hard to ignore it. It seemed to grow so quickly after each cutting; and try as I would, I could no longer look at the lawn without seeing the intruder. What a mistake to suppose that to ignore the grass would keep it from growing and marring the lawn. It must be uprooted. This decision reached, I rushed pell-mell at the task and began pulling; but not with the expected result. Something more was needed, for of myself I was not able to remove the grass. A neighbor, seeing my ineffectual effort, realized my need and supplied me with an implement which enabled me to do the work in the right way.

The big grass was soon gone, but the sward was not as clean as I had anticipated. In doing the work it had been necessary to look more closely at the lawn, and to my astonishment I found a large number of weeds in it. Was it worth while to remove them? They certainly had not shown before, or I should have seen them; so what harm did they do? Furthermore, it was rather discouraging to find a lawn full of weeds when I had just pulled out all that had seemed to disfigure it. Still, most of them seemed small, and it would not be much trouble to remove a few at least. Their smallness, though, did not make them easy to pull; often they had to be separated from the clover with great care, and it required time and patience. The amount of damage they

were doing to the clover was also amazing, and wherever they were taken out only a bare spot remained. It was evident that if I wished a truly clean lawn, I must earnestly and systematically go to work and uproot all that in any way marred it.

Yet to know what marred was not always easy. At some stages of growth the weeds so closely resembled the clover that it was difficult to tell them apart. At such times it was only my knowledge of clover and its characteristics which enabled me to distinguish between them. Then there were such beautiful blossoms on those weeds, that when dainty white flowers fairly smiled up into my face, it seemed hard to destroy them. But every flower meant seed; seed, more weeds; more weeds, no clover; so blossom, plant, and root had to go. The removal of the roots was the difficult work, for they were not always where the weeds seemed to indicate and frequently had to be searched for, only to be found hidden securely away in a most unexpected place.

The more I worked, the more weeds I found; and my task seemed to be without end. The only visible results were many bare patches, which defaced the lawn more than the weeds ever had; and it certainly seemed easier, and almost better, to leave it as it was. Neighbors became interested, and came to comment and advise. A few encouraged; those who had many weeds of their own said that mine would all come back, because theirs had; the indolent ones, that it was too much trouble and did not pay; and others, that if I kept on there would be no grass left,—all of which would probably have tempted me to give up the work, had it not been for the fact that wherever the weeds had been removed I had prepared the soil and into it had sown clover seed. So what mattered the difficulty of the task, or the opinions of others, when I knew that in due time the seed would grow, and in place of weeds or barrenness there would be an abundant growth of clover and a beautiful lawn. The clover has long since grown, blossomed, and spread, but the work is not finished. New weeds appear, or some of the old, overlooked, spring up again and must be destroyed. The good seed, however, is doing its work, and the improved and beautified condition of the lawn is a full reward for all the effort expended.

The experience of the average student in Christian Science is not unlike mine with the lawn. He may be very well content with his life, and not realize the need of change, until some glaringly inharmonious condition becomes apparent to him and he seeks to remove it. When he turns to Christian Science he is given that wonderful book, Science and Health, and with its aid he starts to work. At first his whole thought is upon the removal of the one discord of which he has become conscious. He probably believes that when this is gone his work will be finished; and very well pleased with himself for having turned to Science, he is delighted at the prospect of rest and reward for well doing. It is with considerable astonishment, then, that he discovers himself possessed of various other undesirable conditions of thought. He had never noticed them before, and cannot understand why they should all appear just when he has found this wonderful truth that is going to make his life so easy. He does not yet realize that it is this same truth which is turning his gaze within, upon self, and showing him that he must root out all that is unlike God, good.

Probably the discordant conditions had always been in the student's life, only he had accepted them as inevitable, holding them to be due to disposition, surroundings, financial standing, inherited conditions, etc., and he had become accustomed to them as a part of his existence. Not until his thought is turned in the right direction does he really become aware of the horde of errors in his life, and realize that they can and must be destroyed. Then the temptation may come to feel that it is easier in the old way; that all these errors never had to be met there—that this new way of living is such a struggle. If he is in earnest, however, he will work on in the way he has started, and the sense of struggle will be gone; for, inasmuch as the work of yesterday brings freedom and harmony for to-day, he will realize the importance of removing even the least of the errors, and soon learn that only as he is faithful over the little problems will the big ones cease to exist for him.

It may be that some old ways may seem almost too good to part with, or conditions may appear for which there seems to be no cause, but upon closer examination of self, the root will be found away off in some sense

of self-love, self-righteousness, self-justification, so-called legitimate criticism, dishonesty, envy, malice, revenge, or any of their kindred. As the weeding process goes on, a time may come when the work seems to have resulted only in barrenness. Friends and associates still in the old way will be likely to smile at his efforts, or declare that they are all wrong, tell him that he will soon have no pleasures in life, advise him to drop it and not be foolish. The one who is working aright will not heed these arguments; for he knows that wherever error has been uprooted, the seed of Truth has been sown in its place, and that there can be but one result,—a life made beautiful with the abundance of Truth's blossoming.

With never-failing courage and joy, let us continue the work made necessary by every advancing step; realizing with our dear Leader that "the weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass to choke the coming clover. O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate—and rot" (Miscellaneous Writings, p. 343).

[Written for the *Journal.*]

FOUNDATION.

MARY J. ELMENDORF.

BACK of wild clouds that spill their brew of shadow
On wave and hill and vale,
The faithful sun and faithful stars we trace;
Back of the thunder and the hurtling hail,
Back of the wailing clamor of the tempest,
Blue lies the rhythmic hush of boundless space.

Back of all wrongs, all bitterness, and sighing,
Of scorn and jeers and stings,
Back of the fair, the high hope sacrificed,
Back of the heartaches and the wanderings,
Forever gleams the sweet home-light of heaven,
Forever stands, wide-armed, the waiting Christ.

BEING ANGRY WITH THE FAULTS OF OTHERS.

REV. CHARLES D. REYNOLDS.

A WISE proverb says, "Answer not a fool according to his folly, lest thou also be like unto him;" and in Psalms we read that those who shall abide in God's tabernacle, God's holy hill, are those who backbite not with the tongue, nor take up a reproach against a neighbor. The apostle James writes, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" and again, "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."

In the whole category of human weaknesses there is no folly which is more absurd than the frequency with which men become offended and angry with each other's faults. The category of crime and woe has been tremendously augmented by this method of adding fuel to the flames. Evil is indeed shocking enough in its myriad manifestations, but its hideousness is only intensified by the mistaken method of giving way to irritability. Nothing touches or brings to the surface more quickly the latent animal propensities in human nature,—anger, hatred, malice, revenge,—than this; and in nothing does Christian Science throw clearer light than in its explanation of why this is so, and how to correct this evil habit.

It is a self-condemning parody upon our highest human sense of things that it should seem right and justifiable at times to show anger, but in Science it is made clear that evil will not destroy evil, and that anger is a human quality, not the manifestation of God. The divine attribute which destroys sin and heals the sinner is love. This love has no element of anger or hate, it is compassion and compassionate only. Anger fastens on to the error, and instead of reducing it to nothingness, it seems to magnify it, by giving it reality and power. Let those who are tempted sometimes to boast of the indignation they have felt at the sins and follies of others, examine themselves. Until they have eradicated this evil from their own lives, they cannot help their neighbor. It is foolish to attempt to correct the mistakes of others until we have learned the right method

of correcting those mistakes in ourselves. Too ignorant to show others how to solve their problems, our efforts in this direction only complicate matters and add to their burdens.

To be angry or impatient is always wrong, no matter whether the error be some trivial fault or some great crime. An impatient and irritable teacher is not a good instructor. In the realm of spirituality and morals, he is not a teacher at all who does not himself practise and so exemplify what he professes. Literally taken, the Scripture, "Be ye angry, and sin not," is paradoxical, for to be angry and not sin is impossible. The great Teacher's point of vision was distinctive, and not in harmony with the teachings of the world. He never attempted to apply forceful means or anger in order to make people better; human law might inflict punishment upon the evil-doer, but this was a mere expedient until the fulfilling of God's perfect spiritual law. To this end he must needs regard compassionately those who were bound by sin as victims unwillingly bound by chains, and whenever possible he sought to free them. To the hardened hypocrite, wilfully indulging in evil, Jesus pointed out the sin in language that could not be mistaken but without yielding to any personal feeling or anger. Strong language was, however, the exceptional method when striving with sin in others and it is probable that there are none who are so saintly as to be able to use the language of accusation and denunciation, such as the Master is reported to have used upon several occasions, without doing more harm than good.

To correct evil without arousing resentment is a problem at which most of us have worked and for which we have needed constant instruction, and it is safe to say that those most in earnest have even yet many lessons to learn through self-examination, humility, consecration, and divine grace, before they will be able to meet the requirements of the situation. To attempt to correct sin by arousing resentment in the sinner—and nothing is more certain to do this than a manifestation of impatience and anger—is the lamentable mistake which many good people and people with right motives have made. The Christian Science text-book encourages the practitioner to speak vigorously and with authority to error only when it is necessary to awaken

the patient from a mesmeric or dormant mental condition. If we sincerely desire to stand in God's holy hill, make His tabernacle of holy thought our abode, we shall constantly endeavor to overcome the temptation to undertake to help others to be pure and gentle by turning upon them the sword of severity and condemnation. The temptation to yield to "a sense of the odiousness of sin" (Science and Health, p. 366) is weakness, and needs to be uncovered and resisted. And this accords with what the record says of Jesus the Christ, "who, when he was reviled, reviled not again."

From impatience to scorn, from scorn to anger, from anger to hate, the steps are easy. When we have been so far regenerated that we love every individual on earth so that no weaknesses of others are able to provoke us to censure, then we shall maintain the same temper towards all alike, we shall feel and act towards those whom we esteem great sinners in just the same loving, kind way as we do towards those whom we call our best friends, and whom we are constantly striving to free and make happy. The impersonal Word of God is kindness itself, and if sweetly and dispassionately spoken, it gives the best and only rebuke necessary in the great majority of cases, no matter what the type of error to be corrected. The expression of this Word of God will, moreover, save us from appearing to be busybodies in other men's matters.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

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TESTIMONIES FROM THE FIELD.

AT the outset of this testimony it may be of interest to state that one in the ranks of journalism has surrendered completely to the Cause of Christian Science, after having been most active for many years on the line of bitter opposition. Truth came into my life less than a year ago, and the changes which have been effected since then are almost incredible. To-day I am a new creature, and no words can picture my blessings or express my gratitude. Reared in a strictly orthodox church, and in younger manhood called for musical work to several sanctuaries, I became "lettered" in the various phases of the old faith. I tried earnestly to accept the teachings proffered by preachers, Sunday School teachers, and immediate friends, each of whom seemed to have a particular mission of winning me over to his form of thought, but without avail. What was the hindrance? Simply the total disregard shown by all of them for God's power to heal, as emphasized so dynamically in Christ's walk among men; and the absence of spirituality—a natural sequence. Rapidly becoming a physical wreck, and being driven nigh to infidelity by a conglomeration of so-called instruction, I needed exactly what I was not getting. Hope was nearly gone and my whole condition was deplorable.

During the time I was endeavoring to be a disciple of orthodoxy, in the common version of that term, I joined the forces warring against Christian Science. My attitude was taken, primarily, because of the attacks of those in whom I had placed deepest confidence and because of my misapprehension of its teachings. I wrote much and said more, even advancing so far as to insult Scientists to their faces; but the kindly smile and loving manner which gave response to my vituperation, served to prove me the coward and them the heroes. At Fort Collins, Col., I was detailed to write a criticism of the first lecture on Christian Science that was delivered there, and the first one with which I had ever had anything to do. Like many in the large audience, I went there prejudiced beyond degree—yea, I had dreamed for days of the scathing article that should come from my pen and be read with avidity in the local daily.

Here begins the story of my rebirth. So intensely in-

terested did I become with the initial remarks of the speaker, that I forgot to take notes, as I had been wont to do under such circumstances. As the discourse continued, I could feel a change going on within me, and when the lecture was concluded I hastened to greet several Scientists, and they naturally manifested much surprise when I announced that the effort was the greatest I had been privileged to listen to. It not only appeared strange to my friends in Science that I should be so suddenly turned in thought, but my associates in the other churches were moved with astonishment as the news went out that I had declared in favor of Christian Science both privately and through the columns of a newspaper. It is needless to say that my criticism of the lecture was exactly the opposite of what had been anticipated by me, and while it was a feeble attempt to disclose what had been said, still it was my honest opinion and was deemed of enough importance to be reproduced in full in this periodical. I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its perusal. When I read the wonderful sentence which opens the Preface, I was convinced that I had discovered a lasting treasure, a storehouse from which had come the good that had been accepted by me the evening before.

It is true that I have only begun to lisp in Science, but I know I shall grow, and that some day I shall be able to look deeper into the teachings which are giving real salvation to men, women, and little children everywhere. Thus far an arch-selfishness, an ugly disposition, an inclination toward greed and a hardness of heart, together with fleshly ills, which were mine when the sun of Christian Science first shone down upon me, have been largely overcome, and those about me are marveling at my changed condition. The greatest good that has been bestowed is the spiritual uplift, which is constantly working great wonders. A year ago I had only a conventional use for the Bible. To-day I would rather study it than any other book, and my friends know that much of my time is daily given to it and to Science and Health, the book which is surely converting the world to the real Christ-teaching. I have been called upon to make some seemingly hard sacrifices for this truth, but I am confident I cannot fail; that I can in no wise lose whatever reward I deserve.

Coming to this city in April last, I soon became acquainted with two of Mrs. Eddy's worthy students, and they have been benedictions in my rebirth. These dear ones and others about them have stood ever ready to assist me and to show me the straight and narrow path when error pointed to the wide gate and the broad way. At the last annual meeting of First Church of Christ, Scientist, Riverside, Cal., I was selected for the position of Second Reader, and on Thanksgiving day, at the close of the morning service, I was formally inducted into that office. This is certainly a wonderful change in a year's time, but it proves what the power of God can do. Of myself I can accomplish nothing, but with the help of those around me and with the spirit of the Father working through me, I can bring to a successful finish all I am called upon to do.

I am more than grateful to our Leader, Mrs. Eddy, for the redemption that has come to me through her books and through her students. That "the flesh profiteth nothing" and that "all things are of God," is more plain to me to-day than it ever would have been had I not found Christian Science.—*Stokes Anthony Bennett, Riverside, Cal.*

I LOOK back with deep gratitude to God upon nearly four years' acquaintance with Christian Science, for the spiritual and physical blessings it has brought to me and my family. Because I have derived so much help from the testimonies of others, I hope that mine will be of use to some one. In January, 1906, I had the privilege of becoming a member of First Church of Christ, Scientist, London, and the testimony meetings gave me a clearer understanding of what is expected of a Christian Scientist and how we have to work. I have learned, though as yet in a faint way, and seen that infinite Love and wisdom is reflected by our beloved Leader, in her giving us the Manual of The Mother Church, with its increasing and valuable By-laws, which meet invariably the needs of the hour.

As I gain more understanding through the study of the Manual and the constant application of what I can apprehend of the truth, I perceive more and more that in the Manual we have well-defined rules for living according to the revelation of our text-book, Science and Health, and if we could be strictly obedient to the wisdom and experience expressed in this guide, we should find it available for

every emergency in our daily lives. It would take too long to enumerate all the difficulties which have been overcome through the help of this most practical religion. Christian Science has changed my life, which had often seemed hard to bear. It has not always changed outward conditions immediately, nor prevented difficulties from coming up, but it has so completely changed my thought about these conditions that I have always been able to pass through the fire unharmed, and have found myself farther advanced and better able to help others.

In the spring of 1906 we had a great proof of the literal fulfilment of God's promises, as given in the Bible. I see now that these promises have always been there, but the fulfilment could not have been seen by us without the understanding of the spiritual meaning of the Bible which we have gained through its wondrous "Key," Science and Health. My little boy, aged nine, was playing one afternoon with two other boys on the terrace before the house of a friend. The front of the house has a flight of stone steps, and two large vases on pedestals at the right and left of the terrace. One of the boys, older than the other two, climbed into one of the vases, whilst the smaller boy hid himself in the other. My boy was watching them from the terrace, when the vase which held the larger boy broke off the pedestal. The boy jumped off, and in so doing made a movement which hurled the copper vase, weighing four hundred pounds, on my boy (I relate this as it has been told to me by several eye-witnesses and by the children). My boy screamed and then fainted. The other boy, who in his fright had run down the steps, came back and rolled the vase off my child, and as it bounded down the stone steps, every one of them was broken.

The noise brought out neighbors and a surgeon who lived close by, also the owner of the house, and I was sent for. My boy told me later, that when the vase felled him and remained on his leg, he thought it had been cut off, but, although to appearance he fainted, he repeated the Lord's Prayer and the scientific statement of being (Science and Health, p. 468) about fifty times, as he thought, till he knew he was safe. So safe did he feel that when the vase was rolled off him he wished to rush home. The doctor, however, cut off the boot and gave first aid, then the boy was brought into the house. I worked to realize Life

all the time from the moment I heard that an accident had happened to the child, and I was sure when the cab drove me up to the door that the child was safe. (See Science and Health, p. 424.)

The people of the house were very kind and wished to keep the child there, as they believed he would not recover and the leg would have to be amputated if he were moved. The doctor had not been able to stop the profuse bleeding, which he said came from a wound too bad to be sewn up then and there. He advised that I call in my own medical man to stop the bleeding, but I told him we were Christian Scientists and that the child would be all right. Before we reached home the hemorrhage had practically though not quite stopped, but the foot and leg were to appearance in a terrible condition. My boy expressed the wish to have his Sunday School teacher as a practitioner, and I wired to this friend, whilst a friend of ours who had chanced to come in to see us in the afternoon, and who had gone with me to fetch the boy home, was working with me to know the unreality of what seemed so terrible. About midnight the child seemed very restless, and for the first time a great sense of fear came over me; but just then the door-bell rang, and I found that the practitioner had come, although at such an hour and from so great a distance I could not have expected him. Immediately there was peace. The practitioner remained with the boy, and he was wonderfully helped that night, although to sense evidence it was three weeks before everything was normal.

For this understanding of the power of infinite Love, for the work done and the truth voiced, I can never express in words what I owe to Christian Science. And how shall I thank Mrs. Eddy? But for her understanding of God, and her love, which impels others to strive to follow her example, my child would be a cripple. The next morning we called the same doctor and asked him to take off the plasters with which he had covered the wounds. He was very much astonished to hear that the child had had no fever and had slept well. When he took off the plaster he said, "It is a marvel! Not even one of the tendons touched. It is not as bad as I thought." What astonished him most was the stoppage of the bleeding. He made some declarations as to conditions, prescribed medicines, predicted certain things, and said the child must lie still a week for fear

of complications. We used no medicines, and only such wrappings on the wounds as cleanliness and comfort required. After five days the child was down-stairs, and all the time he had no fever or pain, but slept and ate well.

The promise in the Psalms was fulfilled, "He keepeth all his bones: not one of them is broken." After a fortnight the foot was normal but for a scar, although the leg remained drawn up at the knee, so that he had to creep instead of walk. Again fear had crept in, though I did not then see it as such. One afternoon we worked together over the Lesson, and in the evening, much depressed, I went to the Wednesday meeting. My eyes fell on the words over the door, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I took courage. After the meeting I went up to a lady who had often helped me through her testimonies, and told her that I was troubled, as my boy's leg was drawn up and seemingly stiffened in the joint. She answered me directly with a strong assurance in the truth, and as I went home I kept repeating her words. I found the child peacefully asleep, and I audibly declared the same truth. The first thing the child said to me the next morning was, "Mamma, this leg is as long as the other; I can stretch it!" Can all the persecution, all the trials which our beloved Leader has so bravely borne for us, make such healing void?

When those who were present when the accident happened saw the child going to school after three weeks, and none the worse for what had happened, they said, "That vase never fell on him, for had it fallen on a man's leg it would have crushed it to bits;" but this I know, that four workmen were required to lift the vase to its former place, and yet a boy of twelve had rolled it off my son's leg. In love and gratitude I say, "Glory be to God, most high and nigh!"

Ernestine Hadkinson, West Hampstead, London, N. W., England.

CHRISTIAN SCIENCE came to me in the darkest hour of my life, my wife having just passed away, leaving me a year-old babe to care for. I was weighed down with lung and stomach trouble, and with the expectation of soon joining my companion, who had succumbed to the same diseases. I have no doubt that my expectations would

have been realized, had I not at last lost faith in medicine and turned to Christian Science for help. I wrote for treatment to a friend who was a Christian Science practitioner, and who lived about one hundred and fifty miles away. I took two weeks' treatment and was healed, and am quite a different man. I also was able to lay away glasses which I had worn for a long time, having no further need of them.

My physical healing was wonderful, yet it was not so great as the spiritual healing. The Bible is a new book to me when read in the light of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is my earnest desire to repay, in some measure, for the great blessings I enjoy, by being able to help others to find their way out of darkness into the light of Truth.

John H. Cave, Lebanon, Ind.

As a student of the University of Illinois, I wish to tell briefly of my short experience with Christian Science. I was not healed of any bodily ailment, but I have been healed of mental conditions to which I had been subject for some time. I have been obliged to earn most of my expenses, since coming to the University four years ago, and because of this heavy work while attending school, I became greatly discouraged. As time passed I worried more and more, and last spring and summer I was so completely discouraged that I did not care to live. Life appeared as a great hardship to me; my conversation was given over to harsh and thoughtless criticisms of certain people; I felt that I hated mankind, and was continually finding fault with some one or something. At one time I even found myself beginning to believe that the Bible was untrue; but, thanks to Christian Science, all this mental disquiet has passed away.

One Sunday morning in August, 1907, I attended the service at First Church of Christ, Scientist, of Champaign. That Sunday morning a great transformation was begun in my life, and since then I have been improving steadily. I now realize that I am drawing nearer and nearer to Truth. At first I did not see every point in Christian Science readily, but for the past few months I have come to understand its teachings more clearly. I am now doing as much work as ever before, but I do not mind

it as formerly. I have lost the old fear, and am able to trust God and to look to Him for everything. It is very pleasing to think that now I need never worry again, and that discouragements are impossible when I have divine Love to protect me. I have learned to love and not hate, and that I need have no evil thought of anything. I have been made happy, and I am becoming more and more so each day. I wish to express my deep thankfulness to God, and my gratitude to Mrs. Eddy, who has opened up the way for all mankind in this healing religion, Christian Science.—*Charles S. Le Sure, Urbana, Ill.*

LITTLE did I know when I called for physical help in Christian Science, what divine Love had in store for me. My thoughts go back to childhood days, when my mother was an invalid,—having serious lung trouble, as did also a brother, the family physician calling it hereditary in our family. After the physician could do no more to relieve them, and change of climate failed, they passed from us. Later I made a change of climate to avoid that dreaded disease, and came to South Dakota, but found only temporary relief. My fear was so great that I was afraid even to drink cold water, as though it was some deadly poison; and the disease would change from one form to another, until I was unable to attend to business.

After *materia medica* had failed to bring relief, Christian Science was brought to my attention. A very kind friend asked me the second time to call for help, and told me how much it had helped her. Not having the faintest idea what Christian Science was, yet never questioning, but with a longing to be well, I called for the help of a Christian Science practitioner, and was healed of an alarming condition in a short time. I did not realize that it was anything more than physical healing which I would receive when I asked for help, but it gave me a great spiritual uplift to perceive the deep things of God. I know that Christian Science saved my life from that most dreaded disease, and restored me to health and peace.

I went home to my boarding-place late one evening, and poured, as I supposed, a cup of coffee from the coffee-pot and drank it. I noticed that it had a peculiar taste, and I realized that I had taken something that was very strong. I went to my room, and the thought came to me

that I was all alone. Then I realized that our heavenly Father is always present,—that I was not alone,—and I looked to Him for relief. In a short time the bad effect had left me, as though I had never swallowed the fluid. The next morning I learned that what I had drank was lye that had been put in the coffee-pot for cleansing purposes. This brought a desire to learn how the trouble had been overcome, and I took up the study of Christian Science, for I wanted to learn more of this ever-present power that heals. I read a little in "Miscellaneous Writings" by Mrs. Eddy, and thought I must have a copy and study it. I read the chapter beginning on page 8, "Love Your Enemies," and my great desire was to live the teaching of this chapter.

When studying the chapter on "Prayer," in Science and Health, I received a faint glimpse of how the effect of drinking the lye was overcome, and oh, the difference in my prayer then from my former prayers. I am truly thankful that I have learned how to pray! After those that were near and dear to me passed away, there was a great problem to be solved, and nothing but the understanding that Christian Science gives could solve that problem for me. It taught me that God is all Life; and this gave me peace and comfort and help physically and spiritually in many ways. I was eight years old before I began to talk, and then could not speak plain. There were many words that I could not speak at all when I came into Christian Science, but that difficulty is now overcome, and I have received through the study of Science and Health many other blessings. I cannot express in words my thankfulness to God for these blessings, and to our Leader, Mrs. Eddy, for that wonderful book, Science and Health. I want to show my thankfulness by living and demonstrating this blessed truth as taught in our text-book.—*Miss Rosa Frey, Watertown, S. D.*

I OFFER the following testimony as an expression of gratitude for the liberty I have found in Christian Science. For over seventeen years I suffered from the effects of a sunstroke, which were manifested in diseases of the stomach and kidneys, etc. I underwent three operations, was under the care of physicians for years, and took a great deal of medicine, but grew worse instead of better.

I also took quantities of stimulants to enable me to keep at work, although the reaction from this would leave me weak and helpless for months. Finally I was almost wholly an invalid.

This was my condition when on Aug. 8, 1907, I began to read "Science and Health with Key to the Scriptures," and to take treatment. I received some benefit from the first, but was unable to see the healing truth until six months later, when the thought that God is the Life of man dawned upon me with wonderful effect, and I found my freedom. Since then I have been able to work harder without ill effects, than for seventeen years, and I have gained in strength and weight. I was addicted to the use of tobacco and profanity, but after three treatments in Christian Science these habits left me. This passage from Science and Health (p. 377) has helped to lift my thought from matter as reality: "Without the human belief, any circumstance is of itself powerless to produce suffering." I am very grateful for the wonderful physical healing, but more grateful for the spiritual uplift that has come to me through the study of Science and Health and the Lesson-Sermons, and the faithful work done for me.

C. S. Harris, Long Beach, Cal.

ABOUT seven years ago I was stricken with a very acute attack of stomach trouble, for which I immediately placed myself under the care of the best doctors. My suffering at that time was terrible, and medicine seemed to do me no good. From the early stage of the disease up to a year ago I had five different doctors, besides trying many medicines that were recommended to me. The last doctor I consulted gave me a very careful examination, then said that nothing could be done but to go through an operation, and he could not promise that even then I would be cured. He said it was a case of malignant disease of the stomach. The torture of this examination I cannot describe, and I knew that my relatives, friends, and neighbors expected I would pass on in the near future from this disease.

Christian Science was then brought to my notice, and a practitioner recommended to me. I had not been able to eat or sleep with any comfort for months, but after taking one present treatment I was told by the practitioner

to go home and eat a hearty meal; and this I did, holding to the good thought which was given me, that God had made all that was made, and that God's children do not suffer. After taking treatment for several weeks I was entirely healed, and can say I am now enjoying perfect health. I weigh more than I ever did before. During the time I was treated I lived in Evansville, Ind.

I have a copy of Science and Health, and thank God for giving us our inspired Leader, who has opened up the way whereby all may be healed as wonderfully as I have been. I am indeed grateful to God for all I have received since knowing of Christian Science.

Mrs. John Spiry, Sullivan, Ind.

FIVE years ago I was taken with severe lung trouble, which was aggravated by a fear of inherited disease,—several of my family having passed away with it. I was very much frightened, and the verdict from all, including doctors and clergymen, was that I could not live. But to-day I can say I am perfectly well, and I had nothing but Christian Science treatment. I know that but for this Christ-healing I would not be here, and how thankful I am to Mrs. Eddy for giving this truth to the world and making it so plain that all may avail themselves of the aid of infinite divine Love.

Mrs. Nannie A. Fletcher, Atchison, Kan.

IT is with profound gratitude that I give this testimony. Four years ago Christian Science was recommended to me at a time of great physical need, and I was almost immediately healed of an organic trouble of nine years' standing. The constant study of Christian Science since that time has brought release from innumerable physical ills, which had belonged to a condition of semi-invalidism and had been accepted as part of the inevitable burden of mortal existence. Health and harmony of body are but a small part of the blessing which has come to me through this clearer understanding of God. It has lifted me out of the dark gropings of agnosticism into the glorious light of absolute Truth, and has given me a religion which is logical, consistent, and complete, and which solves life's many perplexing problems. Even though I stand but on its threshold, I am learning how to detect and uproot

from my consciousness every sinful thought and motive, and how to love not only my neighbor, but my enemy, as myself.

I am learning to know God—not as a vague abstraction, but as a vital reality, an ever-present help, whose guidance, as immutable, unerring Principle, I can be conscious of every hour of every day. My gratitude is greater than I can ever express in words—may my deeds attest it!

Maud Warner McCormick, Indianapolis, Ind.

I WOULD like to express my gratitude for Christian Science. When I first tried it, I was alone in Philadelphia, discouraged and miserable, but my strong desire was to know the truth. I knew there was something in Christianity, for I had felt its comforting, uplifting power, and I sought in various denominational churches for an explanation of the power, but none could answer my questioning. I then sought an explanation in the Bible, but could see only mystery and confusion. Even St. Paul's writings were foolishness to me; so I turned to nature, looking into its deepest parts, for I loved its wildest glens, and could watch for hours its strange and beautiful phenomena. I knew where to find its choicest objects, but when I tried to find God my heart sank within me. I could see no God anywhere, as evil seemed to me to overpower good at every turn; so I sank deep into atheism. I did not want to be an infidel, but I could see nothing else to do. The awful hopelessness and despair of such a belief settled on me; the more I studied, the deeper seemed the gloom and melancholy, till it was almost unbearable. How I prayed that if there was a God He would speak to me; but no answer seemed to come. I was fast becoming a prey to sin, which was undermining both health and manhood, and although I tried to give it up, I could not.

One Sunday morning I stepped into the Christian Science church, just to hear their views. They were busy with the Lesson-Sermon, and when I heard the words from the Christian Science text-book I was spellbound. I had never heard anything so beautiful before; it was peace to my troubled mind, and I thought there might be a chance for me yet to be lifted out of my misery. I attended the Wednesday evening meeting, and was again surprised when I heard that what they believed could be proven. I de-

cided to study this religion, so I got a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it with tears streaming down my cheeks. I had at last found an explanation of God which appealed to me; again I felt this comforting, uplifting power, but this time with an understanding which could not be lost. God was not millions of miles away, but ever-present Mind, and this Mind was Love, so near to me that He was my very Life. Now I could understand the meaning of St. John's saying, "God is love;" now I felt safe, and that dreadful fear of falling away from Truth, back into sin, was gone. I was no longer an infidel,—I had learned that nothing can exist without Mind, God. As I commenced to view nature from a new standpoint, and not to accept the mere evidence of the senses, my gratitude was unbounded, I felt I was in a new world.

This was over seven years ago, and the way grows brighter as I learn more of this wonderful book, Science and Health, which teaches us how to demonstrate the presence of God and His perfect creation and government. This understanding brought to me a sense of purity I had not known since childhood, and in the place of melancholy and despair there came a sense of happiness and peace which was wonderful. It also lifted me out of the dreadful fear I once had of disease and danger. I thank God for guiding me into this truth, and my daily prayer is that I may be faithful to its teachings. I am also grateful to our dear Leader, Mrs. Eddy, who has given me the God I had hoped for in my childhood; also the Bible, which I now love to study. In this new light it has answered all my questions.

Newton Turnbull, Whickham, Durham, England.

FROM childhood I had a very weak constitution, being subject to frequent colds and stomach trouble. Being very ambitious for an education, I continued my studies against great odds until my college course was completed, when the condition of my health prevented me from taking up my cherished occupation. For seven years I was forced to give up all work, and during the last five years my condition was such that I was unable to be up for an entire day. In the mean time I took treatment of two physicians in our own town, was for several weeks in a sanitarium where elec-

trical treatment was given, also took massage and osteopathic treatment. My case was finally placed in the hands of an Indianapolis specialist, who upon consultation with another specialist in the same city diagnosed my case as a serious affection of the eyes, with its accompanying heart trouble, also disease of the lungs and bowels. My eyes were in such a weakened condition that for ten years I had been unable to read at night, even with the aid of glasses, and for two years could read but ten minutes a day. The doctors pronounced my case hopeless, one of them telling a member of my family that my death might be expected at any moment.

About this time a friend who is not a Scientist suggested that I give Christian Science a trial. I had bitterly antagonized what I thought Christian Science to be, believing that only the most ignorant people ever took it up; but realizing that my case was hopeless from the standpoint of *materia medica*, and having just enough faith in Christian Science to try it, I began taking treatment of a practitioner in the fall of 1905. To my surprise I found that Christian Science is the gospel of Christ Jesus in its entirety. I soon learned that I must give up my hatred for God and man if I desired peace of mind and body, but it was a ten-weeks struggle with ignorance, prejudice, and pride before the physical healing was completed. For the past two years I have had better health than at any time during my life. I am grateful for the physical healing, but that is the least part of it, for I have been greatly helped spiritually. I found that the Bible, when interpreted in the light of "Science and Health with Key to the Scriptures," contained treasures not dreamed of before. I have also had the joy of helping others, at least in some small degree.

Miss Mabel Kerlin, Franklin, Ind.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

ONE of the most obscure passages in the Gospels, according to popular opinion, is that found in the 9th chapter of John, in which Jesus' disciples asked him, concerning a man blind from his birth, "Who did sin, this man, or his parents, that he was born blind?" Jesus answered them, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

The majority of Bible students place undue emphasis upon the first part of the great Teacher's reply to the question of his disciples, and to a large extent ignore the main point, that upon which Jesus unquestionably meant the emphasis to be laid, viz., his reference to "the works of God." Many of the best authorities are agreed that the statement, "neither hath this man sinned, nor his parents," does not at all imply the sinlessness of these people, but rather that the reason for the man's blindness lay far deeper than any personal transgression. A careful study of the Old Testament shows that the Jewish people believed very strongly that all suffering and misfortune were the direct result of sin, were in fact a punishment sent by God for wrong-doing.

This belief is strikingly illustrated in the attitude of Job's friends and would-be comforters, who assumed that he must have broken the moral law in some way to be so grievously afflicted. Job, however, stoutly maintained his innocence, and even went so far as to seem to condemn the Almighty in justifying himself. As a matter of fact, Job had lived up to his highest understanding of right, but like mortals in general he believed good and evil to be equally real, and God to be responsible for both, being swayed in His decisions by the suggestions of Satan.

Job's friends, who held the same belief, were unable to comfort him, much less to heal him. They contended for the reality of evil and failed to reach the Christ-way of overcoming it. How pathetic are Job's words to these friends: "Ye see my casting down, and are afraid. . . . Teach me, and I will hold my tongue: and cause me to understand wherein I have erred." He did at length *understand,* and was healed.

Returning to the healing of the blind man, we ask, If he had had the material sense of sight common to mortals, would this have been one of "the works of God?" Christian Science answers with an emphatic No. It teaches that all the works of God are like God, spiritual, perfect, and indestructible; and Jesus endorsed this teaching when he said, "I am come into this world that they which see not might see; and that they which see [think they see] might be made blind." Mrs. Eddy says, "The corporeal senses can take no cognizance of spiritual reality and immortality," and she asks, "How can man, reflecting God, be dependent on material means for knowing,hearing, seeing?" Science and Health, pp. 488, 489). She also says that unless mortals give up their belief in materiality, "God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, consume with disease,—all because of their blindness, their false sense concerning God and man" (*Ibid.,* p. 205). When the blind man was healed by Jesus he had a dawning sense of the truth of being and was able to parry the thrusts of the learned Pharisees because he could see where they were blind. This seeing illumined the human mentality and gave him a sense of sight which included even the so-called physical, but it was very different from the sense which originates in material belief.

It seems very clear from the foregoing that a false sense of God and man is responsible for all sin and disease; and that as God's perfect creation is discerned,—the works of God, "made manifest" in Science,—all error disappears and the blind receive their sight, mentally, morally, and physically. The Pharisees tried to fasten the belief of sin upon the man whom Jesus healed, and from the disciples' question it would seem as if they, too, were not clear on this point; hence the Master's rebuke, which turned

thought away from sinning sense toward the work of God,—the perfect man with perfect vision. Like the great Teacher, our revered Leader directs her students to look away from the false concepts of material sense, and behold the divine idea. In so far as they do this, they heal the sick and give sight to the blind; and thus, in accordance with Jesus' words, the Father is "glorified in the Son." ANNIE M. KNOTT.

THOSE who are more or less familiar with what is known as "the higher criticism," have noted two salient facts respecting it, namely, that of late years it has steadily grown more daring and destructive, more ready to question what have been regarded as the vital teachings of Christianity, and that not infrequently it has found the strength of its argument against theological teaching in the premises and positions of that teaching. This is illustrated in the use which the materialists have made of the theologians' concession to the reality of matter and of evil, a concession from which the philosophically inclined have built up an altogether logical and consistent argument in support of a concept of the universe and its government which practically rules out God altogether, or else gives Him a character which it is impossible either to love or respect.

A further illustration of the way theological positions are bombarded with munition which theology has furnished, is presented in the ground taken by some of the higher critics with respect to miracles. It is a theological contention that the wondrous events attending the birth and ministry of our Lord were of the nature of extraordinary signs, in the appearing of which the natural order was overruled or set aside, and that these out-of-the-ordinary doings of Christ Jesus were specially required in proof of his divine authority and of the truth of his teaching. This doctrine of a limited epoch of miracles, designed to serve a unique purpose, has constantly been preached, and that miracles legitimately disappeared when they were no longer needed in attestation of Christian revelation, since constant repetitions of a confirmatory sign tend to lessen rather than increase its impressiveness and dignity.

In a critical review of this theological contention a recent writer (Prof. Frank Hugh Foster, *American Journal of Theology,* July, 1908) argues that the necessity of such attestation by miraculous interference with the order of nature is not sustained by the Scripture narrative, and among many other facts in support of this position he cites this, that when Jesus began his ministry in Judea he was commended to the people by the testimony of John the Baptist alone, and that neither here nor in Galilee did the marvelous phenomena attending his birth seem to serve in any way favorably to introduce him to the public; and that, according to the Gospel writers, so far as authentication is concerned, all the events pertaining to his infancy might never have occurred. We are further reminded by the critic that Jesus sometimes tried to get those who were healed to say nothing to others respecting the matter, as though he did not wish his works to be regarded simply as commendations of his personality and ministry. The critic therefore claims that the argument that miracles were instituted and performed for the sole purpose of attesting Jesus' unique office and ministry, as the Messiah, and that this having been accomplished they have no further place in the divine plan or manifestation, finds no support in the gospels. The attitude of modern religious apologists, he declares, is not in harmony with but rather in marked contrast to that of the New Testament writers.

Christian Science teaches that while Jesus' works incidentally attested his wisdom and power, they were the inseparable accompaniments of Truth's apprehension; that law witnesses to phenomena no less than phenomena witness to law, and it is entirely in accord with the contention of the critics that the present unquestioning acceptance of the uniformity of law, not only by the philosophical but by all thinking people, renders it impossible for those who declare for the lawfulness of Jesus' miraculous works longer to maintain that the continuance of these works would interfere with the normal order, and that they are therefore uncalled for. The theologian's misapprehension of the purpose of spiritual healing and his indisposition even to try to demonstrate his faith in the practical way which Christ Jesus followed for himself and appointed for others, has certainly led to that present-day questioning of the credibility of the miracles as a whole which is

looked upon by many as a further sign of religious decadence, but which in fact gives evidence that general intelligence is waking up and finds it impossible longer to content itself with an explanation of things which is no less discreditable to a rational concept of the immutability of divine law than it is to the sincerity and aspiration of professed followers of Christ Jesus.

Present-day interest in this matter formulates itself in three definite questions, to wit: Did Christ Jesus perform his works of healing in keeping with divine law? Is that law constant and immutable? and is it knowable and available now? Christian creeds as a whole have not hesitated to answer the first two questions affirmatively, but the great majority of Christian believers, past and present, have practically said no to the last. Christian Science unequivocally answers yes to all these questions. It teaches that the continuance of Jesus' so-called miraculous works is the logical sequence of the immutability and knowableness of divine law, and that these works are imperatively demanded to-day not only in obedience to Jesus' definite commands, but in response to humanity's outcrying need. Says our Leader, "The so-called miracles of Jesus did not specially belong to a dispensation now ended, . . . they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being" (Science and Health, p. 123). Christian Science teaches that professed followers of Christ Jesus are called on either to acknowledge the nothingness of their faith or to prove the effectiveness of their faith, as did the early Christians, by healing sickness and sin.

The practical denial of the legitimacy and possibility of spiritual healing by Christian theologians is an attempted separation of cause and effect which would dismember Deity; it amounts to a denial of the unity and consistency of the divine manifestation. As there can be no light without radiation, so if good be eternally present, the fruits of good can never be absent. Cause and effect are one in the realm of Truth, and to argue for their divorce is to assault the divine nature. Christ Jesus pronounced upon this offense when he cursed the barren fig-tree, and the condemnation of failure to maintain a divine order, which withered its branches, is manifest again in the

spiritual decadence which attends every Christian profession that is content with barrenness, and which, according to the statements of its representatives of every name, rests upon the Christian Church at large to-day.

In the whole range of progressive thought the demonstration of the effectiveness of an established law is regarded as a continuous and natural fact. The chemist who maintained that a given demonstration by Faraday has done away with all occasion for its recurrence would be laughed out of school, and the maintenance of a kindred contention by Christian teachers is rapidly being recognized as no less ridiculous. Christian Science has called the world's attention to a truth which is fast becoming axiomatic in its appeal, namely, that ever-present divine law is ever available, and that its manifestations are inseparable from it. Christian Science finds in the so-called miracles of Christ Jesus and his disciples a simple but all-significant expression of the unbroken unity of cause and effect in all the realm and rule of divine Love. It honors God in recognizing the continuous availability of the truth utilized by Christ Jesus for the healing of humanity's hurt. It insists that the absence of the effective faith of Christ Jesus and his early disciples is and ever has been a blight upon the Christian Church, and it has proved in ten thousand glorious instances that to-day "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495). The inspiring philosophy of Christian Science as well as the explanation of its success is found in Mrs. Eddy's trenchant statement that "the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and necessarily as darkness gives place to light and sin to reformation" (*Ibid.*, Pref., p. xi.).

JOHN B. WILLIS.

THE
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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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HABITS OF THINKING.

HON. CLARENCE A. BUSKIRK.

NO greater problems have been weighed in human thought than those concerning man's origin and destiny. These problems have possessed an imperishable interest for all peoples and during all ages known to history. The mightiest intellects, as well as the commonest of every generation, have pondered them in deepening awe. These problems belong to the literature of every age, and in their presence all other problems sink into insignificance. The readers of this periodical entertain many shades of religious and non-religious opinion. Some of them have witnessed so abundantly the evidential works furnished to this age through the Christian Science way of overcoming sin and sickness, and the shining verities which have been taught in the writings of the Founder of the Christian Science movement have become such an integral part of their thoughts, that they have ceased to be afflicted by doubts. They rest in secure and serene faith in God, and in man's blessed immortality as a spiritual being. Others may not have fully escaped from the fogs of materialism. They are able to catch occasional glimpses of the shining heights of Truth, but the gloom is still about them, while there may be yet others who still remain materialistic in their views respecting man and atheistic in respect to God.

As God is Spirit, He cannot be discerned by physical sense; and as man's immortality is the incident of his spiritual being, it may not be provable to our physical sense. Hence our proofs of these paramount verities can come to us only through revelation, spiritual discernment,

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and reasoning. The truths which are taught us through revelation, through spiritual discernment, and through right reasoning are neither variant nor conflicting. On the contrary, they are mutually corroborative and harmonious throughout. Religionists who decry or discourage sound and honest reasoning in religious inquiries lack an essential something in their faith in revelation and spiritual discernment, and efforts to discourage correct reasoning about religious problems have done vast injury to true religion.

There is need to remember also that careless, insincere, or sophistical reasoning in considering religious questions is capable of very great harm. Dogmatic assertions have too frequently usurped the place of careful argumentation, and it is matter for rejoicing that the purple robes in which religious dogmatism has appeared during so many centuries have been snatched from its shoulders and its arrogant scepter broken. The spirit of this age is rightly demanding that faith shall no longer have its eyes bandaged by ecclesiasticism. Appeals to superstitious credulity no longer succeed with the educated and thinking majorities; rather, they awaken suspicion and create distrust. Because of erroneous ecclesiastical methods the world is giving too little heed to-day to the authority of revelation and the value of spiritual discernment. Because of such erroneous methods men have been led, to no inconsiderable extent, to suppose that the Bible and religious faith are contradicted by correct reasoning, and in choosing between the two many are preferring to trust themselves to the guidance of reason. Every item of sound reasoning is to be welcomed which serves to show or illustrate that the Bible when correctly interpreted, and reason when correctly employed, are allies and not enemies, and Christian Science has already accomplished a work whose value to mankind is beyond estimate in thus helping to restore the essentials of Christian faith by establishing right habits of thinking.

Ecclesiasticism has sought to prove the existence of God, to justify God's ways to men, and to prove man's immortality, while recognizing God as the author of the material order which includes sin, sickness, and death. This incorrect habit of thought has proven to be a very wide and deep pitfall for many into atheism and the be-

lief in man's non-existence beyond the grave. This pitfall is on that road of ontology which seeks to deduce from physical facts the truths of metaphysics, and thus to determine the existence, nature, essence, qualities, and attributes of God and of man. Butler's "Analogy," and many similar theological writings, attempt this task, which is inherently impossible. The oft-repeated analogy of the worm which is transformed into the winged butterfly has been quite active as a figure, and has done tolerably well in poetry for something over two thousand years, but it has been a total failure in logic. Even in poetry the butterfly's wings are rather too perishable to furnish a very comforting picture of the ultimate destiny of man. The grain of Egyptian wheat has rendered similar service. We are told how this single grain, if planted when first threshed out, which was supposedly about three thousand years ago, would by this time have multiplied into so many grains of wheat that the entire world could feed on them. We are reminded that the grain of wheat must have a very remarkable vitality to thus survive for centuries, and that if it were even now planted it probably would grow. What of it? How is this an argument in support of immortality? Alas for all our cherished hopes and beliefs, if this be the best that can be offered in their behalf. So long as religious teachers are content to proffer such unconvincing arguments, so long will materialists smile and mankind's habits of thinking drift farther and farther away from the eternal verities of God and His spiritual universe.

We may well consider also the habits of thinking in respect to the existence of God which have been so long and so assiduously encouraged by theologians by means of the "argument from design," which the International Encyclopedic Dictionary thus defines: "The argument in favor of the existence of God, as well as of His power, wisdom, and goodness, founded on the evidences of design in nature. Design is held to imply a Designer." It is to be noted that the "evidences" are drawn from "nature," and in practice these evidences have been strictly confined to material phenomena, which they treat as realities and as embracing the total content of nature. The result is that their argument is a two-edged affair, and the wrong edge is the sharper of the two. For the undiscriminating light-

ning, when it kills and burns and destroys, seems to be more potential than the rainbow; and venomous beasts and desolating earthquakes and tornadoes are among these vaunted evidences, as well as flowers and birds. The "argument from design" would have some very serious difficulties to deal with in considering, for example, the San Francisco earthquake and the resulting fire. At this point, I quote a few lines from an article in a current periodical which has many thousands of readers. The writer says: "Ingersoll was a great, tender-hearted man, full of kindness, full of generous impulses, full of good feeling. He saw that nature was savage, cruel, heartless, and he told the truth about it. . . . He saw in the sea the big fish eating the little ones; saw in the jungle the strong beasts killing the weak ones, saw in the air the talons of the hawk in the soft heart of the dove; and he described what he saw."

The enlightened twentieth century is demanding, and has a right to demand better proofs of the divine existence, wisdom, and goodness than can be obtained through the exploitation of matter, in any of its manifestations whatsoever, as a substantive fact or entity. Whenever a false argument for God's existence and man's immortality is exposed and destroyed, an essential service is rendered, for false arguments inevitably tend to impede the right apprehension of truth. They tend to confusion and discouragement. In a garden full of weeds the flowers may be hidden; but remove the weeds, and the flowers are recognized. The Ingersolls do a good work in this, that they vigorously assail theological weeds. It is to be regretted that their scythes occasionally cut down a worthy plant; but the days pass, and it is found that falsehoods have been destroyed and that truth is indestructible. Nevertheless it is much easier to analyze and pull down than it is to synthesize and construct. The Founder of the Christian Science movement has had a great work to do in removing falsehoods, in order to obtain a clean and worthy site for the structure of Truth and Love; but her paramount service to mankind has been her upbuilding of affirmative truths into the vast and harmonious spiritual temple where hundreds of thousands already are worshiping the true God.

The arguments for the existence of a Supreme Being,

who is good, and for man's spiritual immortality, have no foothold in matter. They are distinctively spiritual arguments, and when this is clearly seen, a sure foundation is thereby laid for one of the important arguments in support of the thesis that the real man is a spiritual being, in the image and likeness of God, who is Spirit. If it be true that the physical is not a witness to the non-physical (except as we reverse or correct the evidence which it furnishes), and if true perception, right thinking, is non-physical, then the non-physical has no material existence, and all right thinking bears witness to the fact. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God."

In illustration of the significance of a long-established mental order, I recall that for many years, in walking from my home to the street on which my business office was situated, I was accustomed to turn a certain corner to the left. As the result of a fire I had to change my location, and in walking to my new office I had to turn the same corner to the right. For many months thereafter, unless I fixed my attention upon turning to the right, I found myself very frequently turning to the left, and so proceeding in the wrong direction several yards or more before I came to myself and discovered my mistake.

I may also refer to a superstitious habit into which I fell when a boy about fifteen years old. In my native town I was accustomed to walk along a street on one side of which was a church with a tall spire, and a village "green," or open space of a few acres. On the opposite side, where I usually walked, was a wooden sidewalk with its planks laid lengthwise. I contracted the habit, when walking in the direction which brought the church-spire and the "green" opposite to me and on my right, of insistently adhering to the exact middle of the walk. At the same time, I was equally insistent on looking over my right shoulder at the church-spire, and seeing above it. Let me say that I knew very well that my conduct was foolish and superstitious; nevertheless, I somehow seemed to feel more comfortable when consenting to the practice than when I refused it, just as many seem to feel more comfortable if they succeed in looking at a new moon over their right shoulder. This practice grew into a habit, which persisted until I left my native town permanently, when about eighteen years old.

Many years afterward,—in fact, it was only about three years ago,—I had an appointment to lecture in an Iowa town of about the same size as my native place. I was taking an afternoon stroll about its streets, and suddenly I was very much chagrined to find that for some time I had insisted upon keeping the middle of a sidewalk, so that because of my position a lady whom I met had been compelled to step off the walk. It took me a good half hour to find the explanation for my strange conduct. I then recalled the habit of my boyhood, and on going back to the particular spot where I had been guilty of the rudeness, I found the local conditions practically duplicated, and I recalled that at the moment when the lady passed me I was carefully stepping on the middle plank of the walk, while engaged at the same time in looking over my right shoulder toward a church spire in that direction!

Now let us examine somewhat the first incident. Why did my feet persist in turning to the left when they should have turned to the right? Through force of habit, do you say? Probably correct; but, was the habit in my feet? There is a certain class of materialistic physiologists who not only can theorize an affirmative answer to this question, but who are driven to such affirmative answer by the logical requirements of their own teaching. These physiologists attempt the superficially plausible statement, that what is termed the faculty of thinking really resides in every portion of the body which has nerves, that is, that our nerves think, and that their combined thinking makes up the sum total of the human mind, a theory which is not more destitute of supporting evidence than is the more prevalent theory that the brain does our thinking.

With respect to the second incident narrated, it is to be remembered that over forty years had elapsed between the occurrence in Iowa and the boyhood experience, and the habit had seemingly wholly passed from my memory, so that it was recalled with considerable difficulty. If the habit, in any supposititious way whatever, had its abiding-place in my limbs, as an energizing power, what becomes of the physiological statement that the entire physical structure of the human body changes every few years,—a period formerly described as seven, now as three? Also, what is to be done with the statement in physiology that practically

nine tenths of the entire structure and content of the human body is made up of water, and elements which may likewise be found in a lump of dirt? Is it reasonable to say that intelligence resides in water or dirt? or to affirm that there is some unknown way by which water and dirt are or may be brought together so as to produce either the power to think or thinking as an effect? Again, if such irrational affirmations be admitted, where did that something which actuated my feet when they selected the middle plank of the sidewalk in the Iowa town, and which actuated my head and my eyes at the same time and for the same purpose,—where did this something abide during some forty years? In the nerves or any other physical constituents of my body? And, if that something (for there can be no effect without some cause) did abide for some forty years in my body, did part of such something abide in my feet, and the rest in other portions of my body? And, if that something did so abide, was it a physical part of the bodily organs, or was it something extraneous to them all, something non-physical? If it were a part of the physical body, what became of it, thirteen or more times, when the water and other elements constituting the body passed away to be replaced by wholly different particles? And was it a physical something which intelligently selected the right dirt and water, and with extraordinary wisdom and skill assembled the right proportions of them, and rightly mingled these together? Did my feet, head, and eyes move together synchronously, in obedience to the compelling influence of a physical habit which had not been obeyed by them, or by their physical predecessors, for more than forty years?

Again, what is the materialistic physiologist to do about explaining how any physical something, acting as a causative power, could have instantaneously communicated to my feet, for example, the information that at that particular instant they had arrived at a piece of board sidewalk laid lengthwise, and that across the street was a church-spire, and that forty years before they, or rather the feet of a boy to which they had succeeded after twelve or more intervening successors in turn, had been in the habit, at a similar conjunction of sidewalk and church-spire, of claiming the middle plank of the walk to step on? The more these circumstances are arrayed and inspected, the

more incredible and unthinkable become the hypotheses of the materialistic physiologist. Truth never agrees nor harmonizes with untruth. A false physiological theory is a false witness, and to be dealt with as such.

Does some one say that I have been engaged in demolishing a falsehood that no one believes? That no one really believes that the habit, for example, was in my feet? In answer it may be said that in the foregoing analysis the brain may legitimately be substituted for feet, etc., and that physiologists do teach that the brain and nerves do undergo periodically an entire change. We may therefore inquire further, in what hidden compartment did the brain of the boy put away for safe keeping the physical habit which has been described? Was such compartment and its occupant, the physical habit, immune from the asserted recurring change? If the habit were physical in part, then its invalidation in part, through such physical changes or otherwise, would have as effectually interfered with its performances in the Iowa town as described, as if such habit had been invalidated *in toto*. Surely, it is an amazing mass of absurdities which the materialistic physiologist asks us to believe in, not as something demonstrable even by microscope or scalpel, but as a purely speculative hypothesis! And yet we must accept all these monstrous absurdities if we accept the theory which leads to them. The consideration we have given this topic would be indefensible, were not its significance, in both its immediate and its ulterior consequences, so very great.

In former days children were brought up to a habit of thinking that some sort of sacredness hedged about the utterances of ecclesiasticism. In these days children are brought up extensively to a habit of thinking that some sort of sacredness hedges about the utterances of physical science. But is the error of the man of science any less dangerous than the error of the theologian? Error formerly could most effectually disguise itself by putting on the solemn robes of ecclesiasticism; now it is sometimes found flitting about among retorts and test-tubes and affecting the scornful reticence of pretended learning. Out upon error always, say we, wherever found! Neither child nor adult is safe, so long as his false respect for materialistic learning begets a habit of thinking which interferes with his understanding of the

truth of being. We are taught on page 587 of Science and Health that it is wholly erroneous to entertain "a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; . . . the various theories that hold mind to be a material sense, existing in brain, nerve, matter."

We need to combat our false habits of thinking with denials of falsehood and affirmations of truth, and these are assisted by correct processes of reasoning. Surely it is very useful to us in this good work if we are able by patient and exhaustive reasoning to exterminate every remnant of respect for the unproven and very dangerous hypotheses of materialistic physiology. Says our Leader, Mrs. Eddy, "The description of man as purely physical, or as both material and spiritual,—but in either case dependent upon his physical organization,—is the Pandora box, from which all ills have gone forth, especially despair. Matter, which takes divine power into its own hands and claims to be a creator, is a fiction, in which paganism and lust are so sanctioned by society that mankind has caught their moral contagion" (Science and Health, p. 170).

The stubborn persistence of a false habit of thinking often seems to be demoniacal, and with cruelest cunning it may spring upon us when we are wholly unaware. It does not suffice merely to forget and ignore an erroneous habit; we must extirpate it root and branch from our mentality, and Christian Science teaches us how to do this. How well we succeed depends upon how faithfully and persistently we have obeyed and applied its teaching. An erroneous habit which may seem to be practically inconsequential, may lead into disaster and suffering. At this point let me illustrate with another personal experience. It was at one time my official duty, at the request of the governor of Indiana, to investigate certain applications for pardon which had been made by some of the prisoners then confined in the State penitentiary. I found many instances, more or less pathetic, which were terrible illustrations of the danger of indulging evil habits, and I may be permitted to relate one.

This prisoner, who was held for the crime of manslaughter, was an unusually fine-looking fellow in middle life. He had been taken to prison from a comfortable home and respectable family, and adjudged to be

separated from them for a long term of years. When a young man he had belonged to a traveling theatrical company, and had frequently played a part in which he threw his hand to his right hip-pocket with a dramatic gesture, as if to draw a pistol therefrom. About two years before I saw him in the prison, he had shot a man in a quarrel. The evidence showed that during the exchange of some angry words between the two men on account of a business disagreement, the prisoner had thrown his right hand to his hip-pocket as if to draw his pistol; that thereupon the other had drawn a knife and assailed the prisoner with it; that when the prisoner the first time threw his hand to his hip-pocket he did not draw any weapon, but that after being assaulted with the knife he drew his pistol and fired the fatal shot. Under the rules of the law he was found guilty of manslaughter, the verdict being largely influenced by the fact that he had been guilty of the first overt act of a deadly character in throwing his right hand to his hip-pocket, as if to draw his pistol therefrom, although he did not just then do so. He told me in our interview that some ten years had elapsed since he had acted in that play; that he had no intention of drawing his pistol when he made the first gesture towards his pocket, and that when he did draw it his life was in imminent danger from the knife; and that he attributed the first movement of his hand to his habit of so doing upon the stage. All this was consistent with the verdict against him, and I believed his statements to be true. Here was a habit, in itself seemingly harmless, or at least comparatively so, which culminated after many years in a terrible tragedy.

Bad habits of thinking may be dealt with, both collectively and effectively, by establishing correct habits of thinking with which to begin and with which to end each day. Every one ought to know what rules of conduct are best suited to his individual needs, and all will agree that to begin the day aright is a long step towards living the day aright; that to end the day aright is a long step towards beginning the next day aright; that to begin and to end each day aright we need to drive out all illogical, superstitious, vicious, resentful, unkind, and impure thoughts, and to invite and encourage hospitably all high, pure, good, and kind thoughts; to forget as much as we

can our fears, worries, resentments, and annoyances, and assiduously to cultivate cheerfulness, charity, kindness, hope, and faith; in other words, and in homely rhyme,—

Keep all your goblets filled with what is good,
And no vile drink e'er mingle with your food;
Rub out at night the wrinkles of the day,
And sweep the dust and cobwebs clean away.
When thought is kept uplifted through the day,
The angels of all good at night will stay,
And sin, disease, and fear will flee away.

[Written for the *Journal.*]

PENIEL.

MARY I. MESECHRE.

WHEN, sore beset by doubts and fears, thou farest forth alone,
Bereft by thine own hand of all that thou hast called thine own,
When by the river thou dost pause, ere thou its flood essay,
God's angel there with thee shall strive until the break of day.

But fear thou not when by his touch he doth thy strength dispel,
Clasp him the closer to thy breast, and all shall yet be well;
Refuse thou e'er to let him go, till thou his blessing know,
And thou shalt feel the strength of God through all thy being flow.
The breaking day shall bring to thee God's light, effulgent, pure,
And henceforth in that light shalt thou stand resolute and sure;
Upon thy brow, divinely writ, thy new name shall appear,
And thou shalt meet each threat'ning ill with heart devoid of fear.

God's angel hath bestowed on thee the chrism of Love divine,
And evermore upon thee God shall cause His face to shine,
Till vanquished, yea, and vanished, each foe that thee assailed:
A prince of God, thou standest free, for lo! thou hast prevailed!

THE WISE AND LOVING HELPER.

WILLIS F. GROSS.

THE earnest seeker for religious truth believes that he is justly entitled to whatever there is in another's faith that will increase his faith; he feels that he has a right to know what there is in another's life that will help him to live a better life. Since truth is one and universal, belonging to no person or class of persons to the exclusion of others, the grateful recipient of good rejoices that he is able to impart to others somewhat of that which has ennobled and blessed his life. To him it is not only a duty but a privilege to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

To be inspired with a desire to help others is of itself a blessing, and it demonstrates the truth of the Scriptural saying that "it is more blessed to give than to receive," but the would-be helper is not always a wise helper. Not infrequently he has "a zeal of God, but not according to knowledge," as Paul expressed it in his epistle to the Romans. Unquestionably all mortals are in need of help, but all are not ready or even willing to be helped, unless it be in their own way. The enthusiasm resulting from recent experiences oftentimes renders one unfit to judge what may or may not prove helpful to another. Human progress cannot be forced; it must come naturally, and no greater mistake can be made than to urge one to take the step he is not prepared to take, unless it is the failure to improve the present opportunity to do what is required and what can be performed.

The wise teacher is successful because he is wise. He does not attempt to impart that which his pupil is unable to receive. He realizes that he may draw others unto the truth but he cannot drive them. Unless there is the ability to receive and comprehend, at least in part, what he would give to others, his efforts must prove in vain. He is willing to help others and earnestly desires to do so, but he cannot be tempted into doing that which will be of no benefit to them and which may prove detrimental to himself and the cause he represents. There are many things which are accepted as true by the masses, even though they

are not understood, but there are other things of most vital importance which, if not understood, are perverted and much evil results. This is especially true of things pertaining to religious beliefs and convictions. The apostle Peter referred to "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Every religious reform has suffered much at the hands of its friends,—the enthusiastic new converts who have not learned when to speak and when not to speak, what to say and what not to say. The inopportune discussion of things not clearly understood or the attempt to instruct those not willing to be instructed, oftentimes causes the neophyte to be a hindrance rather than a help to the cause he has espoused. Much time and labor on the part of those more experienced, and who have learned the wisdom of silence, is necessary to correct the wrong impressions conveyed by those who have but begun to make use of their new-found faith and are exceedingly desirous that all with whom they come in contact shall be converted to their way of thinking.

When the Teacher of Nazareth entered upon his life-work, he fully realized the greatness and the importance of the undertaking. He was not groping blindly, seeking to solve the mysteries of being. To him his doctrine was no mere theory, for he knew whereof he spake. He proved by his works that his faith was right and that his concept of God and man was correct. It was no difficult thing for him to prove his words by his deeds; the well-nigh impossible undertaking was to find those who could rightly estimate his works and could understand him sufficiently to begin to demonstrate the truth of what he taught. He came to teach the world, but he knew that his teaching would not be effectual unless he gave the demonstration thereof. Not only must he himself demonstrate, but he must show that it was possible for others so to understand him that they could do the works he did.

The people were not prepared to receive all that he would give them, so he began by teaching them in parables. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." He sought to teach in a way that could not offend even though

he might not be understood. Even in the use of parables he was wise and considerate. Mark said of him that "with many such parables spake he the word unto them, as they were able to hear it." To his immediate disciples, those whom he called because of their fitness to receive him and to understand what he taught, he gave additional instruction. He was ever ready to impart the spiritual meaning of the Word to all who gave evidence of their ability to understand.

Not only by example, but by precept as well, he sought to impress his followers with the necessity of giving to the multitudes only such things as they were able to comprehend. On one occasion he said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." These words did not indicate a lack of love or an unwillingness to help those in need, neither did it imply that he regarded some people as being so far beneath him that they did not deserve to be helped; he came not "into the world to condemn the world; but that the world [all mankind] through him might be saved." But by this forcible utterance he sought to impress his hearers with the thought that mortals must be willing and ready to be helped before they can be helped.

The pearls to which he referred are those rare jewels of thought, the higher, truer concepts of being which the masses have not yet gained. The "swine" stands for that condition of mortal thought which cannot or will not comprehend the things above materiality; being content with present attainments, it not only rejects the higher and more spiritual thoughts of life which would uplift and purify, but tramples them under foot and turns upon those who gave them utterance. Unwillingness to learn is not characteristic solely of the lowest type of mortals; even those who intellectually are far above their fellows are sometimes just as unwilling and unprepared to take the next upward step as are those whom they are disposed to regard as far beneath them. Possibly there are few if any whose thought has been entirely purged of this swinish element of mortal mind.

The above-quoted words of the Master were spoken to the multitudes that gathered about him when he delivered that most remarkable discourse which has since

been called the Sermon on the Mount. Shortly after this he selected twelve disciples and sent them forth to preach and to heal. To them his instructions were: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." In other words, they were to go to those who were prepared to receive them. When they came in contact with those who would not receive them nor hear their words, they were not to remain and argue the question with them, but depart to other fields of labor where those who "hunger and thirst after righteousness" would receive their message with joy.

So long as mortals are satisfied with what they have, and are content to live their lives according to the standard they have accepted, it is well to leave them alone. When the time comes that the things they depended upon have failed them, and they feel the need of something they have not experienced, they will be in a position to be helped; but even then they will not be prepared to receive all that another might give them out of the storehouse of his own experience. All along the way there must be milk for babes, and this milk should be unadulterated. It is not only a question of what or how much one is able to give, but a question of what another is able to receive. Jesus had to use the same diligent care in instructing his disciples that he urged them to exercise when teaching the multitudes. His disciples believed him to be the long-looked-for Messiah; they accepted his teachings absolutely—what they could not comprehend they accepted in faith; they were able to prove in no small degree that they understood what he taught; but even they were not prepared to receive all that he could have given them. When nearing the close of his earthly mission he said unto them, "I have yet many things to say unto you, but ye cannot bear them now." However, he assured them that their need would be supplied. He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The promise that God would bless them and supply all their needs was fulfilled. At times the Master marveled at their unbelief, but his love was all-sufficient; he was compassionately wise as he patiently led them onward and upward.

The successful religious teacher and worker in all ages has endeavored to follow in the footsteps of the Master,

endeavoring to awaken the multitudes but giving them only what they are able to receive. This has been especially true of our revered Leader, the Discoverer and Founder of Christian Science. Her message to the world is one of most vital importance. No teaching since the days of Jesus and his disciples has promised so much. How to present this new-old gospel in a way that the people would hear and understand was a momentous question. In the success and grandeur of her life-work is found unmistakable evidence that from the beginning she has been guided and sustained by divine power. Even her oldest students and most faithful followers can realize only in a small degree how great was the wisdom necessary to advance the Cause of Christian Science to this hour. The rapid strides taken, and the greater unfolding of the truth to the student, bear witness that she has yet many things to give unto the world; but the world is not prepared to receive them. With unwavering faith and sublime patience she waits until there are those who have ears to hear and eyes to see.

A great responsibility rests upon the adherents of any cause that tends to lessen sin and disease, thereby uplifting humanity and making the world better, and this is especially true of Christian Scientists. If they comprehend the letter and have gained somewhat of the spirit of what they profess, a glorious opportunity is theirs, and it behooves them to improve it wisely and well. As they have gained a larger degree of freedom from sin and bodily ills as well, it is in their power to help others, and it is a sacred privilege to do so. The all-important thing is to help in the right way, and to this end they should wait until those whom they would bless are ready for the blessing. Many who turn to Christian Science for healing are not prepared for the change that may be wrought in their religious convictions nor for the upsetting of many theories as to the cause and cure of sickness. The wise Christian Scientist knows that "he that complies against his will is of his own opinion still," and so he sees the futility of argument or anything that would tend to compel another to accept his faith. His effort is to lead the one he would help, and his first work is to find some common ground whereon both can stand, some point of doctrine wherein they are agreed. If the other has experienced the healing

power of Truth and Love, even in small degree, this has done much toward preparing him for Christian Science; but even then the truth must be presented with care and consideration. As a rule mortals are most zealous in the defense of their religious convictions, and it is with great reluctance that they forsake the faith of their fathers. Few persons have any patience with those who seek to convince them that they are wrong. Instead of giving heed to what is said, they seek to justify themselves and if possible to prove that their position is right and their would-be helpers are in error.

When discussing the subject of Christian Science the effort should always be to present that which will be accepted, not that which will confuse and disturb. Such things will be rejected because they are not understood. The appeal must always be made to a man's reason and good judgment, otherwise the effort is made in vain. Show a man that the good within him is capable of greater unfoldment and expansion, and he is ready to listen and profit by what is said. Christian Science is in harmony with all good. Wherever there is a desire for good and the effort to attain it, there is felt the influence of that one infinite good than which there is none other. Christian Science is the unfolding of that good in individual consciousness, and this unfolding must come in a divinely natural way, just as the bud unfolds to give forth its beauty and perfume. The faithful gardener enriches the soil and plants the seed; then he waits for the appearance of "first the blade, then the ear, after that the full corn in the ear." In like manner must the Christian Scientist help those who are ready to be helped.

It is the purpose of Christian Science to enable every man to work out his own salvation. In the beginning, however, he needs assistance, and it should be given him until he is able to walk alone. First he must be convinced that Christian Science is the truth, but this conviction cannot be forced upon him. A great majority of the believers in Christian Science were convinced by the works it accomplished. If one has been healed himself, or has witnessed the healing of some member of his family or a friend, he is at least partially convinced if he believes the healing was due to Christian Science; but if he has not had visible proof, he is dependent upon hearsay evidence, the

testimony of those who have been healed or can testify to the healing of others.

In relating experiences it is always well to consider what will be the probable effect upon those who hear, for the sole purpose is to help them. The effort should be to present that which will appear reasonable and consistent. The most marvelous testimonies are not always the most convincing, for the reason that they are so far removed from the average man's experience that they do not appeal to him as does something that appears more reasonable. He may not doubt the honesty and sincerity of the one who speaks, but he cannot help thinking that the facts in the case may not have been just as related and possibly he will not give the case another thought. Another experience awakens an interest and sets him to thinking because at the outset he is ready to admit the possibility of it, and soon he is prepared to accept it as a fact. When reason is convinced, the seed is sown in good ground and will bring forth abundantly.

The disciples marveled at the works of the Master, and if they had not seen with their own eyes the wonderful works he performed, even they might not have been able to believe as they did believe. Thomas refused to be convinced that Jesus had risen until he saw him. Is it any wonder that those who did not see could not believe? So, to-day, those who have not seen the proofs of Christian Science healing sometimes find it hard to believe, and their lack of faith must be taken into consideration when the works of Christian Science are spoken of. The priceless pearls of experience should be given only to those who can understand and will appreciate their worth.

The honest inquirer should be told the truth about Christian Science, but only such things as he can comprehend. Much speaking is not always beneficial; it sometimes causes one to turn a deaf ear when perhaps he would listen with pleasure for a season. It is a pleasure for the student to tell what he knows about Christian Science, but his pleasure is not the most important thing. Of vital concern is the question as to what will be the probable effect upon his hearers. Will they be helped by what is said, or will it cause them to turn away with a feeling of impatience? The one who for any cause tramples under foot what is said, is very apt to turn and rend the one who speaks;

thus no good is accomplished and much harm may be done. Over-anxiety for relatives and friends sometimes causes the would-be helper to sow the seed on ground that is not prepared to receive it. Truth is no respecter of persons, and the nearest relative or the dearest friend must come into the truth in the same way that the stranger does. The greatest anxiety or the tenderest solicitude cannot atone for the failures and shortcomings of others. The wise helper is loving and knows how to possess his sense of Truth in patience.

We are perhaps indebted more to Paul than to any other writer in the New Testament for a clear and concise presentation of the essential elements of Christianity. He demonstrated his wisdom as a writer and a teacher. He sums up the whole matter when he writes, in his letter to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Again we read, in the epistle to the Hebrews: "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

THE judge who, unsupported by precedent, must bear the whole responsibility of a decision, must be of those who cannot sin. Jesus said, "Be ye therefore perfect." The inference is plain that he conceived it possible to be morally perfect, and this—despite the disgusting old cant, "We are all, all, miserable sinners"—is one of the realized facts of human life. Whatever one's imperfections, one need not sin—not if one is born conscientious and steadfast. Blaspheme as we may against the holiness that lives on earth, we all know individuals who have never lied and never consciously offended against the Golden Rule. The instinctively moral nature can no more be tempted than the self-indulgent can resist temptation.

Ellen Kenyon Warner.

CHRIST OR CHURCH.

HAYNE DAVIS.

WHEN I first attended a Christian Science church, I was surprised to hear people testify of their gratitude to Christian Science for giving them the Bible. I had been a reader of the Bible from childhood, and found so much in it to delight and to help me, that I felt very sorry for people who had been so long deprived of its beauty and assistance. I supposed then that I understood the Bible; not entirely, of course, but in its essential parts. Some years passed, during which I read the Bible more zealously than ever, and attended regularly the church into which I had been baptized during infancy. I did not attend any Christian Science church, nor read any Christian Science books, or associate with any Christian Scientists, but I read the Bible in the light of the facts I had heard during the few weeks I had attended the meetings at First Church of Christ, Scientist, New York City. I found that I had always slurred over the accounts of the healing, without being conscious of it, and had fixed my thoughts on the mystical sayings—of John and Paul especially—of the New Testament writers, and of the prophet Isaiah. The beauty, perhaps also the undefined meaning, of these passages, had a peculiar fascination for me. Invisible things had always been to me the most interesting. As I write this, I recall a passage regarding Moses which fixed itself in my memory: "He endured, as seeing him who is invisible." I understood this to refer to God. Passages which spoke of immortality had appealed to me strongly; and those sayings of Christ Jesus which deal with death and immortality were continually drawing my thought deeper and deeper into "the hidden things of God."

As I read the Bible, after attending some Christian Science meetings, these things appealed to me no less than before, but the things said about healing began to loom up like mountains before a traveler whose journey has heretofore been on the plains. I read the first three Gospels carefully and noted all the verses that were devoted to healing or other so-called miracles, and all that were devoted to other subjects. I found the Gospel of Mark

fuller of healing than any of the others, one third of this book being entirely devoted to this subject, and two fifths of it to healing and other miracles. Here was clear evidence that an eye-witness and, as I had been taught, an inspired writer had devoted to the subject of healing one third of the space he had consumed while writing about the most important person and events in the history of mankind. And I, who had been ignoring that portion of his life of Christ Jesus, had considered myself as possessing the Scriptures! As I went deeper into the sacred pages, with a mind awakened to the importance attached to healing by the chief persons whose lives gave them a place in the Scripture records, the fact that healing in Christ's name is now being done began to stand out as the paramount fact of contemporary history. I had heard this fact testified to, and as I listened I had no way of escape from the conviction that the people were telling the truth. Being a lawyer, I had had some experience in weighing evidence, in rejecting false testimony and accepting the true. In the six weeks of attendance at Christian Science meetings I had become convinced that the Christ-healing was again occurring in our midst, beyond any reasonable doubt. During this time I said to a friend who was troubled about these things, "'Seek, and ye shall find,' is the promise. We will both seek, and we shall both find the truth."

My friend went on into Christian Science, but I continued in my former faith. It was constantly more apparent, in the period that followed, that my church gave no more attention to those parts of the Bible which I had neglected, than I myself had done. Still, I did not see why I could not find the truth by seeking in this way; and I did find this fact, namely, that the very best of the ministers of my church did not claim to know as much about Christ, or to work as nearly like the Master, as the humblest Christian Scientists, occupying positions of comparative unimportance in the various ordinary callings. Finally the day came when the accumulating evidence left me no way of escape. I had to choose between Christ and Church, between Christian Science and so-called orthodoxy, between Truth in its own garments and error wearing garments it believes to be both Christian and apostolic. I passed Christmas, 1902, without making my election, but I could

not pass New Year. Strangely enough, a now noted bishop helped me to abandon my long-time communion for Christian Science. He preached a sermon, after reading a chapter from the Gospels; a beautiful sermon it was, but one which absolutely ignored the vital word of the chapter he had read. A friend with whom I had attended service that day was delighted with the sermon. Had I never listened to a Christian Science service I, too, would have been pleased. Time and time again I had had a similar experience; but this was the last straw, and I saw that I would never find in the Church the truth which is peculiarly Christian, because neither the Church nor its very foremost men understand this truth. The reverend gentleman above referred to was even then recognized as a leading light, and his subsequent elevation to the bishopric established the fact.

I then turned to Christian Science, and soon became grateful to it for the Bible, exactly as did those for whom I had felt compassion a few years before. All the benefit I had previously derived from the Bible was preserved for me, and I found that, as I went forward in Christian Science, an enlarged, fruitful, and constantly increasing understanding of the Scriptures was the result. There are thousands in every denominational faith who are sincerely seeking the word of Truth, and, as Christ Jesus promised, they will find it, and they will find the truth in Christian Science, because it is there to be found and God's hand is not shortened so as to prevent its guiding the sincere seeker all the way that leads to Truth. The true aspirations of all earnest Christians will thus find fulfilment, more than fulfilment, for as humanity is freed from sin, disease and death will also disappear, which was the aim of Christ Jesus, if not of the churches professing his name. The various churches that take the name of Christ cannot conquer sin if they leave unassailed the things that are sin's foundation or fountain-head, and that are necessarily manifested in both disease and death. But Christian Science puts the axe at the root of the tree, for by eradicating the foundation of disease and death it destroys sin also; and when this fact is generally understood by those who regard themselves as Christians, they will be happy to enlist in an army that is waging successful instead of unsuccessful war against sin, and

also against the other enemies of mankind that have heretofore met no serious antagonist. Then will this prophecy be fulfilled: "They shall all know me, from the least of them unto the greatest of them."

Soon after I accepted Christian Science I began to understand the journey of the Israelites in the wilderness, after they had accepted God's message and messenger and had decided to obey both. While looking recently in the Concordance to verify my recollection of the passage, "He endured, as seeing him who is invisible," my eye fell on another passage in Hebrews, where it says, "After ye were illuminated, ye endured a great fight of afflictions." Before I accepted Christian Science that passage was without meaning, but now it expresses perfectly my own experiences, and I am enabled to use it as the writer of that epistle would wish. Many parts of the Scriptures heretofore dark or vague are coming into clear and even blazing light, by which the way can be seen through what seem to be conditions of great difficulty.

The pillar of cloud by day and of fire by night, which guided the children of Israel and made it impossible for the Egyptians to reach them, has become an operating fact in my life as well as an understandable event of ancient history. In times of our own illumination we press forward in the daylight of the truth clearly seen, to the truth just coming like a cloud into vague form and outline. In the darkness of troubled hours, when we turn our faces backward toward positions outgrown, the light of some truth, already discerned and demonstrated, shines into the darkness and redirects our footsteps in the forward way. We read that the cloud "came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

The experiences which we have in Christian Science may even sound like absurdities to those who practically rule God out of daily life (that is in their mistaken belief, for He cannot be ruled out in fact). And so these experiences obstruct our way in any attempt to return to beliefs that have been proven erroneous by these very occurrences. Thus Christ becomes a stumbling-block to the Jews, and to the Greeks foolishness, "but unto them which are called, both Jews and Greeks, Christ the power

of God, and the wisdom of God." When the truth of spiritual being has even once been proven in a person's own experience, this paramount fact of being makes it impossible for one so illuminated to rejoin the Egyptians, those who cling to the false belief of material life.

On the other hand, those accepting as truth that falsehood, cannot go forward to even the least advanced of those who have proven the truth of spiritual being. The Egyptian who does pass through that cloud into the camp of Israel, sees the truth of being, and so becomes one of the children of Israel. Before Jacob's experiences which won for him the name of Israel, he was compelled to flee from home, on account of the discord which his superiority occasioned, even as Joseph for the same cause was sold a bondman into Egypt. During Jacob's flight the day came when "he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." He took up the hardest things of his lot, faced them squarely, had the grace to rest rather than be disturbed, and in consequence he found himself lifted up to a realization of Truth worth all the hardship that it can ever cost any one,—a realization of the truth which, when a man findeth it, he "selleth all that he hath" in order securely and permanently to possess it against all possibility of loss.

"Surely the Lord is in this place," said Jacob. He is where any one enters into an understanding of the truth of spiritual being, and the nothingness of all that seems to be but is not because it is unlike God, for these things are "spiritually discerned." After laying our head on the hardest things of our earthly lot, the revelation of these things of the Spirit is sure to follow, and we become one of the children of Israel; or, in the spiritual interpretation of that term, as given by Mrs. Eddy, "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science" (Science and Health, p. 583). Such are they who faithfully follow our beloved Leader in the demonstration of the truth. They are the seed that is "as the dust of the earth," and are "spread abroad to the west, and to the east, and to the north, and to the south;" and, as the promise reads, "in thee and in thy seed shall all the families of the earth be blessed."

Before I knew the truth in Science, I was like one looking longingly from a high place into the land of holiness and immortality across an impassable gulf. Knowledge of the truth through Science has bridged for me this gulf, and enabled me to take up the journey from the land of false suppositions believed to be true (which was recently declared by an eminent authority to be the grave) into the promised land of Truth, actually and practically discerned and demonstrated, whereby immortality is being brought to light. Speaking of those making this "passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (Science and Health, p. 566), our beloved Leader says, "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights."

[Written for the *Journal.*]

THE KINGDOM OF PRAYER.

MARY J. ELMENDORF.

I FOLDED away my garments of care,
I folded away my pain;
And forth I fared from the Inn of Despair,
Alone in the beat of the rain.

I was tired of the world and its tawdry gifts,
Tired of revel and fret;
And I longed for the comforting calm that uplifts
Wherein to rest and forget.

I was weary of shadows and shams that were mine,
Of the hopes that flare and cease;
And I longed for a cool, deep draught of wine
From the silver chalice of peace.

So I said good-by to my comrade, woe,
Good-by to hate and din;
And on I trudged, by upland and low,
At the urge of a voice within.

O lonely the way and thorny and wide!
O sable the night and cold!
Yet a little star came out to guide
With trembling fingers of gold.

A lily unlocked its luminous soul,
Far blowing the breath of its bloom;
And the shy, rich song of a nightingale stole
Across the lifting gloom.

Then, bonny the way, though steep and far!
Then, silken the night and still!
O golden voice and beckoning star
And cheer of the daffodil!

High on the hills of the morning it lay
By the eloquent ocean of thought,
Bright in the blue of a buoyant day—
This quiet kingdom I sought.

Through gates that never are shut I went
To the heart of its beauty rare;
And I sat me wearily down, content,
To rest in the Kingdom of Prayer.

Narcissus and rose and the splendor of spring,
Green stillness of forest and mead,
Irradiance, joy, and music a-wing,
And bread for the pilgrim's need!

Rapt reverie there forever furled
The power of things that seem,
Revealing every woe in the world
As a dying symbol of dream.

Sin I beheld as a castle in sand,
With the sea at bulwark and wall;
Affliction, greed, and their ebon band
As shifting shadows all.

I found that the pitiless wrongs which enmesh,—
The yoke, the lash, the bond,—
Reach only the fragile veil of the flesh
And never the substance beyond.

And I found that love is the sheath for strife,
The balm for wound and flaw;
For Love is Truth, and Love is Life,
And Love is the cosmic law.

God spake to me there in the fathomless calm,
God spake to me there in the sweet;
And His words were the deepening surge of a psalm
With comfort and healing replete.

His words were a flame, a sword, a flail,
A rush of enveloping light
Wherein my faith looked upward to hail
Eternal height upon height.

Great breakers of gladness over me dashed
In many a mighty sweep,
While the longing, hid in my heart, outflashed
As deep that calls unto deep.

O healing, exultant, beautiful hour,
With thought transfigured and free!
O white, white presence and indwelling power!
O vision of victory!

Agleam in the gardens of plenty it lies,
This country of sun and song,
Where the jubilant winds of courage rise
And the blooms of brotherhood throng.

High on the hills of the morning it lies,
This country of infinite scope;
And ever with myriad melodies
It calls me to harvests of hope,

Where the ripened fruits of reason heal
And springs of fulfilment start;
Ever it calls to the welcome and weal
That wait the wandering heart.

O deep and full is the happiness there,
Unshadowed by sighs of the sod!
O restful and pure is the Kingdom of Prayer,
The glorious gateway to God.

A HOUSE DIVIDED AGAINST ITSELF.

DR. EDMUND F. BURTON.

THE truth is simple. Untruth is always complicated and elusive, and grows more and more so with attempts to make use of it and to place dependence upon it. This is so universally true that absence of simplicity, the presence of intricacy and complication in statement or appearance, induce uncertainty and distrust, a feeling that somewhere there is error, the discovery of which will account for and do away with the involved condition. A structure, physical or philosophical, may have interest and charm, due wholly to its elaborateness and intricacy or to the skill used in its construction; but when vital interests are concerned, we turn to the straight lines and solid bases of simplicity with a sense of safety and security.

Among those concerned in the investigation of animal life, perhaps most pride is felt in the result of the work along the lines of bacteriology and physiological chemistry. During the past few years especially, the work in these departments has been tireless and enthusiastic, and the changes produced in the beliefs of medical men have been nothing short of revolutionary. According to these findings, the animal body is a laboratory in which at least the greater number of its forces are employed in the manufacture of poisons. It is held that some of these are so powerful in their toxic action that a very small fraction of a grain set free in the blood-stream is sufficient to cause death in a few seconds. These asserted poisons are of various natures, and counteract one another. It is said that there must be just the right amount of each poison secreted and set free in the blood, and overproduction, underproduction, or misdirection of any one of them is attended by grave danger to the whole body, unless such effect is counteracted by its antidote. Their so-called normal action is such that if discontinued from any cause, debility or death of the body follows. The countless hordes and species of bacteria believed to inhabit the body produce by their life-processes substances which are poisonous to themselves. It is upon this assumption that antitoxins are developed and administered in certain

diseases. There are also said to be in the normal blood countless millions of soldiers,—organisms whose function it is to make war upon other organisms by devouring them, thus preventing their harmful action. These processes are believed to be under the direction and control of the sympathetic nervous system, the different departments of which are scattered throughout the body with a network of nerves connecting them.

Now these various departments are by no means of the same opinion, as we have seen. Each station and substation may be said to act as a separate intelligence. To cite a most familiar example: A substance taken into the mouth may be approved of by the taste organs, meet with decided opposition in the stomach, and in the analytic and synthetic processes through which it passes before it is done with the inquisitorial examination by all the organs before which it comes, there will be many differing judgments. Moreover, this sympathetic nervous system, with its army of ganglia and their products, pays slight if any attention to the brain, the will or the so-called mind of the person, who imagines that he controls "his" body. It determines, by the amount of the different poisons it manufactures and their distribution, whether the man shall be happy or sad, courageous or cowardly, hopeful or discouraged, as well as physically strong or weak. According to all these findings, the human body—which is, from the standpoint of the materialist, the human being—is seen to be a manufactory of implements for its own destruction; a battle-ship on board which there is continual mutiny, and which must inevitably be destroyed by its own crew; a many-minded aggregation, from which the mortal feels himself separated; of which he stands in awful fear, and to whose decisions he is compelled to bow down; a charnel-house in which he finds himself chained; a body which is not his, but whose he is; a master whom he despises; a servant whom he fears and obeys and before whom he cringes; a leaderless mob of deadly forces which will not listen to reason, entreaties, threats, or promises.

The "mind" of which he is so proud, and which he thinks distinguishes him from all other forms of life, the "mind" that he believes—through theories of mesmerism, hypnotism, and psychology—he can use to raise himself above the vicissitudes of the body in which it is believed to

reside, and over which he is supposed to have been given dominion,—this "mind" is so little master of the body, is so far from having dominion over the forces of physical nature, that it is in fact the abject slave and victim of any one of the countless little minds scattered throughout this body. By the exercise and cultivation of will-power —the mental quality which he calls "mind"—he can to a slight extent control the external manifestations of some of the reactions going on within the body; some of his muscles may thus be taken out of the class called involuntary and brought under the heading of voluntary muscles; but he soon finds that the will itself may be forced to yield to the power of some insignificant ganglion of which his consciousness has never heard.

Surely these investigations present to us the picture of a house divided against itself, and we have the authority of the great Teacher himself that such a house cannot stand. Our own experience—the experience of the human race—is to the same effect, that the human body as materially understood is a house that does not stand, and is certainly destined to succumb to its own products. The more thorough the investigations of physical scientists into the history, nature, and workings of the animal body, the more conclusively is it shown that self-destruction is the end of all organization based upon material belief. Whence then comes that instinct for life, "the will to live," the sense in every one that man is something more than a physical body, which impels him to refuse submission to any decree or claim of power that involves extinction of or control over that which he feels himself to be? It is the question of the ages, but is there not, in the very fact that the question will not down, evidence that there is an answer? And are such investigations as we have here glanced at leading toward a satisfactory answer to the question? Does not the history of all material research prove that it leads farther and farther away from that which is fundamental in the consciousness of man, the instinct for life, and inevitably toward the conclusion that death is the fact and the end of life?

The results of and conclusions from the work done in these physical sciences are wanting in reliability and value to mankind, and for the reason that biologists, physiological chemists, and bacteriologists, one and all, have left out of

their laboratory equipment, have omitted from their calculations, the one element which determines the character of any substance. Their test-tubes do not contain the factor upon which depends the reaction. In investigating a commonwealth, they have left out of account the executive power. Consequently the laboratory shows irreconcilably conflicting results; the test-tube is found to contain a mixture, not a solution; the commonwealth seems to be a battle-field, where every man's hand is against the hand of his neighbor. The element, the reagent, the executive which is needed to bring order out of this murderous chaos and non-understandable confusion, is the recognition and understanding of the one Mind which has planned and created the infinite spiritual forms that have been counterfeited as mortals, poisons, enemies, and other false beliefs. It is entirely possible and practicable for us to recognize, realize, and utilize, as an available power, the existence of this one Mind as the supreme and only power, a harmonious unit. The Discoverer of Christian Science wrote years ago: "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Unity of Good, p. 7). And that consciousness whose instinct is life, harmony, freedom, and love, and which is the real man, is capable of recognizing, and in fact always does recognize, the one power, Mind. Moreover, the real man is never satisfied with less, never acknowledges, and by his very nature never can acknowledge or be satisfied with any other condition as the truth.

By the application of the truth of being in human consciousness Christian Science is eliminating discord and disease from the minds and bodies of men. It is proving likewise that discord can be eliminated from the body-politic by the power of this same right idea which destroys the fallacy of minds many. This is being done scientifically, and where physical scientists, through the non-recognition of the controlling factor, are now finding confusion and contradiction, they will find harmony when divine Principle is apprehended and the truth utilized. Their investigations and experiments are bringing out facts which may have a certain value from the physical standpoint, but on account of the lack of fundamental truth in their premises, their conclusions and interpretations can accomplish nothing toward the solution of the human prob-

lem. The tragedies of battle and death are eliminated by the truth of being. The sense and fear of poison are neutralized by the dynamic force of spiritual understanding. The conception of matter as real is overcome by the realization that Spirit is the only substance, and that the universe is Spirit's manifestation; hence spiritual and perfect. Until the government of Truth is acknowledged and obeyed in human consciousness, error's misrule, with its sequence of suffering and death, will continue. There can be neither peace nor progress in our human life, whether individual or communal, until the one Mind, infinite Spirit, is honored and obeyed.

Scientifically, and exactly in proportion to the acknowledgment in consciousness of the supremacy and allness of the one Mind, is there eliminated from experience all that makes for disorder, disease, and death,—the product and results of the belief of mind in matter. Says our Leader, "Life is inorganic, infinite Spirit; if Life, or Spirit, were organic, disorganization would destroy Spirit and annihilate man" (Miscellaneous Writings, p. 56).

SCIENCE AND MATHEMATICS.

HETTIE E. FENNELL.

To the beginner in Christian Science, the method of procedure is as new and novel as is the method of the primary grade to the child just entering on his school career. The child's first glimpse of this new phase of life awes and mystifies him. He has come in touch with a system of government and law that, no matter what his home training has been, is new to him. This law governs not only himself, but every other child in the school; and he soon learns that those children who conform to the law get along smoothly, while those who rebel against it are frequently in trouble. The child of a larger growth who approaches Christian Science, finds himself face to face with a repetition of this childhood experience, many times magnified. He is told that this law in whose presence he now stands is the law of God, omnipotent good; and since the claims of evil are still pressing hard round about him, he is perplexed and wonders how this can be. Perhaps the privilege of attending a Christian Science

service becomes his, and observation convinces him that the people who are striving to conform to this law are healthy and happy, while those who fail to recognize it are subject to sickness and discord.

As the primary teacher begins to teach the science of numbers by methods which the child can comprehend, so does the practitioner begin to illustrate the Science of being by those things which the learner can understand. As soon as the child has been taught that two pencils and one pencil make three pencils, he is sent to the board to express in figures the knowledge he has gained, and every primary teacher can tell of the funny little figures, some upside down, that appear as the results of these first efforts. When the Christian Science beginner has been taught that God is the source of life, health, happiness, all-good, he is told to go and manifest, express, or, to use a familiar term, demonstrate what he has learned. His effort to express his knowledge is often as crude as that of the child, but both are learning addition; day by day the child grows more expert in his handling of figures, and day by day the adult is adding to his store of understanding. When each day's work is counted up, the result is added health, added hope, added blessings of many names and natures.

Just as addition is not all of the science of numbers, neither is it all of the Science of being. The next step in both cases is subtraction. Whereas in the former case all has been a process of accumulation, now the process is one of apparent loss, but this loss is only apparent, not real; for in the case of numbers that which is taken away may be added to what is left, thus giving back the original, while in Science it is only by the taking away of false qualities—envy, greed, jealousy, malice, selfishness, etc.—that the real man, made in the image and likeness of God, can be discerned at all. In other words, what seems to be subtraction is not subtraction after all, for nothing real is taken away; it is only a case of separating and distinguishing the good from the bad, holding to the former and rejecting the latter. The lesson of separating having been mastered, the learner in each case now goes back to his first lesson in addition, but he is taught how to add faster by the new process of multiplication. Thought begins to expand, and the seemingly impossible

becomes easily possible. With the child, a long row of figures is produced with small effort, and with the young Scientist good results attend his mental efforts in a manner that often surprises him. Having sought first, "the kingdom of God, and his righteousness," he finds that all things are being added unto him, and he begins to rejoice in the affluence of good, of divine Love.

The next forward step involves a review of all that has been previously learned. In order to divide numbers the child must know how to add, subtract, and multiply, and when with this knowledge he approaches the subject of division, he comprehends it readily and enjoys proving it. To be able to take the "bread of life" and divide it among his friends, the young Scientist must have added to his faith virtue, patience, godliness, brotherly kindness, charity. He must have subtracted or put away from his consciousness anger, malice, wrath, evil-speaking, idolatry, uncleanness. Then, with his enlarged sense of good, will he be able to approach his brother in need, "a workman that needeth not to be ashamed, rightly dividing the word of truth." This task is pleasant; it is only when he finds himself confronted by a stubborn case, be it sickness or sin under one of its many guises, that he must work long and patiently before he gains a correct result; but if he does his work well, and gets the right answer, it will be a great help toward taking the next step, viz., that of reducing to its common denominator—nothingness—everything that is unlike God.

At this point, both the student of the science of numbers and the student of the Science of being have made much progress. Each is in possession of an indispensable knowledge, the understanding of unvarying Principle, ever at hand to be called upon as occasion demands, and which will help him in proportion to his understanding of the truth. He is now competent to grapple with more difficult problems, and he goes about the task of solving them with a confidence and an alertness that bespeak success. The student of the science of numbers presses on into the realm of higher mathematics, finding an order and an exactness that convinces him of the existence of a supreme governing intelligence; but the student of the Science of being has already learned that man is the offspring of this infinite intelligence, and that it is his glorious privilege to work together with God to save mankind from ignorance, from fear, and from sin.

PROGRESS BY THE TRUTH.

FRANK P. EBERMAN.

HUMAN history stands for human advance. There never has been, there never can be, a backward step. Emergence is the fiat of life. Life without aspiration could not be life, for its end is dust. Every human step in all time has been an effort at betterment. No man ever did evil in evil's name, but always in the name of good. Though his steps were misdirected and the proposed good were but selfish consideration, nevertheless it was his idea of good—of gain, of acquisition. Terrible blunders have been committed, and "by his mistake a man is often instructed" (Science and Health, p. 403). Were men entirely at peace, satisfied in every demand of their nature, they would not so ceaselessly pursue these divergent and haphazard lines of effort. But it is because human thought and action are subject to a limitation obviously inconsonant with an unquenchable and basic demand for liberty, that men daily cast aside that which has failed to satisfy, and pursue their weary wanderings through the empty desert of human hopes.

Long experience has established the proposition that mankind accomplish their emergence from subservience to material forces to their comparative mastery, through discovery of the laws which govern them,—*e.g.,* the great conveniences resulting to modern life from latter-day applications of electricity have resulted from the discovery of a law that the various lines of electrical force could be exerted in a rotary field. Yet all the known laws of electricity have failed to make it anything but a refractory and treacherous servant. Every new law seeming to meet new requirements for public safety but gives rise to new and critical exigencies. It is evident, then, that the world has made next to no progress in discovering the law which governs in absolute finality electricity or anything else in the material world the use of which subjects us to its material limitations and contingent fears.

It is further evident that material sense has no laws at all upon which to depend. A law, to be law, must be "supreme, absolute, and final" (Science and Health, p. 219). Such law cannot be broken. If it be broken in

one jot or tittle, it is no more law. It must be without appeal in infinite phase and presentation. Mortal man has sought out many inventions, but all such must lie in the dead and arid plane whose promised oases are but the sad delusions of thirsty and thwarted sense. In the irony of it all, it would sometimes seem that hate and diabolism control the compass. These so-called laws, too often but the handmaid of disaster, have ever received the plaudits of the world as the great discoveries of the ages, the boon of civilization, etc.

But as Elijah discovered of yore that "the Lord was not in the earthquake," so cumulative evidence of all time has built up in the consciousness of man, "line upon line," the existence of a higher law, so different from the drastic and heedless work of material force, so gentle, so lovely, so satisfying in its effects, so mighty and inerrant in its action, so infinite in its application, so unquestionable, final, and sufficient unto itself and the needs of mortals, that all flesh, from the shades of Eden to Thomas the doubter, has fallen unconditionally at its feet to cry in penitent and glad submission, "My Lord and my God." In one word, this "still, small voice," so potent in the lives of men and nations, is Truth—that which is, beyond and outside of which is nothing. Truth and its manifestation includes all that ever has been known, or can be known, or will be known,—that which "was in the beginning, is now, and ever shall be;" "whom nothing can erase" (Science and Health, p. 290).

That the truth of being has always been a growing, vigorous, dynamic force in the life of the world, is illustrated in the glorious lives of the seers and prophets who have from time to time sensed divine law. And this Soul sense, won only by a purity and consecration that draws wonderfully nigh to God, good, this discovery of white-robed, self-existent, all-sufficient Truth, is the only discovery that can be dignified and glorified by the title of revelation.

Without speculating on the extent to which this truth was revealed to Moses and the men of old, we may say that its acquisition by humanity has been progressive, reaching its first culmination in the life of Jesus of Nazareth, a man endowed with the Spirit without measure, and who lived its sacred behests to the full, to his ever-

lasting glory. Jesus taught the fatherhood of God and lived the Life divine. Without a guess as to his knowledge of the letter, we have his own words for the fact that they of that period could not bear it all. Furthermore, in his allusion to the Comforter was the assurance of the further and still progressive nature of the revelation of Truth. Full well do all Christian Scientists know when and by whom the religion of Christ Jesus—the fatherhood of God and the brotherhood of man—was revitalized, and a new promise given of humanity's advance through the apprehension of the law of Love.

[Written for the *Journal.*]

OUR LEGACY.

ELLA M. KINSLEY.

"My peace I leave with you."
How true the Master's word!
The threat'ning storms of life,
By human passions stirred,

May rage for one brief day—
May rage and cease to be,
As when the Christ-mind stilled
The waves of Galilee.

But over error's din
There falls a blessed calm.
The wail of pain and woe
Gives place to victor's psalm.

The harmony divine
Of God's most gracious plan
Is seen and understood
By every Christlike man.

Oh, marvelous the gift
That makes all fear to cease.
The world can ne'er bestow
This healing gift of peace.

THE HUMANITY OF JESUS.

FANNIE BOGARDUS HUNT.

I HAVE been more and more impressed recently, in my study of the Bible and Mrs. Eddy's works, particularly Science and Health, with the thought of how very necessary it is for all Christian Scientists to gain some comprehension of the humanity of the man Jesus, in order to understand how to heal the sick, reform the sinning, and uplift and encourage the sorrowing. We are shown constantly that the divine must act upon the human to relieve the pressure of mortal mind; that present conditions along all lines of human experience must be bettered, and that God must be recognized as an ever-present help in time of need, no matter what that need may be. We learn that it is the present with which we are dealing, and the human need is health, goodness, and prosperity, now. The Revelator says, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

We are told that man reflects God, and if this is so,—and it is,—then man, God's idea, is expressed and is spiritual now. Even in the so-called physical realm God is All; and sin, sickness, and death—evil in its seemingly different expressions—are not real. The only thing which makes it appear that man is material or physical, even now, is the educated belief in the various forms of sin, sickness, and death, caused by the general sense that life is in matter and that evil is real. According to the teaching of Christian Science, man is neither structural nor organic—man reflects Mind and is mental. He has dominion—"he is lord of the belief in earth and heaven,—himself subordinate alone to his Maker." "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable. . . . But the human self must be evangelized" (Science and Health, pp. 518, 253).

We are gaining some little conception of the divine Mind called God. We need to make this practical, and as we strive to express our concept of God, the divine must act upon the human. We do know, and we apprehend to some degree, that we are united to God, universal good,

and can to some extent realize God's allness and nearness; and to our human sense of things it is necessary to prove this by reflecting here and now the qualities of the divine Mind that act upon the human and destroy the expression of discord seen in hate, jealousy, backbiting, and all uncharitableness; and to reflect good, earnest, human love that can "love thy neighbor as thyself."

It is a bettered sense of the human mind which begins to see that we can be well, happy, pure, good, and loving at the present time. Holding to an understanding of calculus, and refusing to apply the simpler forms of mathematics to daily affairs, so that we may be able to deal justly with our neighbor, would be wholly inconsistent and unprofitable. Holding to the absolute statements of Christian Science would be of no practical use, if we could not apply this understanding in a simple direct way to daily human needs and conditions. To talk constantly about God as Love, while not expressing love in gratitude, justice, consideration, and kindness to those with whom we come in daily contact, is to be ignoble and unworthy. It tends to confuse and repel instead of winning those about us. We may understand all there is for the human mind to know, and yet not be able to express a single thought that would heal the sick; while a person who is ignorant in human ways may reflect the divine ray which heals instantaneously, —be humanly loving enough to bring the divine influence into touch with human needs. Mrs. Eddy said, years ago, "Oh, may the love that is talked, be felt! and so lived, that when weighed in the scales of God we be not found wanting" (Miscellaneous Writings, p. 312). The human sense needs to be sustained while it is in the midst of its seeming battle, and it can only be sustained as it is fed with human kindness, dealt with gently and lovingly, and encouraged to be patient until the divine acts upon the human and the discord is removed.

Truth is a practical reality. When the boy loses his fear, he ceases to whistle in the dark. When the human sense is sure that God is, and that He does work out all our human experiences in a loving way, then it stops trying to brace itself up and proceeds to express naturally and lovingly health, happiness, and prosperity; and this expression, in and of itself, is proof positive that God is and is understood. We do not find it necessary in our daily

work to be constantly declaring that two times two are four, in order to prove to ourselves that mathematical calculation is true. We know it—and we use this knowledge, confident of correct results. A true mathematician does not make mistakes. Divine Mind and its reflection, man, have no need of either auditor or accountant to correct their mistakes.

If we have a clear metaphysical recognition that our neighbor is good, is well, is prosperous, no matter what he may seem to express, we do not need to tell him so; we need only to let him become conscious of this fact by our kind and loving manner toward him. It is wise and necessary to give ourselves and our neighbor a metaphysical and human freedom,—to let the divine act upon the human, and not lead or be led, through suggestion from within or without, to criticize, condemn, or hinder God's "little one" from his or her free expression of divine law. Said Jesus, "Lo, I am with you alway, even unto the end of the world." We must learn how to feed the human mind with thoughts of comfort, and we can only do this as we let the divine act upon the human with most tender, watchful care. "Feed my lambs," was the Master's command to Peter, who was ardently protesting his love. And again, and yet again he reiterated, "Feed my sheep." This is the law of Life,—"Feed my sheep,"—and it is best accomplished now by expressing sincerity, gentleness, and human kindness towards one another. Says our Leader, "The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25). The Master took an interest in human affairs, and he lovingly helped his neighbor to better his conditions; thus the divine acted upon the human, and so accomplished much good. In following Jesus' example, as taught in Christian Science, it is very necessary for us to go and do likewise.

God is Love. We should learn to express the meaning of these words more plainly in our daily associations, and thus make them a practical reality. A right conception of Christian Science teaches us to journey lovingly and naturally from matter to Mind, and to obtain a normal recognition of the somethingness of good and the nothingness of evil. The divine acts upon the human through love, and destroys our educated belief in fear and hate. "Perfect love casteth out fear," wrote the apostle John,

and love, as a spiritual quality, is free from fear and hate and is full of hope, strength, courage, and power. Said Paul, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." We must learn to sustain the key-note of genuine Christian Science, the law of spiritual harmony, which says, "Be not afraid."

"God is All-in-all," and "God is good," in Christian Science are *"self-evident* propositions" (Science and Health, p. 113). The discords arising from the belief in a material birth and death which are being produced by mortal mind, only serve to call our attention to the harmony of divine Mind and its action upon the human, bringing to the surface the eternal law of harmony. The law of Life is the law of natural good. Says our Leader, "Love is consistent, uniform, sympathetic, self-sacrificing, unutterably kind" (Miscellaneous Writings, p. 312). This state of right thinking heals and saves, and rejoices the suffering heart. When we understand the humanity of Christ Jesus, and realize better the present need of the human mind, the yearnings of the human heart, we shall do better, quicker healing, for the divine will then act upon the human, and feed and sustain it with thoughts of love.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

TESTIMONIES FROM THE FIELD.

IT seems to me that not a few of the readers of our periodicals delay giving their testimonies for publication for the sole reason that they have so much to tell. One truly shrinks from using so much valuable space; therefore, will the readers of this testimony kindly pardon the sparseness of detail in what I have to write. It is now fifteen months since I was given my first lessons in dealing with rheumatic trouble. After a week of fruitless effort to get relief by material means, a dear friend and neighbor asked me if I would care to see a Christian Science practitioner. Well, this sounded a little queer, for I had betimes said and thought some things about Christian Science that were not at all complimentary, so I demurred at first. But so great was my esteem for my friend, and so tiresome was my bodily discomfort, that I at last yielded.

My first visit to the practitioner was a rather novel one. We were total strangers, and upon his asking me to state my case, all I could say was that I was in great pain and had found no relief. He told me that he had but little time to give me just then, but that if I would come down on a certain evening that week he would give me a treatment. He picked up a pocket Testament and said, "In the mean time I would like you to take this home and read the four Gospels, noting very carefully how Jesus healed the sick." I have since smiled at what I then considered the man's presumption. How did he know that I was not already a Bible student and knew as much of the Scriptures as he? But he seemed to divine intuitively that I needed a good dose of Holy Writ. In my day I had written and published six books, had preached this same gospel of "On earth peace, good will toward men," but the one key-note that swells the Christian Science anthem with music of rejoicing was lacking in them. I would have written differently had I seen the light in my earlier years. So, when my good friend handed me the Gospels, I thought I was getting off easy, for, from my limited knowledge of Christian Science, I had only surmised what he might do to me. The prescription was indeed just what I needed. Having been prejudiced against the Bible

in earlier years by an overly zealous aunt, I had never been a Bible reader, but now I found these Gospels the most engaging reading of my life. I do not know just when the pain left me; I had seemed to lose my interest in it —but go it did the next day, and my eyes were opened and I was being born again.

I at once bought a copy of Science and Health and began work in earnest. I had been troubled with deafness since boyhood and with stomach trouble for thirty years. Like many another, I had never dreamed but that these complaints were beyond the reach of any remedy. But soon came Christmas morning. I was lying in bed, thinking over what I had been reading, when I suddenly found myself counting the strokes of the clock in the adjoining room. I was counting them just as if I had always done so and that it was nothing unusual, but when the clock stopped striking, I discovered in a whirl of ecstasy that I had heard for one brief moment as other people hear. I think I was too elated, and as a result I did not hear any better than before. We should not be too elated when good comes to us; it is man's divine right, and should be treated as truly natural, which it is. Neither dreamed I that a thirty-years experience with stomach trouble could be overcome by Christian Science, but soon my wife was rejoiced to find me eating in a normal way, which I have been doing now for fifteen months, with only an occasional slight return of the old trouble. The reader of this may refer his friends to me as regards sanitarium foods—I have tried them all. Now let us close by a brief reference to bodily fatigue. I have overcome all sense of fatigue during the long business hours. No matter how hard I work, I go home perfectly rested, where before it was easy to give up to the belief of fatigue. I do not marvel that Christian Scientists are prosperous. I have not yet made all my demonstrations, though my hearing is returning gradually, which gives me great hope.

Why attempt to express one's gratitude for blessings that are beyond words? That our beloved Leader should have been the chosen instrument to bring these things to us at this stage of civilization, must and will cause rejoicing indefinitely. That Christ's ministry is visibly active among us again, is but the fulfilment of divine Love. Can we ask for more?—*Cassius M. Loomis, Chicago, Ill.*

WHEN I think of the transformation that has been wrought in my life through the teachings of Christian Science, love and gratitude prompt me to make this "just acknowledgment of Truth" (Science and Health, p. 372), and of what it has done for me. I have been healed of nervous and stomach disorders, both of which were supposed to be inherited. Christian Science has freed me from this false heritage, and taught me that as God's child man's rightful inheritance is health and happiness. When I first turned to Science, not yet two years ago, I felt as if I had lost everything that made existence worth while. Sickness, financial worry, sorrow, and disappointment had taken all of the brightness out of my life, so that I often prayed to die, as I then thought death would set me free from suffering. Christian Science has changed all this. It has given me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I can truly say that my "youth is renewed like the eagle's."

Before I took up Christian Science I had had medical treatment from different doctors; had dieted for years, and tried to follow almost every rule of hygiene that I had ever heard of. One of my physicians, after trying electricity, massage, and every probable remedy in what she herself called "medical guesswork," advised me to try prayer. While boarding with a family of Christian Scientists she had witnessed the healing of a young girl whose recovery she had thought, humanly speaking, impossible. She was confident that this recovery was the result of prayer, but we neither of us then knew the difference between the prayer of the Christian Scientist and that of the orthodox believer, and I thought almost hopelessly of how often I had prayed and my friends had prayed for me, and still I did not get well. As for this case of healing, we gave none of the credit to Christian Science, but decided that it had merely been brought about by the faith of some woman who happened to be unusually good and true in spite of her queer religion. I know now that it was not in spite of Christian Science but because of it, and that Christian Scientists are queer only in the Biblical sense of being "a peculiar people, zealous of good works," who try to keep all God's commandments. It seems strange to me now that I could ever have had such hazy and prejudiced ideas

as to the real nature of Christian Science, but I had been taught to look askance at anything that was not orthodox, and even remember writing to a friend, with what I fear was a feeling of virtuous self-approval, that I would rather be sick than give up my religion. I have found, however, since my eyes have been opened to the real nature of Christian Science, that I did not have to give up anything good that I had ever learned, and that I have gained much more. To be sure, I lost the stern theology which had been the terror of my childhood, but I gained instead the knowledge that "the Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140).

Religion, which once was a duty, has become a joy. I had often felt conscience-smitten to think that I did not really love to read the Bible, though I wanted to be good; and often it was with much reluctance that I went to church. As for the regular church prayer meeting, I never thought of going there. Now I think that nothing could tempt me to stay home from our testimonial meetings—I wish we could have church every evening. I have learned to drop to a large extent what was once my chief religious observance, worrying about my sins, and am trying instead to overcome them, and to "rejoice alway," even in tribulation. I have had and do have many struggles with error, but know that everything must work out for the best, for we now have such assurance of the ultimate triumph of good. We have something worth living for, worth working for, and, when need be, worth suffering for. When I think of what Christian Science has accomplished in the last forty years, and how much I owe to it these last two, I wonder that I can ever be disheartened or discouraged when there is such a glorious outlook for the future. I am more grateful than I can tell for all the good that has come to me through its teachings. Whenever I am counting over my blessings to chase away the blues. first of all and really including all others comes Christian Science. Though I was once ambitious of many things, my first desire now is that I may be worthy to be known as a Christian Scientist.

Miss Sadie Kiekintveld, Boulder, Col.

To Mrs. Eddy's discovery of Christian Science I owe

absolutely everything that is worth while—every day of health, every ray of happiness, every truthful thought. Our dear Leader is constantly calling upon us to realize the freedom which the understanding of Truth brings, and one of the most glorious ways in which this is made manifest is in freedom from the bondage of belief in heredity. To me has come liberation from many supposedly inherited evils, both physical and mental. From earliest childhood I suffered from acute attacks of stomach trouble, which gradually became chronic, and with lung and bronchial trouble, which kept me in the house, often in bed, for weeks at a time; I was also subject to extreme nervousness and fear. Later came violent headaches and backaches, brought on by the slightest exertion. I was sensitive and self-absorbed, craved sympathy, and through looking on the dark side of things, turned molehills into mountains.

I fought my way through school and college with the help of kind teachers, though they gave me little hope of ultimate success. I had begun to teach, when it became evident that I had reached the limit of my poor human will-power and was on the verge of insanity. Doctors foretold a life of semi-invalidism, and one whom I had consulted in regard to heart trouble, said that it was useless to take medicine, that it would only send the trouble to some other part of the body. Just at this time, when it seemed impossible that I could continue to work, two dear ones suddenly became dependent upon me for support. I had always sought in religion comfort, and help to overcome, but saw so few proofs of divine Love and justice that I could not think of God as other than a mere intellectual force.

Then it was that the saving power of divine Truth was brought to my knowledge, and I found that the beautiful promises in the Bible were true and could be proved. One fault, about which I had been most hopeless, vanished with the first ray of light, without conscious effort on my part. Other victories had to be fought for, as was right, and, as I tried to reason things out by the human intellect, my healing was not rapid, but has come in due time, with a more humble thought. I had much help at first from Christian Science practitioners whose lives seemed to me marvels of self-forgetful love and consecration to God's Cause; and now, after some years, I find myself absolutely

free from many of the old ills. The pain in head and back, and the heart trouble are entirely gone. I eat everything I wish without a thought of a harmful result, and have had only one bronchial cold in three years, and that of a few days' duration. There has been a gradual upbuilding in finances, through the realization of God's unlimited supply, until now I have more with which to meet my needs than ever before. Outward cheerfulness has become habitual, and struggles with inward depression are now rare. There are some errors still in the process of overcoming, but they, too, will disappear, as thought and life are regenerated.

I am trying to be grateful for all good, and I know it is true that "God is no respecter of persons," and so the lie of inherited evil is forever destroyed.

Ethel G. Reed, Chestnut Hill, Mass.

To give honor to whom it belongs, is an ethical rule which I was brought up to believe in; therefore I desire to make the following statement in honor of Christian Science. In June, 1905, there was born into our family a baby who lived and grew apace as other babies do, till several months old, when she became very restless and seldom got any quiet sleep. The malady continued to grow worse, until at about one year old she was not able to sleep over twenty minutes without waking up and screaming as if in intense pain. During this time there developed a tendency to throw the head and heels backward..

Our family doctor did not name for us the trouble, but neighbors who claimed to know, insisted that it was a dreaded spinal affection; thereupon we called another physician, who said there was practically no hope at all for the child to live. The baby, who had weighed seventeen pounds before she was eight months old, at this time weighed a little less than ten pounds, and she suffered with a high fever all the time. The new doctor desired to treat the child and see what he could do for her, but I wished no experiments by any one who feared the outcome, so asked him what he thought of osteopathic treatment. He replied that he would be pleased to see me give it a trial, so the case was turned over to an osteopathic doctor. In a few days this doctor said he saw no hope to save the life of the baby. After discharging him, we sought a Chris-

tian Science practitioner, who helped to break the fever the first day, but after a week's treatment the improvement was not fast enough to suit us, so we ceased to have Science treatment and again sought the services of a physician, who refused to take the case or even to charge for examining the child, stating that the disease was the spinal trouble which we feared. Later he told me again that he did not believe the baby could live.

During this time the fever had returned, so with some discouragement we went back to Christian Science as our last and only hope for relief. As a result the fever subsided within an hour or so, and as I pen this, there lies in the next room, in sound, peaceful sleep, a rosy-cheeked, chubby little twenty-five-pound wayfarer on this mysterious pilgrimage ordinarily called life, or, as I presume the Scientist would say, this pilgrimage from error to truth. I have not much of an understanding of Christian Science, but if it can relieve such suffering as it did in the case of this baby, I care not how it may seem to our weak mortal sense.

I hold the certificates of two doctors to the effect that the baby was suffering with a dreaded spinal disease.

W. P. Collins, Boulder, Col.

[The following brief corroborative statement is by the mother of the child above referred to.—EDITOR.]

THE above is a fair and accurate account of our baby's sickness and cure, though necessarily many details have been omitted.—*Louise A. Collins, Boulder, Col.*

FOR eighteen years of my life of twenty-five, I suffered from chronic lung, stomach, liver, and kidney troubles, also from a rupture. In January, 1905, a friend of the family advised a trial of Christian Science, and as I was apparently in a dying condition, and had been told by a local physician to prepare for the worst, I was very willing to try or do anything that might save my life. It is through the acceptance of this great truth that I am able to-day to testify to the healing power of infinite Love. In one month I was healed of my many afflictions and my body restored to a normal condition.

One of the marvelous features of the healing was the cure of the rupture. Before coming into Christian Science

if I was one hour without a support this was sufficient to confine me to the bed from two to three weeks, suffering such excruciating pain that I could not lift my head, even to take nourishment. I was not treated specifically in Christian Science for this trouble, but eight months afterward I awoke to the fact that I was healed of it and had forgotten to wear a support during that time. At a test of recent date I lifted six hundred and twenty pounds from the floor, and this I take to be an excellent proof of a permanent cure. It also proves conclusively that error can find no abiding-place when the truth appears. To-day I can, through the understanding of Christian Science, devoutly say, "Father, I thank thee." Through this blessed Science I have been able to raise my mechanical skill and ability to a higher standard, as I am enabled to realize that man's intelligence is a reflection of divine intelligence, which knows no impediment. From day to day I realize more fully man's sonship with God, as demonstrated through Christ Jesus.

My physical healing is in no way comparable to the mental healing, and for the peace of mind and spiritual uplifting thus gained I desire to extend my thanks to our beloved Leader, Mrs. Eddy, whose teachings have illumed the Scriptures and thus enabled me to realize in a small way the significance of this verse from Proverbs: "Keep my commandments, and live; and my law as the apple of thine eye."—*John H. Eck, Indianapolis, Ind.*

TWENTY years ago I was an agnostic. Teaching had been my occupation for many years, and in looking over the elementary sciences preparatory for class instruction, I was in a very vivid way impressed with the indestructibility of matter. In pursuance of these awakened ideas I commenced the study of evolution, with a sincere hope that I might therein find God. The works of Darwin, Huxley, Spencer, and Hæckel were earnestly studied, and many years were spent in searching for the truth. By the time I had finished the works of Hæckel I was in a deplorable state of mind, with no spiritual platform, but with a dozen questions which I felt must be answered for me by some modern scientific writer. At this time I wanted no answer from the theological side. The revelation of Truth was begun in me about the early part of 1907, although I did

not immediately recognize it as such; but every answer that I desired was given me, until all mooted points were made clear. The answers came to me, with no effort on my part, through books or magazines brought to me by friends, or through glances at some scientific review that was handed me.

Several years I had been a student along psychic lines, and no work of note remained unknown to me. As a natural sequence I became a member of The London Psychical Research Society, also of the American Society of Psychical Research. I had become somewhat tired of the line of thought and had sufficiently cleared and settled my own mentality on this subject, so that during the last week in December, 1907, I hesitated whether to renew my membership for the year 1908. At this time one question remained unanswered and somehow I felt impressed to remain with the Society one more year. The first pamphlet that I received in January contained an article which answered this last question, and I was ready then to turn my thoughts wholly from material things to spiritual.

My physical condition at this time was anything but good. In October, 1905, I was seriously ill and went through an operation for gall-stones, and on my return home, after a few months in the hospital, I continued in a semiinvalid state. I was unable to walk any distance, could not ride in steam or electric cars, could not exert any strength with my right side to use a broom or lift a weight, and there was a steady decrease of general strength. The necessity of care as to my diet had been so persistently impressed upon me that I ate very little, and was in constant fear lest even this should cause distress, as I also suffered from bowel trouble. One evening I traversed mentally the whole field of my scientific and psychical study, and wondered what good I had received from twenty years of research. I began to see that if I was in harmony with the power that controlled the universe, there certainly could be no discord; but what could I do to get that harmony? If I could erase the concepts of sickness from my brain, they must be negations, the opposite of the real and the good. The way then seemed clear—I must trust God, affirm and realize the good, the actualities of being; and this I tried to do.

In the morning, to my surprise, I felt entirely well. I

commenced the new day by committing my way to God implicitly, without waiting to see results first. I burned all the medicine I could find, and then proceeded to sweep the house, one of the material things I had longed to do for months. My thoughts were following a new path, and even as I worked I was constantly thinking what line of study I could take up to learn more of spiritual things. This same day, through the kindness of a friend, I received the Christian Science text-book, Science and Health by Mrs. Eddy. It did not take me long to realize that I had been led into the way of Christian Science. For hours each day I read the Bible, Science and Health, "Miscellaneous Writings," etc. Knowing that "God is All" (Science and Health, p. 366), I ceased to have any fear. I found myself eating anything and as much as I desired. I experienced only comfort and peace.

I do not now regret the long years of study, for it resulted in a spiritual hunger that was never satisfied. Moreover, I had learned how to study. Beginning with the Preface in Science and Health, I read one sentence at a time, stopping to analyze the thought and apply it so far as possible, or leaving it for rereading when my spiritual growth had enabled me to assimilate it. In this manner I proceeded to the end of the book. Before I had read very far, it came to me like a flash that in wearing my glasses I was expressing a doubt of God after all He had done for me. I thereupon put them away, and have since been able to sew and to read fine print with no thought of further need of them. During the three years of my illness I had two attacks of a painful nervous trouble, the first of which compelled me to lie in a horizontal position with no power to rise; but in the second attack I sat upright for many weary days and nights, unable to bend or lie down, suffering all the time excruciating pain, and I was left with one arm practically useless for weeks. In March, 1908, I had a third attack, so severe that I dreaded to move. I was terribly frightened. I read in Science and Health for some time, and then very slowly I succeeded in getting into bed. I was young in Science, and I knew not what to do, but in the midst of my suffering and while trying to find a comfortable position, this thought came to me, "Perfect love casteth out fear;" also, that strength is given according to courage. When I realized the courage to turn and ask

God's help, I succeeded in moving with no pain. The next morning I got up and dressed myself, and did the necessary work of the day through reliance upon the power of Truth. Strength was found in reading Science and Health, and I learned, even as Mrs. Eddy tells us on page 296, that "progress is born of experience." As I read the following page I knew I was then in the faith state, that I had met all claims so far with spiritual evidence. I did not see how faith led to understanding, but I read and reread these pages until all of a sudden I saw the actuality of being. As this glorious understanding dawned upon me, all fear left me. Truth and Love reigned, I had found a perfect healing in two nights and a day!

I am fast losing all thoughts of the physical body and possible troubles, and the spiritual enlightenment which I have gained more than repays for all suffering. This understanding of God that Mrs. Eddy has given to us in Christian Science must ever fill our hearts with loving gratitude to her. In the study of her writings I have found peace and harmony, with beautiful and inspiring glimpses of the "new life" ahead that must henceforth be mine.

Mrs. Hattie M. Field, Clinton, Mass.

I FIRST became interested in Christian Science about three years ago, when I was healed of a so-called incurable disease of the kidneys, as diagnosed by the doctors. I had spent much time and money for medical treatment, but received no benefit, and was finally told that about all I could do was to keep on a very strict diet, and that this might prolong my life a few months, as the disease was hereditary and incurable. When I told my mother the state I was in, she advised me to try Christian Science, and although I knew that both she and my sister had been healed through its ministry, I had never thought seriously of it until now. I could hardly wait to go to the practitioner to begin treatments, and I was entirely healed in five weeks. We have had many other demonstrations in our family, among others the overcoming of jealousy in a short time. I also had a very beautiful demonstration of Truth's power at the birth of our little daughter.

I am truly thankful to God for all that Christian Science has done for me, and to our Leader, Mrs. Eddy, for show-

ing us the right way. I hope to learn more and more of this blessed truth each day.

Mrs. Walter C. Mauritson, San Francisco, Cal.

I WISH to corroborate the statement made by my wife, of her healing from kidney disease. Having been led to believe the doctors who informed me that her case was incurable, I was trying to reconcile myself to the end, and had almost given up hope of ever seeing her well again, when she surprised me by giving up the medicine and I at once saw a change for the better. It was not, however, until she had taken two or three treatments and heard me express wonder at the change in her, that she informed me it was due to Christian Science. When she was completely healed, in four or five weeks' time, it did seem almost too wonderful to believe, and among our friends and acquaintances it aroused great surprise. I have been helped greatly in my business affairs, and know that my success in that line has been occasioned by my understanding of Christian Science. My success in this direction seems to be limited by my understanding of the truth, but I notice that they advance together.

W. C. Mauritson, San Francisco, Cal.

I HAD been a sufferer for eleven years with what *materia medica* termed distressing nervous and stomach troubles and attendant complications. During this time I was under the constant care of the most able physicians, and had lived in California by their advice; but I failed to obtain health until, after having given up all possible hope, Christian Science was mentioned to me, not by a Scientist but by a Jewish lady who was visiting us at the time. I acted on the suggestion, although I did not feel as if anything could be done for me, owing to the fact that I was of Jewish faith and therefore Science was not an easy matter for me to consider, my family and social environment being such as to discourage the idea. However, I am thankful that Christian Science was brought to my attention, and I accepted it as it is, the light of my life. Whenever difficulties arise, the darkness is dispelled and presently all is light to me. Never for a moment could I get along without the use of Christian Science. I apply

it in my home, business, and social life, and to me it is true happiness. Inasmuch as I had given *materia medica* a fair and impartial trial, I feel more and more justified in tendering this testimonial to the efficacy of Christian Science.

I cannot find words to express my gratitude to God, and to Mrs. Eddy for the blessings I have received through her wonderful teaching. May God bless all those who have been interested in showing me the way to health and happiness. I also wish to say that I had been a heavy smoker for thirty years, but the desire to indulge this habit has left me.—*Emil Rosenthal, Chicago, Ill.*

OUT on the Oklahoma prairie is where Christian Science found us, about ten years ago. I had been a sufferer most of my life, and through many years had received the careful attention of kind physicians. I submitted to an operation, which did no good, so I shrank from anything further in that line, although I continued to grow worse, until my case was pronounced incurable. Part of the time I was confined to the bed, while at other times I was barely able to be up and move about. Our finances were very low, and hope was almost gone, when one Sunday afternoon my husband and I went to see a lady who, with her four children, was living on a claim, while her husband was in El Reno. All we knew about her was that the neighbors said she was always bright and cheery under all circumstances. We had not been there long before I was telling her all my troubles,—the sufferings of the past, and what the doctors said my future would be. After listening a little while, she said, "You must pray to God to heal you." I replied that I had been praying to God since childhood, and it never seemed to do any good; but she said again, earnestly, "Pray to God alone." Those three words, "to God alone," impressed me as if I had never heard them before. She continued to talk in a most encouraging way, and when we left she gave us a Christian Science *Journal,* a *Sentinel,* and some tracts. We read them and liked them very much, but my parents, who lived with us, were very much disturbed and feared it was of the devil; still my husband and I clung to this new hope.

The lady who gave us the literature moved to El Reno, thirty miles away, and although it was considered a great risk for me to take such a trip, I went twice to see her,

spending the night each time and listening eagerly to all she told me of this new gospel, which was indeed good news to me. Although I seemed to suffer somewhat from these trips, I went a third time, when I met two friends of hers, young ladies who were also Christian Scientists. They invited me to go home with them, promising to talk about Christian Science as long as I wished to hear it, which they did until far into the night. The next morning I awoke to find myself in health, and the blessed realization of health and happiness has been with me ever since. Never since then have I felt hopeless or helpless, nor have I had a tale of woe to tell since that night—it has been one long song of gratitude and joy. We are grateful to our beloved Leader, whom God has so divinely fitted to bring back to the world what had seemingly been lost for so long, the Science of Christianity.

Mrs. Babetta C. Pletscher, Colorado Springs, Col.

[Translated from the German.]

WITH loving gratitude do I testify to what Christian Science has done for me. It has healed me of severe nervous trouble and blood-poisoning. It has removed my false sense of being, and has lifted me to an understanding of Mind, where sin and disease cannot enter. It has given me the staff of Truth to lean upon, and to apply in all conditions.

I am thankful for Christian Science every day, and I wish that many might know the glad tidings which our beloved Leader, Mrs. Eddy, has brought to us. This truth will lead every one out of physical and mental chaos, and will set them free even as it has freed me.

Elisabeth Grob, Zurich, Switzerland.

[Translated from the German.]

I DESIRE to relate what Christian Science has done for me. I became interested some four months ago, when I heard of its many healings. A dear friend whom we knew well, was visiting us in connection with business matters. He had, like ourselves, been a member of another church; and three years ago, when he left it and went to the Christian Science church, people said that he was lost, but I knew he was a faithful follower of Christ Jesus. I told him of my troubles; that I had often asked

myself why God did not answer my prayers, and why I was so afflicted. He told me he had learned in Christian Science that we need not be ill, an assurance for which I am daily thankful to God, and to Mrs. Eddy,—thankful for this truth that makes us free.

My healing has been wonderful! I had suffered for eighteen years with bowel trouble, was constantly taking medicine, and was always suffering with a headache. I had attacks of asthmatic trouble, and was getting weaker all the time. Two years before this I had undergone an operation for an abnormal growth, but even this did not help me. Seven months later a child was born, and after that I lost strength so rapidly that it seemed I could not live much longer. In Christian Science we learn how to avail ourselves of this blessed truth which makes us free from disease and sin, and I am reading Science and Health, *Der Herold,* and the *Sentinel,* and striving to follow him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." I am striving to keep the Commandments, and to love my neighbor as myself.

I am grateful to God for the good health which I enjoy since I began the study of Christian Science. My troubles have vanished one after the other, and I have taken no medicine for the last four months, nor has it been used in our family. My heart is overflowing with gratitude to God, and to our Leader, Mrs. Eddy, whose purity made her the channel through which the water of life has come to humanity. "Blessed are the pure in heart: for they shall see God."

Mrs. Emily Reth, Vanderveer Park, Flatbush, N. Y.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THE CHRISTIAN SCIENCE MONITOR.

WE are pleased to announce that, with the approval of our Leader, Mrs. Eddy, The Christian Science Publishing Society will shortly issue a daily newspaper to be known as *The Christian Science Monitor*. In making this announcement we can say for the Trustees of the Society that they confidently hope and expect to make the *Monitor* a worthy addition to the list of publications issued by the Society. It is their intention to publish a strictly up-to-date newspaper, in which all the news of the day that should be printed will find a place, and the news service of which will not be restricted to any one locality or section, but will cover the daily activities of the entire world.

As to the motive which has led to the establishment of a daily paper of this character, there is nothing we could say that would be so forceful or so timely as the announcement made by Mrs. Eddy when she established *The Christian Science Journal*. We quote as follows from her article, "A Timely Issue," as it appears in "Miscellaneous Writings":—

"Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought."

The last clause of the above quotation strikes the key-note for the *Monitor*, and what it will stand for. It is this "heal-

ing, purifying thought" that not only Christian Scientists but the better class of people everywhere are demanding to-day. The tide is "at the turn;" the current of human thought is setting in the direction of that which alone is real—the good that men do, and not the evil. All over the land there has been and is a call from the fathers and mothers who feel their responsibility in this direction, who are asking for a paper that will supply vital current news, the things we want to know and ought to know about our fellow-men, but which are submerged in the daily tidal wave of crime and disaster which the ordinary newspaper would have us believe sweeps over the world. There is a field, and a wide one, for a clean newspaper, and it is this field which the *Monitor* is entering.

It will be the mission of the *Monitor* to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals. It is intended that the *Monitor* shall contain, in addition to the usual news features of the best city papers, such special departments as will make it a home paper of the highest grade,—one which will appeal to good men and women everywhere who are interested in the betterment of all human conditions and the moral and spiritual advancement of the race. From the "news" standpoint the *Monitor* will be of far wider scope than a merely local daily would cover, and will be read with interest from Maine to California and from Canada to Mexico. Even our friends across the sea will find the *Monitor* interesting from this standpoint.

While all Christian Scientists are requested to subscribe for the *Monitor,* for we believe it is only by their support that the success of an absolutely clean and unsensational newspaper can be assured, it is not believed that they alone are interested in a paper of this character. Indeed, it is hoped and believed that all others who have seen the need of a reform in journalism will find in the *Monitor* the ideal newspaper for which they have longed, and that they too will support it on its merits.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the

United States, Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

ARCHIBALD MCLELLAN.

NO one can become acquainted with the leading events of St. Paul's life without realizing that it constitutes an epic of splendid mold. More than this, he cannot fail to discover that the greatness of this man and the greatness of his deeds sprang from his exaltation of the Christ-idea. This was his one purpose and theme, and so absorbed was he in it, so abiding and continuous was its inspiration, that we at once recognize the peculiar fitness of that epitome of his own experience which he gave in his remarkable words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." For him Christ was "the end of the law for righteousness," and he could say, "Whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." In every event and circumstance "the love of Christ" constrained him to bring "every thought to the obedience of Christ," and in unnumbered varying phrases he expresses that conscious identification with Christ, in thought and deed, which is the goal of all spiritual aspiration. However great his burden of suffering and care, however keen his sense of isolation and loneliness, however unpromising his earthly outlook, and however saddening the forgetfulness and ingratitude of those for whom he labored,—in every hour and every experience his consciousness of the Christ brought him unfailing satisfaction and strength. Here he found faith's full compensation, the sufficient ground for continuous joy and rejoicing.

In studying the writings of St. Paul Christian Scientists find an added interest in the many striking parallelisms, not only between the Christian Science movement and that in which he labored, but between the history and experiences of the apostle and of the Discoverer and Founder of Christian Science. In both there is a unique blend of

the philosophical and the practical, the heroic and the human. Both received a great illumination while zealously following their highest sense of Truth, while in the teaching of both an unqualified stand is taken for the efficiency and sufficiency of the Word of God for the healing of every human ill, the overcoming of every human difficulty. Many other "likenesses" might be noted, but they are all incidental to the crowning fact that Christian Science is entirely at one with that exaltation of Christ, Truth, that grateful recognition of the presence and practical availability of humanity's Comforter, which is expressed on every page and in well-nigh every paragraph of the apostle's writings. This is the most prominent and prophetic distinction of Christian Science, that it leaves all for Christ. It stands unequivocally and unreservedly for the truth enunciated by Peter when he said to Annas and his *confreres,* "Neither is there salvation in any other." It is loyal to Principle, to eternal Truth, and therefore it is scientific; it is loyal to Christ, and therefore Christian.

This devotion of Christian Science to Christ is seen most significantly in its break with the centuries-honored teaching, that men are to look to other so-called powers, other means than "living faith in Christ," for the cure of physical ills. The prayers of Christian people that heaven may bless the material means to which they are looking for relief, and the contention of theologians that God has provided these means, and is working through them for the consummation of His will,—all this does not lessen or obscure the fact that such dependence upon materiality, in whole or in part, however sincere in purpose, is a practical denial of the present availability or efficiency of the spiritual means by which Christ Jesus healed "all manner of sickness," and with which he equipped his disciples to go "into all the world" and do likewise. Surely no thoughtful Christian believer can question that in so far as the Church has proved unequal to the solution of the human problem, and in so far as the individual has failed to realize the freedom of "the sons of God," it is because both Church and individual have failed to apprehend and apply "the law of the Spirit of life in Christ Jesus" which Paul and many another early Christian proved to be able to save from "the law of sin and death." In standing, therefore, for humanity's possible redemption from both

sin and sickness, the attainment of "life," present and eternal, through the apprehension of Truth, Christian Science is but preaching the gospel of Christ. If it offends any, this is its offense, and for this it offers neither palliation nor excuse.

Moreover, in declaring that there can be no health apart from the rule of the Christ-idea, Christian Science has reference to every disharmony, every injustice, every wrong, whether physical, mental, political, or economic. At this time much is being said about socialism, cooperation for the good of all, the reign of brotherhood, etc., and many evidently entertain the thought that an ideal state can be secured by legislation, by changes in the economic order; but in this they are for the most part seeking "the fruits of the Spirit," without any thought of possessing or even seeking "the Spirit"! That improved conditions, the better administration of justice, and the restraint of unnumbered evils, may be secured by the enactment of better laws or by the enforcement of existing laws, and that this end merits the earnest cooperation of all good citizens, is unquestionable. To deny the value of improved beliefs, and insist upon the ideal or nothing, is to become a hindrance to human progress. Nevertheless, we do well to remember that the only true socialism, the socialism which springs from brotherhood, cannot possibly come without the spirit of brotherhood, the rule of the Christ-idea, in at least a large majority of all the people.

Brotherhood has been well defined as "the spirit of humanity; the spirit that looks, not every man on his own things, but also on the things of his neighbor; . . . the spirit that seeks to promote the common wealth, to make this world a wiser, happier, better world." Said an eminent lawyer recently, "The administration of justice is handicapped at every step by human selfishness and economic inequality, and the only thing, in my judgment, that gives any hope or promise of the betterment of existing conditions, is individual right living, the reign of Christ in the character and conduct of men;" and in this he was eminently right. The true socialism must be lived by the many before it can be legislated into a ruling order; hence the importance which attaches to the message of Christian Science at this time when so great a body of the people are clamoring, and in large part clamoring very unintelligently,

for economic freedom, and when political aspirants are thus impelled to offer unnumbered fanciful remedial theories, ostensibly for the betterment of things, but largely for votes.

The Christ-idea is the only right idea about anything and everything. Apart from its rule there can be neither health nor freedom nor brotherhood, and this is the teaching of Christian Science, that "there is none other name . . . whereby we must be saved."

JOHN B. WILLIS.

HOW often do we hear the doubt expressed that some greatly needed reform cannot be established because its representatives are few in number and also lacking in the means usually considered essential to worldly success. People seem to forget that every marked advance in human history has resulted from the clear vision of some one who has dared to stand for a great idea in the face of the doubt or opposition of the whole world. This one has been able to awaken and inspire a few, and erelong the many were compelled to heed if not to follow, proving the power of a right idea and demonstrating the truth of the oft-quoted saying, "One on God's side is a majority."

In the spiritual advance of humanity we find Abraham as the first to mark a distinct departure from material belief and worship. His recognition of divine Truth caused him to leave home and kindred, but it made him "the friend of God" and the friend of humanity, for the promise was that in him should all the families of the earth be blessed. This was no less true of Moses, who at more than one stage of his career seemed to be but the leader of a forlorn hope. He, however, "endured, as seeing him who is invisible;" and, like all the faithful, kept the faith. No great reformer could ever succeed were he to be influenced by the number of those opposed to him and the fewness of those ready to follow him till the goal is reached.

At the crucial hour of Jesus' earthly career John alone of all the disciples stood by the cross to witness what seemed the failure of the most heroic attempt to uplift humanity that the world had ever witnessed, but later John saw in spiritual vision a multitude which no man could

number, "of all nations, and kindreds, and people, and tongues," those who had seen the Christ-idea and had followed it to the final and inevitable triumph of Truth over sin, disease, and death. Because divine Principle is eternal and unchangeable, it follows that those who thus know God and are at work to express the divine idea, whether it be in the arena of personal experience or in the affairs of nations, are always in the majority, for every divine idea in the universe is on their side. As to the seeming forces of evil, our revered Leader says, "The very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you" (Miscellaneous Writings, p. 338).

At this hour everything in the affairs of men shows unmistakably that one of the most eventful scenes in the great drama of human redemption is upon the world's stage. The great Teacher foretold such experiences as we are now passing through, but he gave great and strong assurances to the faithful, saying, "There shall not an hair of your head perish." As we read his words we thank our heavenly Father that He has in our day called and anointed one to lead us in the way marked out by Christ Jesus, but forgotten by his professed followers till our revered Leader demonstrated to us that it is our privilege to walk in this way and to find heaven here and now. Great as was her task, she did not falter, but pressed on,—

> Catching gleams of heavenly spires,
> Hearing notes from angel choirs,—

and when unexpected difficulties came up, she but found new opportunities to give her followers, whether few or many, new and clearer views of Truth's majesty and might. Apostrophizing the glories of ancient Greece, a poet has said,—

> Of the three hundred grant but three
> To make a new Thermopylæ.

Mrs. Eddy says, "You may know when first Truth leads by the fewness and faithfulness of its followers" (Science and Health, p. 225). The question for each one is not how many others are following the standard of Truth, but how faithful he himself is. If one is faithful to all the demands of divine Principle, he is serving all mankind, present and future, as did the Master, and he may be doing more to right human wrongs than

thousands on the battle-field or hundreds in legislative halls. We know that all error must come to an end. How near that end is, depends upon the faithfulness of each one. God will not fail us, "for he is faithful that promised."

ANNIE M. KNOTT.

CORRECTION.

We are in receipt of a letter from C. H. Phelps, in which he states that the article, "Christian Art," published in the October *Journal,* should also have been credited to A. Farnsworth Drew, as it was written in collaboration and was signed by both of them. The possible significance of the double signature escaped us, inasmuch as the personal pronoun was used in the singular throughout the article.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI DECEMBER, 1908 Number 9

CHRISTIAN SCIENCE: ITS HEALING MINISTRY.

A LECTURE DELIVERED BY BLISS KNAPP IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., OCT. 22, 1908.

IF Christian Science were simply an intellectual pastime, touching only the emotions and sentiments of men, it could never emulate the mercy of primitive Christian healing. On the contrary, it appeals to their highest moral and spiritual nature, and leads them to find in God a sure reward for trusting in Him. It is a prophet of good tidings, promising deliverance from pain, suffering, and disease; and by the accomplishment of this deliverance, its truth has been established. It has challenged attention, not because of any failure, but because of its success in good works. Indeed its most uncompromising critics are now ready to admit that Christian Science has made good its claim to be a healing religion.

Possibly the larger part of song and of verse has been inspired by the tragedy of life. The mystery of suffering has compelled even the most frivolous to seek the meaning of life; and it is the theology of Christian Science that not only clears this mystery but removes the suffering. If the healing seems to be of more consequence than the religion, in its appeal to the stranger, it is because he has not looked beyond the cure to its spiritual cause, for it is the theology of Christian Science which heals the sick and reforms the sinner. Far from being an ethical philosophy, Christian Science is a life to be lived,—a truth to be proved.

In looking over the entire range of religious beliefs,

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whether handed down by tradition or recorded in the sacred books, it is interesting to note that they all claim to be the promulgation of revealed truth; but whatever may be the nature or quality of such truth, that which differentiates the demonstrable revelation of Jesus Christ from them all is its power to give health and life, for "I am come," said Jesus, "that they might have life, and that they might have it more abundantly." Moreover, that truth which heals and reforms, manifests the only religion that is susceptible of proof; for the Master's healing, resurrection, and final ascension demonstrated this life-giving element in Christianity.

The works of healing which Jesus accomplished have been preached for centuries; but for one to relate the simple story of how he went to the mother of Peter's wife and healed her of a fever, does not adequately explain how the healing was accomplished. Suppose one were to repeat the simple words of Jesus and imitate his manner of addressing disease, the mere form could never reveal the effective power which he employed, nor could it give the process so that another might repeat the operation. At least we might infer this from the fact that these works have not been more commonly done for many centuries. That which has made Christian Science eminently practical is its ability to define not only the power which Christ Jesus employed, but the rule by which another may repeat his works; and this withal in so simple a manner that even a child can understand and enjoy its protection; indeed its understanding is a panacea for everybody and at all times, whether the difficulty be a sick body or a sick mind, for "he that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Footsteps in Spiritual Discovery.

When Jesus healed the centurion's servant and the Syrophenician's daughter without so much as going near them, it should be clear that the power employed was mental, as mental indeed as any Christian prayer. An English poet has propounded the query, "For to say truly, what else is man but his mind?" Indeed we might ask, What else is God but divine Mind? It is truly unthinkable to conceive of an all-wise, all-intelligent God apart

from Mind. Moreover, how can an ever-present God be everywhere present, except that presence is Mind? The words of Paul, that "to be carnally minded is death; but to be spiritually minded is life and peace," express the fact that the healing power is in the divine Mind,—in Spirit, not in matter.

To explain how the Mind that is God should have become available for our needs may seem as impossible as to determine the character of the distant stars. But as God's messengers have come down to us from former generations pointing the way, it may be interesting to contemplate the manner by which these early prophets came to understand for themselves this healing power of God, that we may emulate their good works. The first of the old patriarchs, although reared in the school of idolatry, was touched by a divine impulse and began to contemplate a diviner sense of authority; he began to recognize that, instead of many powers manifested in so many different idols, there is really but one Mind or intelligence, whose power governs the universe and man; the same power, in fact, which later divided the waters of the Red Sea and closed the lions' mouths. Abraham's unswerving devotion to this guiding and saving power inspired an absolute faith in its omnipotence. God revealed Himself to Abraham as "the Almighty;" and yet, although Abraham had absolute faith in this saving power and in its promises, his concept of it must have been limited, for the voice of God said unto Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them," indicating that there was more to learn about the application of this Mind to human needs.

Moses was taught from his youth to believe in God, but when he began to comprehend what he once believed, he discovered at the outset the same power which inspired the faith of Abraham. Moses was a great observer, and he began to note that this power is not confined to isolated places, like so many nuggets which might be discovered at random, nor is it restricted to holy places or occasions, for he perceived the great fact that this divine power operates through well-defined laws, emanating from the one Principle or Mind, and that as ever-present law this power has a healing and saving influence. Indeed this power mani-

fested through law brought the actual proofs of deliverance from the plagues, from the Red Sea, and from the terrors of the wilderness, until its reliability and truth were absolutely established. Hence we have in the Scriptures not only Abraham's recognition of God as the Almighty, but the Mosaic declaration that He is "a God of truth and without iniquity, just and right is he;" and the psalmist adds, "Thy law is the truth." Nevertheless, when these people had the law, and lived by the law, and were delivered by the law, there was yet one thing needful. The final revelation which fulfils the law had not yet been received, for they were continually looking for Immanuel or "God with us."

The Jews had been looking for Immanuel; they needed a final revelation, and expected one. This final interpretation was to bring the very presence of God to their understanding; and when Christ Jesus took up the thread of this progressive revelation and carried it on to completion, an unbroken highway to the Father's kingdom was established on earth. Christ Jesus' vindication was in his works, for he said, "Though ye believe not me, believe the works." Indeed these works of healing and reformation were precisely what Moses and the prophets had foretold. If the mission of Christ Jesus is to point "the way" by manifesting the works of healing, then the intelligence or spiritual understanding which removes the scales of sin and disease in every age must be the same, —Christ, Truth,—for Jesus himself declared, "No man cometh unto the Father, but by me;" that is, by apprehending that divine Truth which brought about the healing.

Now the Scriptures imply that what the Israelites lacked was the Christian teaching that "God is love," for "he that loveth not knoweth not God; for God is love." Moreover Paul declared that "love is the fulfilling of the law." Thus we learn that divine Love is the benign presence that heals the sick, reforms the sinner, and fulfils the law.

Scientific Discovery.

I have briefly presented this idea of divine law, fulfilled in Love, by way of anticipating the frequent remark that Christian Science is neither Christian nor scientific. What does it mean to have a science? You well know that a science implies classified knowledge; it is the presentation

of a law in its unity, order, and system, and this is precisely what Christian Science does. It presents divine law in its unity, order, and system, with such precision and accuracy that Christian healing prevails by way of proof. It is therefore eminently scientific; moreover, it is Christian because this law is not physical, but spiritual, divine, compassionate, and helpful.

Every one would like to have the power to do the good that Jesus did; every one would be glad to understand the divine law well enough to heal and reform men as did the primitive Christians; and when one does understand this law in its spiritual sense, he is a Christian Scientist as truly as one who understands the mathematical law is a mathematical scientist. The ability to do the works of Jesus was lost through the idolatry and materialism of the dark ages, and no further progress could be made until the rediscovery of their Principle. Jesus had promised to send another Comforter, who should guide into all truth, and this Comforter could not appear without the manifestation of these works of healing. When Mrs. Eddy rediscovered the Principle of primitive Christian healing, she made the further discovery of its Science, and called it Christian Science. It is indeed the "Spirit of truth," or Comforter, which opens the way to all truth by revealing the practical Science of Christian healing, so that all may follow in the way of Christ Jesus.

Spiritual Activity.

When a man is suffering a burden of disease, he wants to know respecting the practical application of this law to his needs—how it is that he may have the assurance that God is indeed "a very present help in trouble." Now a student never prays to have his problem in mathematics work itself out, for this would do away with the necessity of understanding. He has the problem and also the rule, and he must act in obedience to the rule. There must be a mental activity on his part; and when that activity obeys the mathematical rule the correct solution is inevitable. In Christian Science we have divine law, and when we are confronted by the problems of sin and disease, our next important step is to act, or demonstrate this law. That which gives to it a healing effect is the energy of eternal Spirit.

The prophet Zechariah voiced this Christian idea when he said, "Not by might, nor by power, but by my spirit, saith the Lord." For "the hour cometh," said Jesus, "and now is, when the true worshipers shall worship the Father in spirit and in truth." When our spiritual sense, by which we worship God, is guided by the divine law—that is, scientifically—Christian healing is inevitable. It is truly significant that Jesus opened his mission with Isaiah's prophetic words, "The spirit of the Lord is upon me." From that moment he began to solve those problems through the destruction of sin and disease. He healed the sick, cleansed the lepers, raised the dead, cast out devils. Moreover he declared (according to the Revised Version) that "God is Spirit."

God is Principle.

It is to be noted that although Christian Science presents no new God, it does present several Scriptural names for Deity. This does not mean so many different gods, these are but human terms, used to define the one God according to His several offices. That is, Truth is the law; Love fulfils the law; Spirit demonstrates the Science of the law, and so forth. To illustrate: Let us suppose we have a six-sided room, with each side a mirror, and a lamp placed in the center of the room. Each mirror will present a perfect reflection of the lamp, which will be similar each to the others. And yet, their office differs, for the reason that it is the office of one to image or define the north side, for another to image or define the east side, and so on, all being required to image or define the complete object. In like manner these synonymous terms for Deity are necessary to present the complete nature and being of God, whereby we have the Scriptural definition that God is all Mind, Spirit, Soul, Life, Truth, Love. Though differing in their office, we recognize that they are really identical in their essence, for divine Love is indeed the Mind and Spirit which is God.

It is evident, therefore, that Christian Science teaches no new God, but it does present a new name which includes these synonymous terms for Deity, and that new name is Principle. It is quite impossible to conceive of a divine law without a Principle to govern that law, and therefore Christian Science teaches that God is divine Principle.

This may be seen in the relation of principle to rule as presented by the Century Dictionary. "You can make a rule; you cannot make a principle; you can lay down a rule; you cannot, properly speaking, lay down a principle. It is (already) laid down for you. You can establish a rule; you cannot, properly speaking, establish a principle. You can only declare it." If this word Principle implies any of the harshness of the Mosaic law with its "thou shalt" and "thou shalt not," we must remember that the divine Principle manifests all wisdom, intelligence, and goodness. Indeed it includes the all of divine Love which binds up the broken-hearted and sets the captive free.

Method in Jesus' Teaching.

Recognizing how essential it is, at some time, for all to claim their God-given right to be free, it may be interesting to observe the method which Jesus adopted in teaching this healing power to his disciples. Not being gifted in learning, these disciples manifested an average intelligence, and a certain familiarity with the Mosaic law. Doubtless they were as familiar with the Old Testament writings as is the average individual of to-day. However that may be, we read in Luke's Gospel that Jesus reproved them for their unbelief. "Then opened he their understanding, that they might understand the scriptures." One may be thoroughly familiar with the Scripture lessons, and in his unbelief fail to understand them. For example: When Jesus healed the man with the withered hand, all that he said was, "Stretch forth thine hand. . . . and it was restored whole, like as the other." We are all familiar with these words, but suppose that to-day these same words were repeated to one suffering from a withered hand, could their mere repetition heal him? It must be evident to all that not the words, but the spiritual understanding of the Master healed the sick. One might commit to memory the whole Bible, from Genesis to Revelation, and be unable to heal a single disease, for it is the spiritual understanding that needs to be opened. "The letter killeth," says the Scripture, "but the spirit giveth life."

To present this spiritual understanding, it was necessary for Jesus to begin on their plane of thought, where they could grasp the meaning of his teachings. He began with parables, and "without a parable spake he not unto them."

A little later he said, "I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

In this he did precisely what the mother does when she teaches her child that two and two make four. The child does not understand this at first for the reason that it is mental. He sees nothing but physical forms. Therefore the mother begins with something as tangible as red apples. They mean something directly, and he can understand that two red apples in one hand placed with two red apples in the other make four red apples. The mental character of the problem, however, has thus far escaped the child's notice. For his second lesson, the apples are removed, and he must learn by thinking red apples that two and two are four. Then for his third lesson, he is ready to grasp the mental problem without the physical forms.

In like manner Jesus taught the disciples first in parables, using the things of common experience which they could readily understand. Gradually in this way he turned their thoughts away from the physical to a more spiritual sense of things, until they began to apprehend a degree of reality in spiritual things. Indeed their faith was strengthened by visible proofs of healing performed by their Master. To watch others solve these problems, however, was insufficient. For their second lesson, they were sent out in pairs to heal the sick, and thus prove their slight understanding; and behold they returned saying, "Even the devils are subject unto us through thy name." The great mental Principle which underlies all being and action was unfolding to them, and they grasped the spirit of it all by the actual demonstration of healing, so that Jesus could say as an opening to his third lesson, "I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." That is, he could then teach them spiritual things in spiritual terms and they could understand spiritually. From that time their healing was even more remarkable than before, in proof of their positive understanding of spiritual law.

Some there are who believe that the healing works of Jesus are not in obedience to a teachable law, averring that the disciples gained their understanding through the personal inspiration of the great Master. If this were true, what shall we say of Paul and the early Christians? Paul was not a personal disciple of Jesus, but he understood

how to heal the sick and raise the dead. He was at first a persecutor of the Christians, actively engaged in opposing their teachings; but the moment he gained a spiritual sense of this divine Principle, he gave to the world the proof of his understanding by the healing works. It was no longer unreasonable to him. He had learned that the carnal mind is no fit standard by which to judge the spiritual facts of being. For three hundred years this same Christian healing continued to be exercised by the Church.

Disease Mental.

When one turns to God for comfort or consolation it is commonly through prayer. Christians are taught to pray for deliverance from sickness and from sin. They continue their preaching against sin, but through unbelief they are apathetic toward the Christian healing of sickness. The explanation may lie in the physical appearance of sickness, for if sickness were known to be as mental as sin, then it could be seen how a mental prayer could control both. If disease were purely physical and could be reached only by drugs or material means, there could be no such thing as Christian healing. One of the leading points in the theology of Christian Science, and one which physicians are now admitting to be true, is the mental nature of disease.

We should look beyond the physical effects to their mental cause, just as Moses did, for when he withdrew his hand from his bosom white with leprosy he awoke to the mental nature of leprosy. Again, when he returned his hand to his bosom, in obedience to the word of God, and withdrew it free from that dread disease, he learned of its mental cure, and that the divine Mind is the healer. It follows therefore that Christian prayer should be just as efficacious in healing disease which is mental as in casting out the belief in mental sin.

Now when a dentist administers anesthetics to suspend or divert the thought during the process of an operation, he is proceeding on the assumption that if a man cannot think, he cannot be hurt; for during the time when the patient's thought is suspended or diverted, his flesh and bones can of themselves experience no pain nor sensation, no life nor intelligence. Consequently pain is all in the thinking. It is in the mortal mind and not the physical

form. It follows therefore that even surgery may prove indirectly the mental nature of disease.

Human Mind not Regenerative.

The observation that disease is mental has aroused the frequent remark, "Well, if pain is all in the thinking, just think you are well and you will be so." Now the same ignorant belief that causes disease can never cure it; for, if thinking you are well is all that is necessary, and it could be so arranged at twelve o'clock to-night to have everybody think they are well, then all the pain and suffering of the world might be wiped out in a single night. But the most masterful logic of material philosophy can never convince a suffering man that his pain is not real, for the same mind that produces disease can never destroy it. Only the spiritual Mind revealed by Christ Jesus can uncover sin and disease and destroy them, and that Mind which was in Christ Jesus has stood forth in bold relief throughout the Christian era as the panacea for the world's ills. Therefore "let this mind be in you, which was also in Christ Jesus."

Christian Scientists do not go to the sick-bed with the heartless assertion, "Nothing ails you." Jesus had compassion for those who were bound. He never healed a man by ignoring his difficulties, but by recognizing in his bondage a problem which needed to be solved not by ignorant belief, but in obedience to divine law, for the spiritual understanding of this law exposes the nothingness of evil, which is dissolved before it like dew before the sun.

Jesus Eschewed Human Will.

It is well to know that the supposed cause of disease obtains in the mortal mind, and that the understanding of the divine Mind will cure it; but human nature always finds somebody who wants to climb up by some other way. Such people hold that spiritual-mindedness is fit only for weak women and children, but for the man with a belief in personal magnetism the exercise of human will seems more manly. This unchristian belief in human will has been seized upon as a ready method for competing with Christian Science in casting out disease by a mental process. Various names have been used to designate these efforts, such as suggestive therapeutics, psychotherapeutics, or Christian psychology. These are admitted to be the opera-

tion of the human will or carnal mind, and they may be used by a wicked man, an infidel, or a pagan, and therefore they must be the polar opposites of the Mind of Christ, for "the carnal mind is enmity against God."

Human will is an animal propensity which tries to dominate everything and seeks to exploit itself as some great thing, but if "the light that is in thee be darkness, how great is that darkness." This blind belief in animal will would commit murder and do all manner of evil to satisfy its own desires. Its chief characteristics are lust and selfishness. As an educational system, its more hidden use is exploited in hypnotism and mesmerism, which are specifically defined as animal magnetism. Think you that this fable of materialism is the panacea for the world's ills?

Christ Jesus completely eschewed any use of the carnal will, well knowing that it possesses none of the joy and strength of divine Love, which regenerates both mind and body. Indeed, he understood the powerlessness of human will, for he said, "I can of mine own self do nothing. . . . because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true."

Paul declared that the unrighteous mammon "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Therefore the basis of all evil, animality, and disease is a lie; without mind, intelligence, or power. Hence, too, any use of this animal will or therapeutic suggestion is a lie about God, or Truth. This carnal mind being a lie, or nothing, no one can ever explain it as something. "Who can understand his errors?" asks the psalmist. Truth, on the other hand, can always be understood, and the understanding of Truth casts out error as dew before the sun. We are learning in Christian Science to recover man's divine inheritance of dominion over all sickness and sin, and in consequence we are learning to experience more of the joy of that blessed freedom from error by the understanding of Truth.

CAUSE AND EFFECT.

We may read from the book of Hebrews how that the figure of the law never made the chosen people perfect, rather did it continually remind them of their sins, in view of which they made sacrifice year after year, and for the

same sins. But Christ Jesus, manifesting the eternal spirit of the law, purged their conscience once for all, and once purged they had no more consciousness of those sins, either in mind or in body. The apostle Paul has portrayed this as the true healing. Instead of continually doctoring effects, Christ Jesus dealt with the mental causes, and when he purged the conscience of sin, it also freed the body of disease, indicating a positive relation between sickness and sin. "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk." Thus it is that Christian Science heals both physically and morally.

There are many who really believe that God visits sickness and death upon humanity. It would startle many to learn of the large number of excellent people who are driven annually into infidelity by the cold and cruel assertion that God takes our loved ones away from us. Christian Science wins these good people back to the Father's kingdom by proving that divine Love never afflicted a man with suffering and disease. When Jesus healed the lunatic child he did not rebuke the angels of God, in the belief that God had inflicted the disease, but he "rebuked the devil; and he departed out of him: and the child was cured from that very hour." He referred to a poor crippled woman as "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years," and he healed her by casting out the sinful cause.

The mission of Christ Jesus was to "destroy the works of the devil." He regarded both sin and sickness as belonging to that which he proceeded to destroy with Truth and Love. His sense of devil was not a something with hoofs and horns, but the carnal mind which is enmity against God. The sick man by reason of his sickness may not be half so sinful as the well man. This is indicated by Christ Jesus' words when he said, "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." And from what should we repent, if not the carnal mind with its train of materialism, that we may "hold fast that which is good"?

So good a man as Job regarded his sickness as the buffetings of Satan and not of God; and he sought his release through a better understanding. not of his disease.

but of the power of God,—the truth that makes free. He was exhorted to acquaint himself with God and be at peace, and finally he cried out, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," and he was healed.

Mrs. Eddy's Discovery.

Before Mrs. Eddy discovered Christian Science, she had been searching for years along this line of mental causation. She had been studying homeopathy, had learned the mental nature of disease, and that the higher attenuations of medicine which contained the least of the drug and the most of mind were the most powerful. She continued her investigations beyond homeopathy to a mental standpoint, with the question ever before her whether matter or mind heals the sick.

In her subsequent investigations of mental influences she learned that the carnal will or magnetic healing was absolutely opposed to her own ideals of mental healing as practised by inspired Christians, and she turned from it. She possessed a spiritual insight that others failed to appreciate. Surely God was even then guiding her up to the right understanding of primitive Christian healing. Indeed she submitted to all manner of stress and trial, but withal proving a special fitness to receive the revelation of Truth, by clinging so naturally to her ideal of right and forsaking the counterfeit.

It was at this period of her experience that the great spiritual light dawned upon her consciousness, and found her waiting and prepared to receive the message. The circumstance which brought this spiritual awakening, and thereby established her conclusions, was her remarkable recovery, in the year 1866, from an injury caused by an accident. She was seeking to console her suffering sense by reading passages from the Scriptures, when she caught the depth of its spiritual import and was instantly healed. This was the vindication of her long search, for it was the Spirit that quickened and she knew it.

Now that Mrs. Eddy had found the Comforter, which is the "Spirit of truth," and which heals the sick, she resumed her search of the Scriptures for a scientific explanation of it, that she might impart it to others. She soon learned that the healing is effected according to a divine

law, and she began to write out her observations. These writings formed the basis of her more complete work, known as "Science and Health with Key to the Scriptures," which was first published in 1875.

THE TEXT-BOOK.

This wonderful treatise on Christian Science presents so accurate an exposition of its Science that thousands of people have been cured of all forms of chronic and acute diseases, by its simple reading, in fulfilment of the Scripture, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy has religiously excluded any mere opinion on the subject, confining herself strictly to a declaration of the facts as they exist. For this reason it cannot be the human opinion of a woman, for no one can either make or change the law. The facts of the divine law have been presented with such precision and grace that all may read, and understand, and be free. Indeed the last chapter in this book Science and Health, known as the chapter on Fruitage, contains a hundred pages of testimonials in evidence and proof of the fact that its study has healed all manner of sin, sickness, disease, and infidelity. Surely, by such works of redemption, Mrs. Eddy has become the greatest benefactor to suffering humanity since the time of the great master Christian.

There are some, however, who have found it difficult to grasp the author's meaning in their study of the Christian Science text-book. Indeed there are some intelligent people who have confessed to this difficulty. On the other hand, a little child has been known to gain a sufficient understanding of its teachings to heal himself and others. The seeming obscurity to the riper intellect is occasioned by a wrong method of approach. When one approaches the study of Christian Science from as material a view-point as he would the study of physiology, he fails. As one has to think mathematically to learn mathematics, so must he think spiritually to understand Christian healing.

The Master said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We discover therefore certain needful childlike qualities which lead to an understanding of Christian healing. These are humility, spiritual receptivity, and teachable-

ness—three simple qualities, yet so essential that, if lost, they must be regained before one can reach the verities of Spirit.

Conclusion.

Whatever else may be said about her, this fact should portray the true character of the Discoverer and Founder of Christian Science; for these childlike qualities must have characterized her attitude of thought in order for her to apprehend and accurately express this "Spirit of truth" or divine Comforter. Indeed she is a true friend to all lovers of Truth. She has presented the true meaning of liberty, and thereby won the boundless gratitude of humanity.

How clear it is that a book indicates the quality or character of the author's mind. We can know the mind of Shakespeare to-day by reading his books. We can discern the kind of man, whether he was good or evil, by his writings. In like manner the purity of Mrs. Eddy's thought is clearly portrayed by her writings, for she is a faithful disciple of her own teachings. To understand the works is to understand the author, and it follows that to understand the author is to understand the works. This is why Jesus said, "There is no man which shall do a miracle in my name, that can lightly speak evil of me," and it follows just as truly that no one can lightly speak evil of the author of Science and Health and understand its teachings. Paul had to change his thought concerning the early Christians and their teachings, and his advance in understanding was coincident with this change. It should be thought a reasonable thing in a Christian land for the teachings of our Master and Wayshower to be fulfilled. Christian Science has penetrated the mystery of his words and works; and in all that we do we are asked simply to observe Mrs. Eddy's enjoinment, "Follow your Leader only so far as she follows Christ."

We may anticipate the day, and we must do it with joy not to be expressed, when contention shall cease, when men will understand each other, when the good shall be honored, the evil hated, the false discarded; when government will be equity, philosophy truth, religion love; when beauty will walk the earth immortal and the whole temple of being glow with the sovereign light of God's intelligence.

Bushnell.

THE IDEAL.

BLANCHE HERSEY HOGUE.

THE individual who is animated by one thought which is in advance of his present pursuits, practices, and habits, possesses in this an ideal which inevitably molds his thinking and his living into improved form. A human being who does not perceive something better than his present performance is hardly conceivable, for however far down the mental and moral scale of human living a mortal may be, somewhere and somehow he has heard, or seen, or read that which will lift his thought from the lower level, whensoever he will heed its call. To human sense, the sinner of to-day may not apprehend nor comprehend the exalted ideal of saintliness, but if the so-called sinner will hearken to that better thought which does lie within range of his mental seeing and hearing, he will be less a sinner to-morrow than to-day. As he fulfils the demand of what he has already perceived, his vision will necessarily broaden; and growing in this fashion toward his own ideal, he will discern in time the saintly ideal which is the full beauty of perfection, and will continue to grow in the joy of striving to make this holy purpose and achievement his own.

Perhaps no two mortals outside of Christian Science share the same perception of an ideal, nor do any two of them express just the same measure of fidelity to the ideal. Living is individual, and each mortal is the keeper of his own heart upon this question. Concerning those who are journeying toward the ideal, the question is not how much better is this individual than his neighbor, but how loyal is each one to the demand for right living which he himself recognizes. The degree of faithfulness to the good one sees, determines one's eventual individual appropriation of the absolute good. Perhaps he who is expressing better conditions than is a discouraged onlooker, is no more obedient to his highest standard than is the discouraged one to his measure of light. The higher ideal demands of him who apprehends it greater things than are asked of the one who has not yet discerned so much.

To be sure, the individual who sees and lives more of the truth than the individual who grasps and performs less of

it, is serving his God and all mankind in greater degree than is his less enlightened and less active brother, but his proportionate devotion to the best he knows may be marked by no greater loyalty, in its relation to its ideal, than is the devotion of the one who achieves less because he understands less of good. This being true, no mortal can claim more for himself, nor expect more from others, than that experience shall be progressive; and thus the elimination of personal comparison and the cultivation of charity for all who are walking in an ascending pathway becomes an easy matter. Again, this being true, every individual who is obeying his highest ideal may be encouraged to hope for ultimate perfection, for he has entered upon a mental journey which can never be hindered, so long as its upward purpose remains, and the logical end of this way of progress can be nothing less than the perfect ideal perfectly expressed. The advancing state of consciousness which actively and reverently chooses good and discards evil, is worthy of honor at any stage of its pilgrimage, and the individual who knows that this mental process means salvation rejoices in every least effort, everywhere, toward better thoughts, better habits, better deeds.

Discouragement concerning one's approach to one's ideal often means that the ideal has been more clearly unveiled, the unideal more frankly exposed. In such hours even the disheartenment becomes a staff to lean upon, and is transformed into gratitude for the God-given privilege of detecting one's own violations of the ideal. Good must prevail, if the heart so desires, for he who is persistently choosing and performing the best he can reach in daily experience, is escaping from the association with evil just to the degree he selects and makes manifest the better things. An old Spanish proverb says, "For a web begun, God sends thread." For this salvation begun, God sends His revealed Word, in the Scriptures and in the Christian Science text-book, to hold in view the perfect ideal, and to furnish the rules for perfect practice. Through this gift of divine Love, God comes out to meet every returning prodigal, and so each right desire is encouraged, strengthened, exalted, and eventually established in the way of fruition, God-crowned and blessed.

Christendom has had, through the Master, Christ Jesus,

an absolute, unequivocal declaration of the pure ideal,—"Be ye therefore perfect, even as your Father which is in heaven is perfect." Yet Christendom has listened, in greater or less degree, to the voice of the tempter which suggests that perfection is not attainable this side of the grave, and that imperfection, in consequence, is both unavoidable and excusable. The conclusion thus reached practically abandons the standard raised by Christ, and offers in place thereof a system of repeated sins and forgivenesses which is eventually to come to a sudden end in a heaven obtained by means of sickness and death. Christian Science disposes of this adversary by discerning that the human nature, which Paul defines as the carnal mind, cannot be perfect, because it opposes by its very nature all that is perfect; that for this reason all attempt to improve and save it is impracticable and unfruitful; and that the divine nature, the mission of which is to destroy the human nature, should be understood and actively employed in the purifying of daily conditions and affairs.

In its God-inspired distinction between the divine Mind and the claim of mortal mind, Christian Science has brought that which will save all Christendom,—that which will save all the world. Those who accept the teaching of Christian Science are shown clearly the wholly unideal carnality of the "carnal mind," and the ideal "beauty of holiness" of the Christ-mind. In consequence, they cease to look for any ideal thought or thing in the realm of the carnal, and are lifted to a perception of the nature of that Christlike thinking which knows no evil whatsoever. Thus, as ideals many are disappearing from these human hearts and lives, the spirit of the Sermon on the Mount will more visibly govern day by day.

Christian Scientists have one perfect character-model with which to compare all personal characteristics, and as spiritualized purpose quickens to the destruction of all which meets not the measurement of Christlikeness, Christendom can eventually unite in one ideal and in one universal way for attaining to that ideal. Christ Jesus was too tender and too wise to ask an impossible thing of Christians. He did not ask human nature to be perfect; he said, "Be ye therefore perfect," knowing that the human nature could be displaced by that perfect spiritual manhood which he addressed; and knowing, as well, what

human living will be when that perfection shall be faithfully practised. Christian Science, challenging and overturning all systems of so-called education which for centuries have obscured the Scriptures, so reveals the scope and potency of God's Word that the entrance of this Utopian condition upon the scene of human affairs becomes not only possible but probable, and in a degree probable to-day.

Unquestionably, perfection can never be reached if anything less than a perfect model be the highest ideal. To those who are content with materiality, perhaps a standard lower than the perfect one may temporarily satisfy, may even serve to call the individual higher than his present outlook. To those, however, who are pursued by a "divine discontent" with the things of self, there can be no resting-place for the ideal until it has reached the pinnacle of absolute holiness. To the one who stands aghast at the great distance between the perfect ideal and the present practice, Mrs. Eddy brings minute and loving direction how to make an intelligent, definite beginning toward an ultimate perfect attainment. Her statement in Science and Health (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts," opens a shining pathway toward the final achievement of all that is enduring, good, and true.

Christians and philosophers at large have not recognized the necessity for holding thought "steadfastly" to the perfect ideal, even though they have preached the value of the ideal; nor have they seen that this ideal will govern the experience in no greater and in no less degree than it occupies thought. Neither the unawakened Christian nor the materialistic philosopher knows why the ideal must take active possession of daily and hourly thought if it is to operate toward salvation, nor do they understand that a theoretical and dormant ideal is practically no ideal. Nothing less than the Science of Christianity in Mrs. Eddy's revelation to the world has been able to reveal the mighty fact that the right idea governs practice to the extent that it is active, and that just to the degree it determines thinking does it become a vital moving force in the individual and communal life, a force to which no obstructive element may say, "Thus far, and no farther." Christian Science

has come to make plain the way of salvation, and the active employment of the highest ideal at each moment of experience is its *modus operandi.* Not that the students of Christian Science have achieved the ideal,—they themselves know well why they have not; but they have been stimulated to a right desire which is satisfied with nothing short of it, and in consequence their striving for it is continuous and sincere.

Upon every page of the Christian Science text-book the reader is instructed concerning the inheritance of perfection belonging to the spiritual man; he is urged to seek this inheritance, and he is shown in detail how to cast out of thought and life the imperfect patterns of the mortal education which would obscure the inheritance. The student of Christian Science, in his continuing effort to walk in a perfect way, learns that if to-day's trying goes no farther than refusing to walk in an unrighteous way, much has been accomplished. Perhaps he cannot attain the full ideal instantaneously, but he can at once refrain from such inconsistencies as are apparent to him. If he cannot reflect the full measure of divine Love, he can at least refuse to think or speak or act the opposite of divine Love, and in his heart he well knows how to detect Love's opposite. Taking these footsteps, he is treading down his belief in evil's government and proving that good alone has power to govern him, even though he may seem at present far from entire submission to its rule. Preparing a place for the ideal by resisting and overcoming the unideal, he is engaged in a thought-process which earns God's protection by its own fidelity to its highest and best. God's blessing rests abundantly upon that one whose course is ever morally upward, and such blessing is externalized to him in a keener recognition of perfection and a quickened ability to detect his own imperfection.

Following the angel guidance of the perfect ideal, the Christian pilgrim will cast from him sickness as well as sin, death as well as disobedience, for Christian Science has completely unveiled the knowledge that neither sin, sickness, nor death dwells in the perfect manhood which faithfully reflects the perfect fatherhood and motherhood—God. To the Christian's resistance to moral evil, the Christian Scientist adds resistance to both sickness and death, resistance to every asserted law or condition which entails

inevitable calamity. The genuine Christian disciple can maintain neither contentment with nor resignation to any form of evil, but must perforce enter upon a life of persistent prayerful rejection of the belief in sin, sickness, and death in their every phase; and thus, step by step, will he be exalted.

God's help is never absent from those who desire it. If thought becomes confused or dim concerning the ideal, one needs but to turn to the truth set forth in the Scriptures and in the Christian Science text-book to find that which shines like a star-beam upon his darkened pathway. If thought hesitates about the next step to be taken toward the ideal, this shaft of light reveals just the way in which to walk. He who waits on God has learned that light enough for the next step is light enough for his need, and that the logic of his progress keeps him always in the line of light. Discerning, following the ideal, lifting one's eyes and heart to the constant mental perception of and association with the ideal, one's footsteps will be safe and true, for this continued expectancy of good keeps open the highway of salvation. A thinking being, at any stage of his moral journey, must always know which of two ways is nearer right, and he who takes all things to God in prayer cannot fail, in the order of his approach to the ideal, to appropriate and express that ideal.

All this takes courage, patience, humility—yes. What is there that is worth while which does not? Charles Edwin Markham has written,—

> In spite of the stare of the wise and the world's derision,
> Dare follow the star-blazed road, dare follow the vision.
> It breaks as a hush on the soul in the wonder of youth,
> And I say that the dream of the boy is the kingly truth.
> The world is a vapor, and only the vision is real,
> Yea, nothing can hold against hell but the Winged Ideal.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

HOW TRUTH WAS FOUND.

ROBERT NALL.

TEN years ago the writer was wandering in a maze of doubt and fear. It was a time of mental perplexity and physical suffering. If he could but have seen that it was also a time pregnant with future peace and spiritual joy, what a difference the outlook would have presented! The very restlessness and hunger betokened prospective satisfaction.

It is only indifference or cold content, in relation to either the spiritual or material, which is hopeless. The intense longing which is manifested in activity and research, the determination to achieve and possess, knows nothing of dull listlessness, it is alert and optimistic; but the condition of thought which is typified in the Master's words as walking "through dry places, seeking rest," and yet finding none, is hemmed around with mental darkness. Such a stage of experience may, however, be chastening and educative, even though it is painful; but it is the pain of heart that forces the cry for help, the darkness that impels the desire for light,—the condition of a soul bereft of that spiritual rest which is a normal possession of the spiritual man, and which is invariably found at last, though the search may be long and at times apparently hopeless.

Every Christian Scientist knows something of the relation between mental and physical trouble. To others this relation is undetected; hence the searcher for physical health, seeing from the material standpoint alone, is ignorant that it is his spiritual hunger and restlessness which need to be satisfied, his misconceptions of the basis and source of all spiritual blessedness which need to be removed, before he can attain the desire of his heart. He is working in a wrong direction; his whole concept of life in its only true sense needs to be transformed; but starting on an erroneous basis, and hampered by the limitations of early false teaching, what a weary search it is! And yet what lessons are to be gathered from it, if the experience can be interpreted aright and its results woven into the warp and woof of future demonstrations.

The value of personal testimony has always been recog-

nized in Christian Science, and justly so. It is Scriptural, as witness more than one incident in the sacred narratives where those who came in contact with the Master and accepted his beneficent teaching, joyfully related the glad news to others; and it is also in fulfilment of that obligation which devolves upon every Christian to spread in some way the gospel. The writer thankfully acknowledges his deep indebtedness to the testimonies in Science and Health, in the Christian Science periodicals, and at the Wednesday night meetings. It is impossible to read or listen to these without being impressed by the thought that they are the outpourings of gratitude for priceless blessings which have come from the great storehouse of divine Love, and that these blessings may be possessed and realized to their fullest extent by all God's children. It was when passing through a period of mental storm and stress that these attestations of God's absolute goodness, of answers to prayer, of what God had wrought for others, led him to a determination never to cease the search for the truth until it had been found.

The story of the phases of belief through which so many pass is lighted up with gleams of hope. We look back with surprise at our wanderings. Why did we not see the light when it was ever present? Why were we permitted, as we thought, to remain in Doubting Castle when the way to the shelter of faith and assurance was so plain? Then we see that through all the years of search there must have been an underlying consciousness that nothing could hinder the goal being reached; that it was never God's purpose to leave a single soul in darkness, and that in proportion to the earnestness and intensity of the hungering and thirsting, so would every obstacle be overcome and the scales that hid the vision of Truth fall away never to return.

But let the personal experience speak for itself. Brought up on strictly orthodox lines, and led in early life to take an active part in Christian work, there followed many years of activity, during which there was a constant, most ardent and prayerful desire for personal holiness, as then understood. There was much joy in those busy years, and much encouragement to pursue to life's end the theological lines of belief that had been accepted without demur. There came, however, a time when the mind was

alert to newer phases of religious thought. What were believed to be the fundamental truths of Christianity came under review. About one or two of these, doubts had never been absent; indeed, such teaching as was embodied in the conception of eternal punishment had never been accepted; but there had been a tenacious hold on other portions of church creeds, a somewhat intolerant condemnation of those who held different views, and a warm advocacy of certain interpretations of Scripture which it was contended were "essential to salvation." It was a personal crisis, a period never to be forgotten, when consciousness suddenly awoke to the fact that the theological structure which had apparently been built upon solid foundations was insubstantial. There were manifest signs of disintegration.

A wide and varied course of reading—a necessity in the journalistic profession, which entails a daily alertness with contemporary history and a close study of current events from the all-round standpoint of public utility—led to a reconsideration of religious doctrines. To many this is a period fraught with peril to simple faith and homely religion, and he who passes through it into fuller light and clearer apprehension of Truth has taken his place among those who should be eternally grateful. How the whole structure of faith seems at one time to be crumbling to dust! The divinity of Christ, the virgin birth, the resurrection, the incarnation, the ascension, heaven and hell, the authenticity of the Scriptures—even the very existence of God and His relation to good and evil—these, and every aspect of them, with all the considerations involved and all the momentous consequences that follow their rejection or acceptance, came under the search-light of investigation. Those who have gone through similar experiences—many who have found in Christian Science a complete answer to these problems—will know what it all means.

The rapidity with which doubt grows when once permitted entrance into the heart, is in contrast to the very gradual, almost reluctant, manner in which faith usually returns. The doubt is accentuated and perpetuated by the fact that the doubter too often becomes the easy victim of any shade of belief which happens to be brought under his notice. A leaflet, a suggestion from a friend, a casual

article, may turn him like a tired child to the study of some new way out of his perplexities. The writer found in a specious metaphysical teaching material for study and thought. It apparently had its attractive features. It promised to give relief from physical discord as well as a satisfactory solution of theological problems, but it did neither, though its investigation was pursued with all the earnestness of the neophyte. It was nebulous, tainted with materialistic thought and practice, and in every way unsatisfying. The searcher was partially stranded. He had cut himself off from the church that had for so long been his spiritual home, and it was impossible to return. The foundations of faith were uncertain. Belief in certain doctrines had vanished, or apparently so; as a matter of fact, it was only their right interpretation that was obscured, but doubt overshadowed everything. The mental condition was seemingly hopeless; in reality it was hopeful. "Certitude is a point," says a great theologian, speaking during a painful experience, "but doubt is a progress. I was not near certitude yet. Certitude is a reflex action; it is to know that one knows." And to "know" is the goal of every doubter.

That was seven years ago. Then the healing streams of Love were turned in the direction of the perplexed one. Very reluctantly attention was given to Christian Science, then just beginning to find a new field under the Southern Cross. The reluctance was the result of an indisposition to investigate a form of faith about which so little that was Biblical or spiritual had then been heard in the new field of Australia. Adherents were very few; its teachings seemed to be somewhat on the lines of that which had just yielded so little practical result, but the persistence of a friend led to the reading of Science and Health. About this book, now to the writer of priceless value, a good deal might be said. To this day he remembers the interest with which he read that it was a "Key to the Scriptures;" that it had given rest to many weary hearts, and that through its study many afflicted ones had been restored to health. The book was read and reread, but its deep spiritual import was not then recognized and for a time it was put aside.

The Christian Science periodicals were then diligently studied, and testimony must be borne to the immense value

of these in the great work of spreading the truth. In a few months Science and Health was again taken up, but its reading was accompanied by a study of pantheism and other lines of thought which it was believed would be helpful. This was the writer's way of coming into Christian Science; but it is not to be commended to every one. Investigation, to be thorough and complete, however, cannot be one-sided. There was the impulse to read everything available for as well as against this new teaching. There were times of vacillation; but there was progress. Some faint apprehension of the truth of Christian Science was dawning. With this, and the help of others, came the overcoming of much that had caused trouble. Then doubt dissolved into something like certitude. Theological difficulties passed away. Physical distress became lessened.

There had been years of this distress, and there had been resort to many physicians and many remedies without avail. The last state threatened to be worse than the first, and this was even predicted by *materia medica*. Then came the beneficent truth of Christian Science, unfolding and destroying errors previously undetected, and bringing healing in its path. It was truly a haven of rest. Since then the daily study of the Bible and Science and Health, with the Lesson-Sermon, has led to the uprooting of many erroneous concepts. With this, there has been a broadened spiritual outlook, a more Scriptural, therefore a more rational, conception of God and of the mission of Jesus, and a clearer apprehension of Christ, Truth, as the remedy for humanity's sorrows. Some things had to be surrendered, but these were not vital. For these there has been substituted much that is essential in demonstrating the divine power ever present to heal and to bless. The questions often arose, Why is progress not more rapid? Why is the spiritual illumination so gradual and the physical healing so slow? The reply comes with spiritual growth, as sense testimony is rejected. The material concepts and aids are seen to be worse than useless in this redemptive work. Dependence must be on God as Spirit, and it must be seen that all the universe, including man, is spiritual, and man made in the likeness and image of God. The dawn of this new light, the truth that makes free, is inevitably followed by the vanishing of false beliefs,—those "dream shadows" that puzzle and disturb be-

cause of their seeming reality. All this means that the student, the seeker for Truth, must patiently labor and have faith. Little by little, step by step, the way will be opened up, the path will become clearer. "Each successive stage of experience unfolds new views of divine goodness and love" (Science and Health, p. 66). Ignorance and prejudice; the bias of early erroneous teaching; the misconceptions that dominate the mind that does not know how irrational is the sense of limitation, that "first audible claim" (*Ibid.*, p. 594) that God is not omnipotent because there is another power called evil,—all these disappear as consciousness is illuminated by the light of Truth. We then come to believe by blessed experience that "Christian Science, rightly understood, leads to eternal harmony. It brings to light the only living and true God and man as made in His likeness" (*Ibid.*, p. 338).

This outline of personal experience would be imperfect did it not include appreciation, greater than words can express, of the sublime faith and love of her to whom was revealed the truth that heals and blesses. With a devotion to duty which is heroic, and with unfailing courage and fidelity, she, having rediscovered the greatest gift in the treasures of heaven, has given it to a world which is beginning to recognize her as the greatest benefactor of the age.

[Written for the *Journal.*]

"A CRY IN THE NIGHT."

BEN. HAWORTH-BOOTH.

Out of the shuddering night
To Thee I cry in all my sin's despite,
Father of mercy! from Thine holy hill
Heed my complaint, and bid my woes be still!
There is no pain, there is no scalding tear
Where Love is king; and Love alone is here:
To do Thy will the winds and waters sweep
Along the eternal hills and on the moaning deep.

I feel Thy presence here—
A chord of peace upon the enchanted ear
Breathing the tones of heaven: my dark distress

Touched a white garment in the throng and press.
I see the wakeful sentries of the stars
Keep watch and ward above the woods and scars:
And not a star but tuneful tribute brings:
Harmonious all its ways, harmonious songs it sings.

Thine is the still, small voice
That stays the storm and bids the world rejoice:
Thine is the hand that gives divine repose;
To hearts distraught—forgetfulness of woes.
Far in the saintly cloisters of the night
The moon is waning, wondrous, calm, and white:
The clouds enfold her fondly, while the main
Weaves her white footprints in a pearl-entangled chain.

O heaven-reflecting earth
And golden sky! the music and the mirth
Of your sweet tones constrain me, and would prove,
By loveliness alone, your source is Love.
The winds are hushed, the shifting shadows creep
Silent as summer dreams, softer than sleep,
O'er the still wave, till morn awakening calls
With sound of silken wings and velvet-soft footfalls.

We long for heaven, and yet
At times we falter with a fond regret:
The wafted scent of flowers, or sound of bells,
The crimson sunset, saddening fields and fells,
The clasp of hands, the light of loving brows,
The song of wakening birds among the boughs,
We love them all so fondly, that we deem
We would not wake from such a heavenly-tinted dream!

Why do we sigh for earth
When beauty is immortal, and her birth
Is in the heaven of heavens, and here we see
But faint reflections of her purity?
But far aloft, along the mountain's horn,
The fair white path ascends to meet the morn:
And we may climb from out the shuddering night
Till beauty's self appears, and faith is lost in sight.

"LET US REASON TOGETHER."

SAMUEL GREENWOOD.

AS a general rule men are indebted to their early education, rather than to their conscientious conviction, for their religious beliefs; hence the tenacity with which they often defend untenable positions and illogical deductions, even when proof to the contrary is offered them. Many look with disfavor or discredit upon whatever is not in line with their own views, and, instead of withholding their judgment for an impartial investigation, they are too apt to condemn upon mere rumor or upon their own adverse opinion. When one's judgment of another's faith is determined by the contrast it presents to his own, it is usually very much biased and correspondingly valueless. And yet upon such inadequate and unjust basis rests all human opposition to new ideas and advanced systems.

This is especially true in the case of Christian Science, concerning whose teaching and practice so many jump to false conclusions, instead of reasoning out its statements and deductions from its own point of view, and examining its achievements without prejudice or antagonism. It is because of ignorance of the subject that some ridicule Christian Science, or treat it with ill-timed wit, or with aggressive and outspoken enmity; or that others, again, would subject it to the analysis of so-called material science to its apparent disadvantage. Doubtless these all believe they correctly apprehend the subject and dispose of it upon its merits, while the truth is they do not catch the first gleam of its real meaning, or interpret rightly a single part of its teaching.

Christian Scientists themselves declare that if they believed all they are sometimes credited with, they would deserve condemnation and reproach; but as a matter of fact their views are radically different from what is often ascribed to them. However much one may disapprove of Christian Science, as he regards it, he can but admit that it produces a beneficent effect, morally and physically, upon its believers and upon others who seek its aid; and that it has in consequence established its usefulness to mankind, a form of usefulness which the world sorely needs and whose benefits all men desire. When it is considered that it harms

none, but does much good to many, and that it holds out the hope of final deliverance from evil, it is seen that it were better to examine this subject kindly and rationally, with the desire to understand the truth of its teachings, and to realize the good it contains, rather than to criticize or condemn it from no other reason than that it is contrary to what one has been taught or accustomed to believe.

It may be that some new students, whose zeal outstrips their discretion, talk at random concerning Christian Science, and make statements far in advance of their understanding and experience, and thus give rise to many erroneous impressions of what Christian Science teaches; but it is unfair to base one's judgment upon conclusions drawn from such impressions, without verifying them. All men are not mistaken; and admitting that some irresponsible people may find their way among Christian Scientists, and say and do erratic things, the general personnel of the movement, and their conduct before the world, are such as to command unreserved respect.

Because so many good people—people of culture and refinement, of high business and social standing, as well as those of the humbler walks of life—find a satisfying church home and an effective remedy for their ills in Christian Science,—this, instead of furnishing reason for opposition, should influence others to inquire concerning the fundamental truth which has wrought so much good, and which attracts and holds so many to this teaching. One may walk in ignorance over a gold-mine, and so pay no heed to the treasure beneath his feet; or he may deny that gold can be found there; but when others dig below the surface and find all they need of the precious ore, it is surely folly any longer to deny its existence.

Let us take the question of healing the sick, which has aroused considerable opposition to Christian Science in quarters whence one would naturally expect sympathy and encouragement. Because Christian healing had fallen into general disuse, many believed that it belonged only to the first century, and that it had passed out of human experience beyond the hope or the reasonable expectation of its restoration; but before assuming this position it would be better to consult history in this connection, as well as to reason out one's conclusion from a more logical premise than the existing general lack of faith in God.

It is a matter of general knowledge that the healing of the sick was for several centuries a common practice in the early Christian Church, and this alone should dispose of the popular contention that this healing power was especially vested in Jesus and his disciples and disappeared with them. It is also a matter of history that both before and after the Christian era sickness has been healed through prayer and faith in God; and although these, for the most part, have been isolated instances, they furnish evidence that the healing power of Christianity has ever remained within human reach, and that its general disuse is not the fault of God but of Christians themselves.

If we regard the marvelous healing works of Jesus as the natural outcome of his teachings, or as given in demonstration or proof thereof, it cannot be unreasonable to expect similar results from the students of those teachings, in the proportion that they are understood. Indeed the great Teacher's own words lead one to expect that his works would be repeated by his followers. Now when one fairly considers all these things,—the words and works of our Master, the healing practised by the early Christians, the success of the Christian Science movement, its positive and undoubted healing, its unqualified acceptance of God's omnipotence, its interpretation of Christianity as the revelation of Truth, enabling mankind to work out their salvation from error and evil,—when one considers all these things in the broad spirit of Christian hope and faith, it should not seem unreasonable or inconsistent thoughtfully to compare Christian Science with primitive Christianity, with the willingness to see in it the fulfilment of the Master's promise of "the Comforter," rather than with the desire to prove it in error in order to confirm one's own beliefs.

The simple fact that Christian Science heals as it claims to do, and that it does this in obedience to Scriptural teaching, should prompt a kindly attitude and inquiry; since a more spiritual Christianity and a scientific system of healing must some time be gained to meet the universal need of mankind. Christian Science is healing the sick at our very doors, and it is reforming sinners by the same process; why then should one seek to dissociate this healing effect from Christianity? Can it possibly be true that divine law compels mortals to turn to every conceivable source but God for the removal of their sicknesses and fears? Is

there any possible cause, outside of one's own unbelief, for concluding that the healing power of Christianity has been lost, while its redemptive power in the case of sin has been retained?

To do justice to the claims of Christian Science, one must not lose sight of the fact that the attention of mankind was first called to Christianity because of its power to heal, and it is not unreasonable to assume that in order to hold the attention of men it must continue to exercise the same power in the overcoming of human suffering. One cannot well deny that Christianity to-day would gain in glory and strength were it to repeat the healing works of Jesus, were it to make whole the halt and the blind, and lift the sorrow-stricken into peace. To do this would without question increase its influence, multiply its blessings, and waken more universally the tired hope of men. Then why not look for the restoration of these "former things," instead of closing one's eyes to the growing evidences of this restoration, as witnessed in the Christian Science movement, and saying that it cannot be?

Let Christians reason together rather than dispute concerning this great question. Let them consider it on the broad basis of human need, and their acknowledgment of the power of God; on the basis of what Jesus did and taught his followers to do. Meeting together on this common ground of belief, Christians cannot consistently deny the sick the right to rely upon Christ for help to-day as of old, nor will they take from any sufferer the hope that there is help for him in God, in spite of what material beliefs may decide. If it was right for those who have been healed by Christian Science to have been healed thus, if we would not or should not send them back into the suffering from which they have been delivered, then it is right for others to seek and find the same divine help, the same savior from physical as well as moral disease. Let us reason together as Christians, and pray that our darkness be enlightened and our faith strengthened, that we do not fail to recognize and welcome the Christ when revealed to us.

Another phase of Christian Science commonly misunderstood is its teaching regarding the unreality of matter. To human sense the statement that matter is not real seems absurd, but this absurdity vanishes as one intelligently

perceives the truth upon which it is based; viz., that God is infinite Mind or Spirit, hence that there is in reality nothing beside Him and His manifestation. This statement declares the divine reality of being, apparent to God, though faintly discerned by human consciousness. Mortals must work up to the realization and demonstration of this truth in all its comprehensiveness, before they can wholly escape from the sense of sin and mortality; hence the statement of the unreality of matter, when understood and utilized, becomes a practical rule in the working out of human salvation, and is a correlative of St. Paul's statement that in God, divine Mind, "we live, and move, and have our being." (See Retrospection and Introspection, p. 128.)

The fact that Christian Scientists themselves are unable as yet to adjust all their habits of life to this teaching, instead of arousing opposition should stimulate others to discover what underlies this seeming contradiction of fact, which affords so much practical comfort and help to Christian Scientists in their struggles to overcome the flesh and its ills. In the ordinary sense of things, matter seems just as real and tangible to them as to others, but they are coming more and more to regard it as only a temporary condition of human belief, and not as in any sense embodying the reality of being; a condition which all mortals must outgrow through spiritualization of thought and life.

Christian Scientists are neither fanatics nor fools. They are well aware how foolish it would be for them to accept the doctrine of the non-existence of matter, unless there were something in this teaching, though not discerned by outsiders, which satisfied their reason as well as their faith, and which brought them satisfactory results in the working out of their problems. If the exponents of an idea were universally ignorant or illiterate there might be some excuse in dismissing their contention with ridicule; but when a sane, intelligent, cultured body of people accept a given teaching in all seriousness, and declare that they find it practically helpful in overcoming evil and disease, it calls for honest inquiry and earnest thought.

When they deny the reality of matter Christian Scientists do not close their eyes to the material phenomena around them, nor attempt to ignore them; but their denial follows as the necessary consequent of their declaration of the allness of God, and because "the only fact of creation"

is its "spirituality" (Science and Health, p. 471). It should be readily apprehended that to regard the phenomena of material man and the universe as a temporal sense of things, appearing only to the immature, imperfect human sense of being, and to accept them as the actual truth and substance of creation, are very different. It should also be readily seen that it is possible for one to be in the material world and yet not of it, that because of his lack of spiritual growth and understanding, it is possible and consistent for him to eat and sleep, live in a material house, conduct business, etc., and yet conscientiously believe and declare that materiality, in all its forms, laws, and conditions, is in the scientifically spiritual sense unreal. The Christian Scientist takes the latter position in order to escape the weariness and wickedness of the flesh, and to keep his thought upon the ultimate goal of his faith, viz., spiritual consciousness and immortality.

Although the teaching of Christian Science regarding the belief in matter is contrary to the general belief of the age, it needs only a little unprejudiced reasoning to see that, although it is necessarily at variance with physical sense testimony, it is in accord with Scripture, and that its perfect realization is the desideratum of all Christian effort. Scripture teaches that the material sense of heaven and earth must pass away before "a new heaven and a new earth" can appear; and this confirms the Christian Science teaching, that the spiritual universe is the only real universe, and that the primary and essential facts of being include no matter, sin, nor death. On the basis of truth, it is just as rational and right to declare that there is no matter, as to declare that God is Spirit and infinite; and this declaration is made in Christian Science, not because human thought may now fully perceive the evidence of this truth, but that it may grow toward that perception and experience.

Another point of Christian Science commonly misquoted and misapplied, is that evil and sin are not real. One might reasonably suppose that all who are working and praying for the freedom of mankind from these conditions would welcome rather than oppose this doctrine, confirmed as it is by positive results. Even human experience teaches the wisdom of believing in good in preference to evil, and this alone should prepare honest inquirers to take the Christian side of this question, and to reason it

out from God's standpoint rather than from that of mortal man. The difficulty with many is that their reasoning on this subject begins from the wrong end, their beliefs and conclusions being based upon the evidence which the belief itself in evil has brought about; they decide at the outset that evil is an assured fact. If one feels that he must begin at the human end, that is, with the human consciousness of evil, let him do so with a realization of the fact which every experience may furnish, viz., the possibility of evil being resisted and overcome; and from that point let him reason on through the human possibilities of goodness, and the ever increasing dominion over evil which these possibilities availed of would bring, until in thought he reaches the final consummation of Christianity,—the belief of evil wholly destroyed, and God, good, found to be supreme, All. At this point evil would cease, its phenomenal appearance would disappear, and it would become to human recognition what it always was from the beginning,—nothing.

Christian Science begins at the divine end of the question, where God is All, the Alpha and Omega of all reality. From this admitted premise it reaches the scientific self-evident deduction, so significant to mankind, that evil in and of itself is an illusion, nothingness, a supposition of which human belief, to its own sense only, makes a phenomenal something which must eventually submit to spiritual apprehension, the knowledge of God. The position of Christian Science is supported by Scripture, wherein the devil (evil) is represented as deceiving "the whole world," that is, making them believe what is not real; and wherein our Master also refers to a personified sense of evil as "a liar." A little quiet thought along these lines will show that Christian Science is not only in harmony with the Scriptures, but is confirmed in a degree by human experience; and that all that is needed on our part, to see this truth more clearly, is to make it practical in our experience.

The charge sometimes made against Christian Scientists, that because they believe evil to be unreal they can indulge in sin and excuse themselves on that ground, has no foundation either in theory or in practice. Christian Science does not excuse nor palliate wrong-doing in any form or degree. One has but to put himself in the Scien-

tist's place in this regard to see how impossible it would be for him to commit evil and expect to evade the responsibility and punishment thereof by declaring there is no evil. He would see that to make good this statement there must be individual reformation, the renunciation of sin, and an all-absorbing love of good. Instead of drawing a veil over evil by declaring it unreal, Christian Science exposes its falsity, uncovers its hidden operations, and condemns it in all its forms because it does not partake of the nature of God, hence has no right to be. Some may criticize what they believe to be the Scientist's attitude toward sin; but when aware of the facts, no one could honestly find fault with what his position actually is. The fact, now quite generally admitted, that Christian Science in practice leads sinners to forsake their wickedness, and makes even the best people better, discloses the real influence on mankind of this teaching, and should encourage all Christians to consider this question in the spirit of humility and gratitude rather than in the spirit of destructive criticism.

If the inquirer reasons out these points satisfactorily, so that he gains a glimpse of the real meaning and purpose of Christian Science, he should not seriously misunderstand its teaching regarding the perfectness and spirituality of man; for if he reaches the conclusion that evil and matter are unreal, he must see that these conditions do not enter into the facts of creation, nor into the nature of God's man. God being infinite good, it should be evident to all that His creation embodies only the idea of goodness. It is man's necessity to be perfect, to be the image and likeness of God; if he is not the image and likeness of God, then man as the creation of God does not exist. It is plain that to the physical senses man seems the reverse of the divine image, having a sinful nature and experiencing suffering and death; but instead of accepting this sense as conclusive, would it not be better to lift thought to a higher and more spiritual conception of being? Although man as conceived of materially is sinful and imperfect, is it not Christianly reasonable to believe that, unseen to physical sense, there exists a perfect ideal manhood awaiting recognition by human consciousness, to which ideal manhood it is the duty of Christians to lift themselves?

In his first letter to the Corinthians St. Paul quotes Isaiah

as saying, "Eye hath not seen, nor ear heard [physically], . . . the things which God hath prepared for them that love him." He speaks of these "things" as already existing, although not physically discernible. St. Paul also refers to a time when we shall all come through "the knowledge of the Son of God, unto a perfect man;" and St. John declares that "now are we the sons of God." Although this ideal man does "not yet appear," he is referred to as the present truth of being, to be revealed through individual growth in goodness, and not as something yet to be created. Cannot other Christians meet with Christian Scientists at this point, and agree with them that what the apostles mean by "sons of God" and "perfect man" is all that is real and enduring concerning man, that it is the declaration of the eternal truth of man's being, although human consciousness must be purified of all sense of evil before this condition can be wholly realized? Christians are enjoined to lay off "the old man," the fleshly sinful sense, and to put on "the new man," the spiritual, Godlike concept, "created in righteousness and true holiness;" then is he not consistent who believes that this "new man" is his real selfhood now, even as it will be when he has overcome his sense of evil? As one perceives these things he understands what is meant in Christian Science by the perfect man.

It will be seen from the foregoing that, in order to be perfect, man must be spiritual; that is, he must express the nature of God, Spirit; hence Christian Scientists, when declaring the perfection of man, do not hold physical personality in thought. Indeed, it should be plainly evident that one must turn his thought away from a material sense of being altogether in order to discern and demonstrate the spiritual wholeness of man as God's idea, since it is the belief of material manhood which causes and includes all the ills and evils which mortals suffer. The Christian Scientist heals disease on the basis of "perfect God and perfect man" (Science and Health, p. 259), but in realizing the perfection of being he does not think of physical man any more than he thinks of physical God. To say of physical manhood that it is perfect would be to make material sense immortal, a conclusion which is the opposite of Science. The attempt to heal disease by asserting of either a mortal mind or body that it is perfect, is not the practice of Christian Science, but a mortal-mind cure, a

belief which would unite Spirit and matter in man and call it the idea of God. The Christian Scientist lifts his thought above materiality, and rests his mental treatment on the truth of man's spiritual being as the child of Spirit, and as this truth is understood it removes the sense of physical discord.

It should not be necessary to say that while the Christian Scientist believes man to be spiritually perfect, he does not believe nor imply that he (the Scientist) as a mortal manifests that perfection, but he aims to hold his thought to the perfect ideal, in order to free himself from the opposite false sense which leads into sin and suffering; and he finds that this method works for his betterment in all that pertains to his welfare. Every one takes practically the same position who resists sin in his thought and overcomes it in his life, though he may not define it in the same positive, absolute way with which the subject is treated in Christian Science.

It is not practicable to consider here all the points of Christian Science which are often misunderstood, but enough has been said to show that an open-minded examination of its teaching, uninfluenced by one's former opinions or education, will dispel many of the erroneous impressions now current regarding this subject, and reveal the fact that Christian Science is reasonable and consistent not only in its worded statements, but in all its detailed application to human needs. The most important and decisive question concerning a teaching which offers so much help to men in their struggles with evil as does Christian Science, is, What effect does it have? Are those who accept it made better or worse? The wonderful moral reformations which result from the practice of this Science, should make one pause in his judgment, and lay aside prejudice or antagonism until he reasons out its statements from the Scientist's point of view. Evil is always unreasonable and inconsistent, wrong to the individual's highest sense of truth and right; but that which results in good, which brings increase of love and harmony to hearts and homes, which makes men purer, healthier, and holier, is its own proof that it is right and true. In its effects upon mankind it has been demonstrated that Christian Science is of God; and all men need its influence in their thought and life.

PREJUDICE.

REV. JAMES J. ROME.

THE one great hindrance to and interference with freedom of action in the physical realm is friction. A very large part of the propelling power necessary to keep machinery in motion is absorbed in overcoming this obstructing force. Take for example a locomotive engine: there is the friction of the pistons, axles, rails, and wind to be reckoned with, all of which involves the loss of power. Indeed, if this friction could be eliminated, it would take but a comparatively small amount of steam to move a train of cars from Boston to San Francisco at the rate of a hundred miles an hour.

A similar condition appears in the metaphysical realm. In the intellectual and moral advancement and spiritual development of mankind there is a great amount of energy wasted in overcoming friction, and in no form is this more frequent and more obstinate than in the case of prejudice. There are few things that have such unbounded sway in the thoughts of mortals, although the fact is rarely admitted. Let any one ask himself why he thinks a certain way about any subject, and he may find it difficult to give a satisfactory answer. In the many questions which confront us in our daily experience there are comparatively few concerning which we have not formed a decided opinion, and if there are opposing views we know on just which side we stand, although the reason for taking our position is not always given due consideration. Too frequently our opinion is based on a prejudice of which we may be utterly unaware.

According to the Century Dictionary prejudice is "an opinion or decision formed without due examination of the facts or arguments which are necessary to a just and impartial determination." And Webster defines it as "a leaning toward one side of a question from other considerations than those belonging to it; an unreasonable predilection for, or objection against anything." According to the etymology of the word, prejudice is the result of prejudging, forming an opinion with no previous or proper investigation. Prejudice will not listen, consider, or examine. To argue with it is to labor in vain. Deal with

it we must, however, both in ourselves and others,—but how?

One of the first things necessary in the overcoming of prejudice is to discover its nature; and we shall find the following to be some of its characteristics: ignorance, fear, uncertainty, lack of confidence in the ability to discriminate, self-justification, unwillingness to be corrected. A man has settled convictions about some particular question, and to any statement which is at variance with these convictions he will not listen—why? He is not afraid to listen to the statement that the result of two times two is five, because he understands and is able to demonstrate that it is four. On the other hand, if he believes the result to be five, but is earnestly striving to be right and to know the truth, he will be neither unwilling nor afraid to have it proved to him that it is four. Why then should he maintain a different attitude of thought with regard to any other question?

There are many influences which go to form our conceptions and determine our sense of propriety, of right and wrong. First there is the family influence. Our first impressions and opinions, and they are lasting as a rule, are but the result of family bias. You can often tell what a father or mother thinks about a matter by listening to the prattle of the child. Second, we have the sectional or local influence; the general trend of thought in the locality in which the child lives. A German family brought up in America is very different from what it would have been if that same family had remained in Berlin or Hannover. It makes a difference, too, whether a child is brought up in New Orleans or New York. Third, there is the educational influence. In the course of his education a child should learn to think for himself, but he may simply imbibe the thoughts or opinions of the teacher, or he may be taught to think wrongly. Fourth, personal influence is to be considered. By close association with certain persons our thoughts or opinions may be influenced by theirs, or by special effort on their part we may be led to make certain decisions. We find these influences exerting themselves along all the lines of human experience and activity. Take politics as an instance. The expression is sometimes heard, "I vote the ticket that my father, and his father before him, voted." We may conjecture what a

man's political views are by knowing what section of the country he comes from. Party lines are based largely on prejudice. The fate of a bill in a legislature is too often decided by the political leaning of the one who introduces it. Even personal considerations are allowed to interfere at times, and votes are given or withheld because of the effect some measure will have on personal friends.

But it is along religious lines that we find prejudice displayed in its most repulsive and lamentable forms, and nowhere is it more to be deplored. Nothing has done so much to hinder the progress of mankind; nothing has exposed so fully the cruelty of human nature; nothing has aroused so much bitterness and brutality. What else ever incited men to use their inventive genius with such fiendish malice in designing instruments of torture for their fellowmen. Religious prejudice has been the first and the worst in opposing the reformer in all ages. It was this that moved the priest and scribe, the Pharisee and Sadducee to harass the life of Jesus, and even to demand his arrest and crucifixion. This it was that roused up mobs to stone, torture, and destroy apostles and Christians; that opposed Luther, Melancthon, and Knox; that tore from its resting-place the dead body of Wyclif and scattered the ashes of his funeral pile on the river Severn; and this it is to-day that would, if possible, hinder the onward spiritual march of mankind when the herald of a higher freedom, a more glorious liberty for the race, lifts her voice and calls them to awake to their God-given rights.

While the world is advancing along the lines of science and art, invention and commerce; while the achievements of one generation leave that of the last antiquated and almost forgotten; still, through religious prejudice, some men would clog the chariot wheels of spiritual progress with such stagnating and pestiferous sentiments as, "It's the old-time religion; that's good enough for me." There is no other line of thought or action to which they would dream of applying such a sentiment, then why in religion? Jesus said, "Greater works than these shall he do; because I go unto the Father;" and the writer to the Hebrews said, "Let us go on unto perfection." Is a holy man's life to be wasted, must he decline to impart to his successors that which will enable them to gain still greater

advancement? Many there are who are unwilling to listen to Christian Science, unwilling to test its power to heal and save, simply because it differs from what they and their fathers have always believed. Others, from false impressions, are misjudging and condemning it without a thorough investigation. By yielding to their prejudices, they may be shutting themselves out from the blessings they most need and long for. How many weak and sickly lives would be strong and healthy, how many sad and sorrowful hearts would be joyous and happy, but for this deceiving and blinding trait of human consciousness.

Another form of this evil against which we all need to guard is what might be denominated personal prejudice. Perhaps we regard some person with disfavor, and on examining the cause of our adverse opinion, we may find it is based on some false report, misrepresentation, or misunderstanding. We have prejudged them without a thorough acquaintance with the circumstances, facts, or conditions. What care is needed that we heed not the tale of the tattler; no, not even the suggestion nor innuendo of a so-called friend, lest by so doing we are led to hold the shadow of distrust or doubt over any one. Jesus told his followers to "judge not" and "condemn not." It is true that if we see some one laboring under an error, we should not excuse, condone, nor associate ourselves with the error; but this is not judging. If some one were to say to us, "Two times three is seven," we would not be judging him by knowing that it is six. If some busybody kindly (?) calls our attention to the fact that Mr. Jones seems to think that two times three is seven, shall we stiffen ourselves up when we next meet Mr. Jones, and pass him by with a conventional bow and a cold smile, lest our understanding that two times three is six be contaminated or corrupted? Such action would be prejudging of the most reprehensible character. Why should we be so afraid of each other's errors? If we love our friend,—yes, or our so-called enemy,—who is laboring under an error, we shall endeavor to correct him; and do it, too, in the way that we think will be most acceptable and so be the most likely to appeal to and convince him. On the other hand, if we find this spirit of prejudice manifested toward us or our views, we should meet it with lenity and consideration. If we could see our views from the standpoint

of those who oppose us, or as they conceive them, we might be as ready to condemn as are they. What a beautiful lesson we have along this line in the life of the Discoverer and Founder of Christian Science. Who has been so much misunderstood, so wrongfully accused as she? and yet with what patience and forbearance has she dealt with her accusers!

To overcome the unreasonableness and bitterness of blind prejudice, we must reflect that charity (or love, as it is translated in the Revised Version) described by Paul in his letter to the church at Corinth: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico will be five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms.

TESTIMONIES FROM THE FIELD.

THE following testimony represents an outburst of heart-joy for the healing of the body and for "the home of the soul" which I have found in Christian Science, and it is submitted with the hope that it may help some other sufferer to find a haven of rest and peace. If there ever was a day when some physician was not well acquainted with me, it was at such an early age that my memory has failed to record it. It is certainly a matter of fact that for twenty-five years and more I have had some doctor in attendance. About eleven years ago this attendance assumed a seemingly permanent state of regularity. Four years of care and worry found me still under their care; then there developed chills and fever, which defied professional treatment. The attacks succeeded each other with great regularity, granting me but brief interims of attempted recovery. After some time, during which I took quantities of medicine, the internal difficulties underwent a symptomatic reclassification. The physician then in charge made a new inventory and decided that the result might be phrased as chronic intestinal trouble.

The operating table was next introduced, with the cheerful announcement that I had about one chance in a hundred of ever remembering the operation. The record shows two hours and twenty minutes of surgical attention for the appointed day. Three of the surgeons, as the nurse told me later, prophesied my decease, but their predictions were not fulfilled. When on my feet again I found myself still waiting upon a doctor, because of constant pain. This last stage covered over three years, during which I was regularly taking medicine, which sometimes reduced but never ended the pain. Strict diet was prescribed, and followed with three kinds of medicine as an incident of every meal; with still other kinds prescribed for the hour of retiring. Frequently the pain would become so acute that life seemed one long-drawn-out agony. I never was sure, when I began a day's work, that I would be able to finish it; never sure when I retired that I would be able to begin another at the proper time.

In November of last year my wife and I came to Chicago. Seemingly by chance we took rooms in a house

where the head of the family was a Christian Scientist. Professors of this religion whom I had met in the East had been a close-mouthed people; though they found me of an inquiring rather than antagonistic mind, they never made any talk about their religious belief, and did not even offer me literature. It was a new experience to meet one ready to talk, and my eyes were opened as to the general meaning of Christian Science. Finally came the question that might seem natural, "Why not take treatment?" I replied that even yet I could not believe in it, and was astounded to hear that I was not required to believe. I thus had no further excuse, so I went to a practitioner, and said, after explaining my condition, that while I did not believe he could help me, Christian Science was my last resort. Then I asked, "What do you think about it?" He replied that I could be helped, and then and there I took a treatment. This was on a Tuesday afternoon. I noticed no change until Saturday morning, when I had a severe spasm of pain continuing about fifteen minutes. This was the last pain that I felt, and not only have I been free from pain since that time, but I eat what I please and take no medicine.

It looks as if Christian Science had done in five days what the physicians had been unable to do in more than as many years, and with a spirit of justice as well as gratitude inspiring me, I have given testimony to the above facts in First Church of Christ, Scientist, Chicago. Since I came to know the healing power of Christian Science, I have found "the unsearchable riches" of divine Truth overflowing with benefit and inspiration. The bodily restoration is not comparable with the spiritual revelation. For twenty years I have been a close and even critical student of the Scriptures, and for eight years I preached the gospel as an ordained minister. I confess to-day that I never knew what I was talking about, and I needed the healing and saving power of Truth as much as any one could.

Words are inadequate to express the joy of my heart for the marvelous "good news" of which I am a humble and grateful recipient. My life has been full of mistakes and error, repining for which is vain and useless; but to the full extent of my ability, I will, by the grace of God, consecrate to His service my all, being fully per-

suaded, as Mrs. Eddy says (Science and Health, p. 494), that "divine Love always has met and always will meet every human need."—*Charles A. Alden, Chicago, Ill.*

HAVING tested Christian Science, and experienced many proofs of its efficacy in meeting needs common to all mankind, it would indeed seem ungrateful to withhold my testimony in regard to what Christian Science has done for me. It is in a most sincere spirit of humility that I reflect upon neglected opportunities in this "passage from sense to Soul" (Science and Health, p. 566), nevertheless it is with the deepest gratitude that I count the blessings made manifest through this truth. My first desire to study and live Christian Science came after a summer's acquaintance with a Christian Scientist whom I met in a little Canadian town. It was the beauty of character, the strength of purpose, and the perfect consistency of ideals and every-day life that made me concede something worth while to the influence of Christian Science, and it was the constant anticipation of good, dispelling fear, that led me to desire this truth for myself.

It was still with this desire that I returned to Chicago to resume school duties of a most uncongenial nature. For some time I had looked forward to the harmonious adjustment of the necessity for earning a living and the kind of work in which I could best express myself. I had just spent a year of considerable effort and some sacrifice in preparing for special work as music instructor, but lack of preparation and of practical experience seemed to be limitations in the way of securing such a position. I began to study Science and Health. I read it constantly, and like a friend it kept me out of the "Slough of Despond." The joy of having found this gloriously uplifting truth, this beautiful philosophy of love shown to be an ever-operative law with practical results, was most exalting. In but a few weeks I received a letter containing an offer of a position as music director in a normal school. My heart's desire had been granted, and every circumstance showed how "Love is reflected in love" (Science and Health, p. 17).

Christian Science alone has enabled me to overcome fear and the rest of mortal mind's deceptions. I have grown to understand myself, my relation to my fellow-

men, and above all my relation to God, as never before when religion, metaphysics, psychology, and philosophy meant merely different phases of speculative thought. At first I was interested only in the beautiful philosophy as applied to my mental life, and the healing work of Christian Science did not appeal to me, but I soon discovered the relation between the mental life and the so-called physical manifestation of it, and was impressed with the inconsistency of material remedies for discords of mortal thought. Since then I have had many proofs of the healing power of Truth; some instantaneous, others that required the patience of a loving practitioner.

Two years ago, while engaged in closing the school year as supervisor of music, I found myself meeting unusual physical conditions, such as severe headaches, fainting-spells, and a sense of utter exhaustion. A physician, whom I frequently met, remarked that my general appearance indicated a serious condition. I then began treatment with a Christian Science practitioner, and at the end of five weeks I had gained tremendously in general health and in vitality. In another month, when I returned to my work, my friends greeted me with delight at the changed appearance I bore. I also take great pleasure in telling of an experience in which one treatment brought instant healing. It happened at a time when a dreaded fever and other troubles prevailed. It was a very cold day, and though I had but a short distance to walk, when I arrived at the school I seemed to be so weak that I could scarcely stand. At my request the principal of the school sent a telegram to a Christian Science practitioner, and I managed to get home and into bed. In scarcely more than an hour I felt a sudden uplifting of spirits and warmth of body, and in a few moments was called to the 'phone to converse with the practitioner. That same night I attended a rehearsal for a school play lasting until after midnight, spent the two following evenings at the performance, and was engaged in my regular duties at the same time—perfectly well.

Again I had proven to me the omnipotence of divine Love. For three years I had struggled to overcome sleeplessness. Any one who has tried to teach all day and then lain awake most of the night trying to realize peaceful thoughts, does not need the details of that experience.

The condition, which grew out of fear of large responsibilities and the constant meeting of the public thought in my work, had become so fixed a habit that even the cessation of work in vacation periods did not seem to bring freedom. I rejoice to say that this fear has been entirely destroyed, and with it a severe stomach trouble. I have gained very perceptibly in the appearance of health, as manifested by the body, and I find that I can retire at an early hour with immediate rest, or at a late hour if need be, and feel just as refreshed and ready for the day's work. The significance of Mrs. Eddy's life and her love for the world has inspired a reverent affection and a deep sense of gratitude. For the peace which the understanding of Truth has brought, for the trust in God's promises to His children that every small proof of Christian Science has left with me, for the beautiful friendships it has given me to enjoy, and for all that it has brought to those most dear to me in my home,—for all these I am exceedingly grateful.—*Charlotte Paulsen, Oneonta, N. Y.*

CHRISTIAN SCIENCE found me a slave to the tobacco habit, and when I think of the years of servitude to that taskmaster I indeed rejoice for my redemption. When I was quite a young man my father gave me a gold watch if I would not smoke cigarettes for one year. I won the watch and kept the promise to the letter by smoking ever so many more cigars and chewing great quantities of tobacco; and when the year was up I was waiting to follow out my sense desires. I smoked incessantly for years after that, even having to get up in the night sometimes to indulge. I had a great desire to stop, but found I could not. I tried it once, and I vowed that never again would I go through such an ordeal.

A copy of Science and Health was loaned to me, and when I had gotten about half through reading it I found that I had forgotten to smoke. I rejoiced in my newfound freedom, though I feared the appetite might return; but it had received its death-blow, and I have not touched tobacco in any form since that time. I am also very grateful for the healing of a number of ailments that occurred about the same time,—chronic bowel trouble and complications arising therefrom. So gently and gradually did the truth work that I did not know at what period the

healing took place. Once only has this trouble reappeared, and then it was met and destroyed in one treatment. I used to have a violent temper, and at such outbursts of the animal I have said and done things for which I am now extremely sorry. I do not know who is most grateful for this healing, myself or my friends. I am also thankful to be rid of a catarrhal trouble, which was supposed to be hereditary, and of cramps that caused me great pain at intervals. This trouble has entirely left me. Every winter I had sores on my lips which caused me much annoyance, but they are now a thing of the past. Headaches were very frequent visitors, and now it gives me a great deal of satisfaction to speak the truth to that condition of thought whenever it appears and see it vanish at once. I have routed several attacks of toothache, and this last winter I have mastered so-called influenza, which had come regularly every year. This mastery gives me great assurance, and I am most grateful for it. Eye trouble has been overcome, also a weak back, from which I had suffered ever since I could remember, said to come from kidneys and bladder. Not only was this condition entirely relieved by the truth, but also the bladder and kidney trouble.

With all this overcoming of different ailments, it is only natural that I should have imbibed enough understanding of infinite good to permeate and change my disposition from wrong thoughts and desires to lofty ideals and aspirations. I am not out of the wilderness yet, but I know enough of Truth to know that the power which has been such a factor for good in my life will finish the work without interference on my part. I am ashamed to think of my ungratefulness in again and again refusing to receive the good that God so willingly bestows. I am deeply moved at the realization that I have been privileged to be a partaker in this feast of good at this particular time, when I see individuals all about me apparently in utter oblivion to the truth, knowing as I do that they must all walk the same road at some time. I am thankful to know even a little of man's unity with our Father-Mother God,—that I am a legal heir and not an alien; that I can have dominion in that spiritual sense which results in peace, whereas the service of the world does not bring peace, but only satisfaction for the moment, in having

wrested a crown from some one else's brow, or in the delusion that this brings any satisfaction.

After reading what has preceded, one would naturally think I have had enough blessings for one individual, but I have many more to be grateful for. I was very much addicted to profanity, and when I flew into a temper indulged in it freely. It did not take a great deal of reasoning on my part to convince me that Christian Science and swearing would not mix. I made a few mistakes at first, but now profanity has become obsolete in my conversation. And there is still another blessing to be recorded. My memory would fail me at critical times, causing me great annoyance in my present vocation before the public; but since I have been in Science I have had no trouble in that direction. Any more? Yes; fear. I do not mean I have entirely overcome all fear, but to such a great extent that I am strengthened to grapple with its more subtle forms.

I came very near forgetting one more bad habit,—the drinking of intoxicants. I was never a drunkard, but there were the associations that had to be given up, and I dreaded the cutting remarks which I thought would naturally follow my resolve to do so. The environments in which I then was, seemingly required that I should be convivial, and though I tried to follow out the rules of Science as best I knew in not doing wrong, I did not at the time consider drinking as exactly in that line; so I kept it up for some time, until after one particularly strenuous night, it dawned on me how very poorly I was following the saying of Jesus: "Blessed are the pure in heart." I can also remember how superior and manly I felt when I had firmly resolved never, under any consideration, to touch drink again; and I also knew that I could keep my resolution. The peace of that moment beggars description! I had another surprising demonstration in finding that I had no difficulty in breaking away from my old associates; in fact, when they found I did not drink with them, they wisely left me alone.

All this I owe to the uplifting power of Truth, as revealed to us through that godly woman, Mrs. Eddy, whom I firmly believe to be the inspired messenger to this age. For her untiring labors and unswerving purpose in making this Science clear to the world, I, as one of the most unworthy of the flock, owe endless gratitude both

to her and to the Father who has sent her; and I hope I may not forget to live my life so purely that it will prove my sincerity. In the face of such proofs of the omnipotence of good, I should have no fear as to the final results when error has spent its supposed fury on the rocks of experience, and the calm of divine Love appears on the sea of consciousness to rebuke the winds and the waves of erroneous sense with the truth of Christian Science.

Knute Erickson, New York, N. Y.

[Translated from the German.]

WORDS are inadequate to express my gratitude for the great blessings which I have received through Christian Science and its teaching. For about ten years I was a constant, and I might add a hopeless sufferer, because the many physicians whom I consulted could not locate the seat of the disease. Finally it was said that I had gallstone, with all its evil accompaniments. As an operation was deemed inadvisable, on account of my weakened condition, I could never hope for healing, but could only be temporarily relieved of the pain by hypodermic injections. My physician tried his best, and I shall always be grateful to him for it, yet I must confess that this outlook made me very unhappy. I sometimes almost doubted the kindness and the all-power of God.

Then my savior from distress appeared. I heard of Christian Science and its wonderful healing of the hopelessly sick. I was ready to try it, and the first treatment gave me sufficient proof that I had found the one great truth which alone makes free. I soon knew as never before that God is ever present, and that there is no other power or presence, no other Life. I shall never forget the day when the Principle of the Christ-Science was made clear to me, never shall I forget the feeling of unspeakable joy that filled my heart when I knew that Truth could overcome all trouble or suffering, no matter what it may be called, if I would but rely upon divine Mind, who is revealing and proving to us that the real man is not subject to disease. With the understanding of this Mind all sin and its accompaniments can be destroyed.

After thirteen days' treatment I was dismissed as healed. In the ten years that have passed since that time I have never had the slightest return of the disease. I

am entirely well and strong and glad in the assurance that God who is our Life, the only Truth and Love, will help us to overcome all evil if we really trust Him above all else, and are daily striving to keep His commandments.

Frau Bertha Meyer, Hannover, Germany.

IT was about seven years ago that I first heard of Christian Science, and it appealed to me, as I had often wondered why there was no church that recognized all of the teachings of Christ Jesus. I seemed unable to investigate Christian Science at that time, but I drank in every word that friends said to me about it. Two years and a half ago the subject was again brought to my attention by a relative who came to visit in our home. He spent ten days with us, and before the time was past I was convinced that the study of Christian Science would bring to me the happiness I had been longing for during the past years. While in my teens I had become a busy worker in the church, but always felt that I was not getting out of the Bible the truth which God intended His children to have.

I commenced the study of Christian Science not for the physical healing, but in search of happiness and with a desire to know more about God. I purchased a copy of Science and Health, and was told that an earnest study of the text-book in connection with the Bible would satisfy my desires. These books have been my constant companions ever since. Some days I have carried Science and Health with me about the house as I did my work, and I have found that the truth was unfolded to me as I needed it. Although I did not begin the study of Christian Science for the physical healing, I found that by my earnest study of these books the healing had come. I had worn glasses constantly for eight years, but after studying Science and Health two weeks I found that unknowingly I had gone a half day without my glasses. Before three weeks had rolled away I was able to lay my glasses aside, and I never have needed them since that time.

Soon after this Truth led me to a Christian Science practitioner, who talked with me wisely and strengthened me in my dependence on the study of the Bible and Science and Health. In a little over a month an ailment had disappeared which doctors had told me I never would be

rid of without an operation. I had also suffered so severely from rheumatic trouble that my hands were deformed. Doctors told me they would be worse as I grew older, but before three months had passed by, after I accepted Christian Science, I found that my hands were straight and were their normal size. The pain had gone weeks before. Other ills of a less serious nature had likewise disappeared.

Best of all, I have found the true way to peace, happiness, and contentment! Even had I not received physical healing in Christian Science, I should be unwilling to give it up, because of the spiritual uplifting, the smoothing out of mental discords that it brings. Words are inadequate to express my gratitude to our Leader, Mrs. Eddy, for giving to the world the Christian Science text-book, "Science and Health with Key to the Scriptures," which explains to us the truth that makes men free. I hope to be able to prove my gratitude by daily living a life becoming to one calling herself a Christian Scientist.

Mrs. Jennie Jackson Wales, Toledo, O.

CHRISTIAN SCIENCE was first recommended to me in 1897, for my daughter, who was bedfast with lung trouble. After seven weeks' treatment she was healed. While she was being healed I became interested in Christian Science by the perusal of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Out of gratitude for what Christian Science has done for me, I would like to enumerate some of the manifest blessings that have been mine, in the hope that this may help others as the testimonies published in our periodicals have benefited me. First, distressing headaches, of years' standing, have been overcome. I had these attacks from the time I was a mere child, but they were met after I had been reading Science and Health three days. One severe attack came after I had been five months in Christian Science, but it was overcome by Truth, and three months later I had a slight attack, which was also mastered by the understanding of divine Principle. This was the last appearance of that error, for Truth accomplished the complete cure. I was free! In addition to the headaches, I had catarrhal trouble in a severe form, besides stomach, kidney, and bladder trouble, etc. I had worn a support for nine years, but it was dis-

carded immediately after I became interested in Christian Science, as I had no further need of it.

The most wonderful healing was with my eyes. They were affected from the time I was a small child, and continued to grow worse until at the age of fourteen years I had to give up my schooling. I was placed under the care of a specialist, and after spending thirty years in treatment by one doctor, then another, I was still no better. I wore heavy ground glasses, smoked glasses when going out, was entirely blind in the right eye, and could not distinguish a man from a woman across the street. During this period there were six years that I could not read a word, and wore a sunbonnet drawn down over my eyes from the time I arose till I retired at night. At last a specialist told me that my case was hopeless, that nothing could save my sight.

In this condition Christian Science found me, and after studying Science and Health for nine months I forgot to put on my glasses. I then found that I did not need them, and that I could see better at a distance with my right eye than I could with the left one. Now I do any kind of close work, and read without glasses, not having had them on since I laid them aside ten years ago. All these chronic diseases were gradually overcome by the reading and study of Science and Health. In an acute attack of lung trouble, however, it seemed wiser to seek the help of an experienced Christian Scientist (see Science and Health, p. 420), and Truth was again the victor. I have gained greatly in weight since my healing in Christian Science. Last but not least was the destruction of the liquor habit in the case of my husband. He had been an habitual drunkard for years, and was not only a physical wreck but mentally affected, to say nothing of the curse to the home and the poverty too; but all these conditions were overcome by Christian Science, though it was a long, tedious battle.

Words cannot express my gratitude for these victories by the understanding gained through the study of Science and Health. I am trying to prove my love to God, and to our dearly beloved Leader, by my works in Christian Science.—*Linnie E. Woods, Elwood, Ind.*

ABOUT seven years ago I became ill, and as was usual

with me I called in a doctor, who treated me for some time and then advised me to go to the seashore for a change of scene and climate. I went, but returned in a worse condition than before going. After my return I called on my doctor, and he seemed puzzled that I had become worse while away. He made another examination, but this diagnosis was totally different from the first one, and he told me that he could not do much for me. By a great effort I kept on working, because my financial condition demanded that I should, and I wondered daily how long I could continue, for I was losing ground rapidly. I then tried another physician, who treated me for about a month and who kept me on my feet by the use of powerful stimulants. When I discovered the nature of the medicine I was taking, I discontinued its use, and there was almost a total collapse. Fear with its baneful influence then came in, and I remembered that two sisters had passed away with some mysterious malady when about my present age, and I was seemingly going in the same way.

My wife became greatly alarmed about my condition, and having heard that Christian Science had healed a friend of ours, she asked him to our home to tell us about it. He called, and told us what Christian Science had done for him, and I could see that he was physically a different man from what he was when I last saw him. I could not believe that the change had been brought about by prayer, for I had heard in my youth and early manhood many prayers for many things without any apparent results; and now, after seventeen years of unbelief in the existence of God, to think that a man's physical body could be healed by praying to God and relying on Him alone, seemed out of the question. My wife, however, would not give up the idea that I should try Christian Science, and to please her I called on a practitioner. That first meeting, that first glimpse of the truth, I shall not forget, for it gave me a ray of hope where there had been despair, and it prepared me for what was to come. The next day brought the most blessed thing that ever entered into my life, my first treatment in Christian Science. That treatment destroyed in my consciousness the fear of disease, and practically healed me then and there. I almost cried aloud in thanksgiving to that God whom I had so often denied, and whom I now knew to be a very present help in trouble.

Since that time Christian Science, when applied according to the rules given us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has never failed me; and it is teaching me and helping me to overcome many ungodlike conditions. I wish to say in conclusion that I have not words sufficient to express my gratitude for this Science, or my reverence for our beloved Leader, Rev. Mary Baker G. Eddy.

Martin Sheeran, Denver, Col.

I HAVE often had a desire to make public what Christian Science has done for me. It would, however, be impossible for me to tell in a few words of all the blessings that I have received. I never had a well day from the time I was two years old until I was healed by Christian Science. At the birth of my first child I was so severely injured that neither the skill of the best physicians nor an operation succeeded in relieving the pain and misery which followed the injuries. My doctors agreed that I could never be cured, but thanks to God, and the truth as taught by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," I have been entirely healed. It is over a year since I was freed from the distressing trouble, and I have never felt the slightest discomfort since. During these long years of sickness and trouble I became very deaf, but my hearing is now much better, and though not entirely restored I am very sure I shall be permanently cured of that also, as I have been of all the other diseases. I have had many beautiful demonstrations in my home of the power of divine Love to help us all, if we will only let God heal us.

I not only owe my life to God, and to the teachings of our dearly loved Leader, but also the happiness and contentment which have come to me through Christian Science. It is my earnest desire to devote all my time and energies to expressing my gratitude for my healing by walking in the footsteps of Christ and to lead others to the truth which makes us free.

Mrs. Mary C. Thompson, Evansville, Ind.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

MRS. EDDY'S THANKS.

Box G, Brookline, Mass., Nov. 16, 1908.

Beloved Christian Scientists:—Accept my thanks for your successful plans for the first issue of *The Christian Science Monitor*. My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper.

MARY BAKER G. EDDY.

[From the *Boston Post*.]

POLITICS.

MRS. MARY BAKER G. EDDY has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

In reply to a number of requests for an expression of her political views, she has given out this statement:—

"I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.

"MARY BAKER G. EDDY."

NEW BY-LAWS.

ARTICLE VIII.

CHRISTIAN SCIENCE NURSE.—SECT. 31. A member of The Mother Church who represents himself or herself as

a Christian Science nurse, shall be one who has a demonstrable knowledge of Christian Science practice, who thoroughly understands the practical wisdom necessary in a sick-room, and who can take proper care of the sick.

The cards of such persons may be inserted in *The Christian Science Journal* under rules established by the publishers.

ARTICLE XXII.

CLOSED TO VISITORS.—SECT. 14. The room in The Mother Church formerly known as "Mother's Room," shall hereafter be closed to visitors.

[There is nothing in this room now of any special interest. "Let the dead bury their dead," and the spiritual have all place and power.—MARY B. G. EDDY.]

COMMENTING upon the announcement of the early issue of *The Christian Science Monitor,* the Los Angeles, Cal., *Pacific Outlook* said editorially,—

For the first time in the history of the world a religious organization is to become responsible for the regular publication of a daily newspaper which shall print, not simply news of a religious character, but the news of the whole world. Announcement is made from the headquarters of the Christian Science Church that The Christian Science Publishing Society will soon issue *The Christian Science Monitor.* . . .

Such a publication as this should become and remain the ideal daily newspaper. From one end of the country to the other—yes, from one corner of the world to the other—the cry has echoed and reechoed for years past: "Give us cleaner newspapers. Save us from the 'yellow press'!" There is no doubt that, way down in his heart, the average man, especially the average man of family, abhors the average daily newspaper's proclivities toward sensationalism. He abhors and detests "news" having to do with crimes, divorce, and certain brands of "sport." He has learned to look with suspicion on news relative to great and important political undertakings, experience having taught him that news of this class altogether too frequently is "doctored" to suit the ends sought by the party or faction of which his daily paper is an organ. More and more men of this type—the real bone and sinew of the nation, the thinking, independent men, the men who make bloodless and quiet revolutions possible—want a daily newspaper which will publish all the news that is fit to print, and stop there. It is significant that the Christian Science organization is the first to undertake the publication of such a paper. It means that this great and rapidly developing organization, with its hundreds of thousands of adherents, is keenly alive to the public demand. It means, we take it, that a great, high-minded daily is about to depart upon a mission comparable with which journalism thus far offers absolutely nothing. The *début* of *The Christian Science Monitor* is bound to create a world-wide interest.

Not the least pleasing feature of this kindly welcome to the new paper is that the editor does not deem it necessary to discuss the probabilities of the financial success or failure of such a newspaper as was outlined in the announcement of the *Monitor,* and we are glad the *Outlook* has taken for granted that such a paper will succeed. Many of our contemporaries have discussed the *Monitor* solely from the standpoint of whether a paper of the character indicated would pay, failing to see that this is not the prime reason for its publication. It seems to us that the more important questions are whether such a paper is needed, and whether it can be made effective for civic righteousness and the uplifting of humanity. We are glad to have the *Outlook* answer these questions affirmatively, and we are also glad to say that even before the first issue of the *Monitor* its subscription list and advertising patronage had reached such proportions as to assure its prosperity.

ARCHIBALD MCLELLAN.

AT Thanksgiving time American citizens are always reminded of the deep gratitude they should feel for the rights and privileges which citizenship in this great republic implies. The names of the brave founders of this nation are recalled, and their heroic struggles and sacrifices for the cause of human freedom are rehearsed, that the people of to-day may be enabled to measure their debt to the men and women who laid the foundations of this country's greatness, and thus may be inspired to do their own part so nobly as to better the present time and enrich the future.

Whatever else may be said or thought of our pioneers, it is true that their greatest service to posterity consisted in their willingness to sacrifice material considerations to the great moral and spiritual issues of the hour, and thus to prepare for the coming to all mankind of that true freedom which is the only hope of the race. The logic of the lesson thus gained should be kept ever before us, and it is this: If this nation had its birth and grew to its present maturity in the idea of subordinating material considerations to moral and spiritual demands, must not the spiritual always take precedence in order to insure the continued

welfare of the nation? Speaking of the stern virtues of the Pilgrim Fathers, Frederick Lawrence Knowles has said,—

> Tell us, ye stars, that watched their lonely fires,
> Yea, watch each generation as it runs—
> The witness of their prayers, and our desires
> High as their own—say, are not we their sons?
> Shall not the virtues which have made them great
> Rule, animate, enthrall our hearts, control our State?

But a people cannot rise above their concept of God and His law, and we can but recognize that much of fear and of material belief entered into the concept of those who yet did grandly because they had faith in divine justice, and who believed that it should be allowed to govern all men impartially, so that universal right should at length prevail the world over. They believed in God and in the power of good, but belief in the devil and in the power of evil was also considered an essential in their creed—and what has been the result? To-day many professed Christians do not hesitate to say that it is not possible to succeed in the world if one heeds the command, given of old, "to do justly, and to love mercy." There are some who do unjustly and yet seem to prosper,—for a time,—and there are others who seem to fail because they do not know how to use that invincible weapon, the known power of righteousness, of good. These, almost equally, need to have their opinions corrected before either can be true representatives of a great and free nation. The tyranny of wrong cannot, through fear, enslave or oppress the one who understands the power of divine Principle and desires above all else to be governed by God as thus known.

It is surely fitting that here, where a nation was born from a mighty desire for freedom, should be found the highest, broadest concept of freedom that the world has ever realized,—an all-encompassing sense of personal liberty which leaves nothing unprovided for in the whole range of humanity's present and future possibilities. Truth is not, however, the special heritage of any nation, as Peter discovered long ago, when he said to the Roman centurion, "I perceive that God is no respecter of persons: but in every nation he that . . . worketh righteousness is accepted with him;" and the teaching of Christian Science, that only as Truth makes men free are they free indeed, is finding acceptance in every land. Men everywhere are awakening

to see that the understanding of Truth first brings them freedom from pain; then, as vision enlarges, it comes to mean the divine fatherhood and motherhood which protects and provides; then it reveals brotherhood, and unfolds the absolute supremacy of right. Mind is free, and confers entire freedom upon all its ideas,—freedom from sin, pain, and poverty, whether mental or physical.

Christian Science opens up a wider realm than even this fair land for the oppressed of all nations, because it shows the way by which all may find this realm and be free indeed. Says our Leader, "Mighty potentates and dynasties will lay down their honors within the heavenly city" (Science and Health, p. 577). This city will be found wherever men know Truth and love righteousness, and whenever they realize that there is no power apart from these. Says Lanier,—

> Long as thy God is God above,
> Thy brother every man below,
> So long, dear Land of all my love,
> Thy name shall shine, thy fame shall glow!

ANNIE M. KNOTT.

FOR most of us there are seasons and places which have such a peculiar charm that their remembrance makes us long for them like a little child, and these appeals often chronicle the simple fact that the veil of material sense has been somewhat withdrawn at times, so that we have looked beyond the seeming, and caught a glimpse of glorious verities of being, which have shone thereafter like stars in the firmament of memory. Were we always equally sensitive to the suggestions of the unseen, we should undoubtedly find that no season of the year and no point of view could fail to bring us these gladdening revelations of beauty and of Truth. Our perception of the good and beautiful is determined by our own clarity of vision, and this is illustrated in the fact that while to some the days which herald approaching winter seem dreary and depressing, to others they have a charm that is altogether unique and incomparable, and no time of the year is more stimulating, suggestive, and delightful. The subdued browns and purples of the woods; the delicious blues of the distant hills; the sunsets seen through the

traceries of the naked trees; the deeply carpeted paths that echo our steps with whispered laughter; the winelike tonic of the air, that hints both of the summer's garnered riches and the winter's biting frost; the wondrous hush of things that tells of the twilight of the year,—surely nature could not frame a sweeter nocturne than this, and as the listening lover of it all stands beneath the pine-trees with every impulse molded into quietness, he is glad to be alone, lest some human commonplace break in upon and mar uplifted thought. Yes, for the keen-visioned and the spiritually aspiring the autumnal days are indeed holy,—filled with suggestions that bid us

> . . . look and listen, gathering whence [we] may
> Triumph, and thoughts no bondage can restrain.

And yet, for the multitude who find in the falling leaf and the gathering cold reminders of their hastening doom, these are indeed "melancholy days," and the explanation is found in the pitiful fact that for centuries most men have been led to think of themselves as belonging to and part of a material order, and hence that their history can but conform to that round of birth, growth, maturity, and decay which is so familiar and so universal that its impression upon both conscious and unconscious mentality is deeper, perhaps, and more seemingly ineradicable than any other factor of human belief. There results that expectation of decrepitude and final defeat which is known as human destiny, and which is permitted to rule with a rod of iron over vast areas of thought and experience. Nothing could be more clear and more inspiring, however, than the teaching of Christ Jesus respecting the life of man, namely, that it is immediately from and of God, and hence eternal; that its fitting symbol and expression is an ever-harmonious and buoyant youth, and that its rightful rule should be manifest in our triumph here and now over everything that makes for decay and death. The supreme purpose and end of his heavenly mission, as well as the supreme privilege and opportunity of our human experience, was disclosed when he said, "I am come that they might have life, and that they might have it more abundantly."

While the letter of this great redemptive thought and service of Christ Jesus has found some verbal expression in every creed of Christendom, its vital significance to the

solution of human problems had been practically lost to the Christian Church for centuries until Mrs. Eddy reaffirmed the truth spoken so splendidly by St. Paul when on Mars' hill he named the God we worship, and said, "In him we live, and move, and have our being." With a daring that startles stereotyped religious thought, she has declared that "the measurement of life by solar years robs youth and gives ugliness to age. . . . Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. . . . Life is eternal. We should find this out, and begin the demonstration thereof" (Science and Health, p. 246).

The human level and achievement of life is of course determined by one's thought of it. So long as he identifies his life with materiality, is habitually thinking of its duration in terms of the passing year, the change and decay of mortal sense, so long will his experiences be defined for him by the cycle of a material order. Let one, however, begin to apprehend in Christian Science that there is one eternal, all-embracing Life, the infinite intelligence upon whose conscious expression he has entered; that his own life is therefore continuous and unending; that it cannot be touched or affected by the assertions or apparent triumphs of human sense, and that its periods are measured by his realizations of Truth, and by these alone,—then for him all things will have become new. He has entered upon that true spiritual evolution whose progress is the result not of cataclysms but of awakenings to Truth, and whose future reaches embrace a complete at-one-ment with God. He can now look upon the decay and death of material beliefs, the transitoriness and instability of all mortal things, with that sense of separateness and supremacy which grows out of the recognition of man's likeness to undying Spirit, his subjection to the law of God, good, the law of Life, alone.

The practical significance of this truly Christian concept of life as "hid with Christ in God," safe from every possible injury or assault, appears at once to all. It leads immediately to the recognition of one's native and legitimate sovereignty over all mortal law and circumstance, and precipitates that struggle against the impulse of habit, our

past subservience to sense traditions, which must antedate all spiritual advance. It breaks the bondage to fear and to the proverbial limitations of human life, and conduces to that right sense of personal dignity and responsibility which gives poise and self-confidence and which makes any and every sensual enslavement seem repellent and impossible. It gives, too, that consciousness of freedom and capacity, that breadth of view and largeness of human sympathy, which bring encouragement, stimulus to better things, for all whom one may know; so that the more exalted our thought of life becomes, and the more faithful our endeavor to realize it, the more assured and the more enlarged become our usefulness and our joy.

When Christ Jesus declared that to know God is "life eternal," he pointedly rebuked the habit so frequently indulged by professed Christians of thinking and speaking of life as subject to "times and seasons," mortal law and order; and the current of our individual demonstration of life will be strong and pure only as its channel is consciously and continuously opened to the flood of that Life divine which found in him its largest and freest course. The dear old German preacher was quite right—

> There is no life divided,
> O Lord of life, from thee;
> In Thee is life provided
> For all mankind and me.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI JANUARY, 1909 Number 10

THE GOSPEL OF HEALING.

CLARENCE W. CHADWICK.

IT has been said that "to be great is to be misunderstood." The reception accorded the great demonstrator of God's power certainly goes to prove the truth of this statement, and noble men and women in all ages, who have had glimpses of the same truth which Jesus taught and demonstrated, who have been inspired with ideals above and contrary to the world's standard of righteousness, and have tried to hand them forth to the world, have been wofully misunderstood and misrepresented by the very ones who should have been their stanchest supporters. Jesus' meekness, humility, and understanding made him great in the sight of God, but not in the eyes of the "carnal mind" which is "enmity against God." He was maligned and crucified for doing that which he could not help doing, for demonstrating the power of Spirit to save human lives.

The healing of the sick and sinful was no experiment with Jesus. The aroma of his thought was a healing balm for all who were ready to receive the truth. It was as natural for him to heal as it is for the sun to shine. He laid no claim to any self-assumed power, but said, "The Father that dwelleth in me, he doeth the works." He knew that all activity and power are resident in Mind, Spirit, and not in matter; hence he could declare, "Though ye believe not me, believe the works;" for they "bear witness of me, that the Father hath sent me." He laid more stress upon his

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works than upon his words, but he did not try to separate the two. His works were in strict accord with what he uttered in private and in public. Because he understood that God is omnipotent, he could not help proving it through healing. Had he done no healing works he would not have revealed the kingdom of heaven on earth. He once said, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

The Gospel narratives give prominence to Jesus' works of healing, one of them concluding with these words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Matthew gives this most graphic account of his unceasing labors for mankind: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." No wonder the multitudes followed him! In like manner they are beginning to flock around the Christian Science standard, because it has come to restore to mankind the lost art of Christian healing.

At no time since Jesus was on earth has there been such a keen and wide-spread interest in his healing works as there is at the present time. Christian Science is directly responsible for this quickening of the slumbering religious thought of mankind. For centuries the Bible has been read and taught without laying any stress upon the thought of healing. Many Bible readers will tell you that they never paid any heed to the works of healing recorded in the New Testament until Christian Science brought them into prominence. To-day these works are claiming the attention of Christian people in all denominations, and the various leaders of religious thought are being called upon to answer some very pertinent questions bearing upon this most important subject. Though the answers given are not what might reasonably be expected from those who have been looked to as intelligent Bible students, many important admissions are being made, and the time is fast

approaching when the majority of thinking people in many of the orthodox churches will demand that healing be taught and demonstrated in their midst as an essential part of the Christian religion. Various clergymen have already assumed the responsibility of announcing their intention to take up this branch of the Christian ministry, but they are admittedly resorting to hypnotic suggestion, using human or mortal mind forces to destroy the very things which the human mind has caused. Such attempts certainly betray a very limited and erroneous concept of Jesus' healing method, if they claim to be following in the way he prescribed.

Another weak point, which perhaps may be readily accounted for upon the ground of religious pride and intolerance, is a seeming determination to ignore Christian Science, even though this Science has been the very means of bringing about the present demand for a healing gospel. Relying absolutely, as it does, upon the healing activities of the one infinite Mind, or God, Christian Science has nothing to fear from any source. It does not seek to stand upon any other foundation than its own, nor could it do so. Christian Science is Christian Science, and Mrs. Eddy is its acknowledged Discoverer and Founder. It is not something else, nor is there any other teaching that is just like it or very similar to it. There is no "just as good" substitute for the truth, which makes no concessions to anything that is less than the truth. Truth stands alone without a peer or equal. Human beings must approach it meekly and reverently, and with honesty of purpose, or they will never find it. Christian Scientists welcome the "signs of the times," because they have demonstrated in part the Principle which is calling forth the best that is in man, thereby enabling mankind to enlarge their sphere of usefulness until they shall have surrendered to the "one good." While waiting for human systems to approximate more nearly the Christ-standard, they cheerfully obey law and order, even as the great emancipator from human slavery urged,—"with malice toward none, with charity for all, with firmness in the right, as God gives us to see the right." They would like to see the whole human race speedily adopt the tenets of that Christian faith and understanding which heals the sick and the sinning in Jesus' way, but they have found that mortals do not always assimilate the truth quickly.

Human laws may restrain, but they cannot reform the sinner. The Christian religion cannot be legislated into people. If the various States should enact laws making it a criminal offense to resort to drugs, those who have faith in medicine would still find their way to the apothecary. There is a divine law which says, "Thou shalt have no other gods before me," but have humanity heeded it? When Satan argued to break this law, Jesus said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The divine law says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but how generally is it obeyed? The divine law says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" but how many religionists deem this law practically operative in daily living? When will these divine laws become the rule for human conduct? Not until the higher nature of mankind begins to yearn for the living God; not until it can say with the heart, "Heal me, O Lord, and I shall be healed."

When the earth-weights become too heavy, and men behold "the human mind in ruins," then it is that the human heart cries out for help from on high. The warnings of Holy Writ, its loving admonitions and counsel, seem to be lightly regarded until experience, the great schoolmaster, lays his heavy hand upon the individual and bids him look deeply into the science of being. Lowell has truly said, "One thorn of experience is worth a whole wilderness of warning." Christian Science says to the individual, When you look to Christian Science for help, turn to it with your whole heart. Your experience with matter and its assumed laws should satisfy you that there is nothing in it; and when it fails you, then come to Christian Science and be healed. Do not look for something supernatural, but joyfully put your trust in God and expect to receive only what is rightfully yours.

Does any wide-awake Christian of to-day care to go on record as saying that the gospel of Christ Jesus is not a healing gospel? Is there anything in the Bible to indicate that healing was not a very important and conspicuous feature of Jesus' ministry? And if it was an indispensable feature in his time, why is it not just as much so to-day? This being true, is it not also true that a gospel without healing is just as dead as is faith without works? What

would theory without practice amount to, either in music or in mathematics? What do love, justice, kindness, honesty, and purity amount to as a mere theory devoid of practice? Does not the exercise or practice of Christian virtues constitute the only Christianity there is or ever can be? Is it consistent to say that one loves Deity when he does not believe that God is sufficiently just and kind to heal him of sickness as well as of sin? Does God place any limitations upon His own healing ability? Certainly Jesus did not limit the power of divine Love to heal. He said, "All power is given unto me in heaven and in earth," and he told the seventy disciples that they had power "over all the power of the enemy." "If ye shall ask any thing in my name, I will do it," was his comforting assurance to the twelve. And in his closing instructions to his disciples he bade them teach all nations to observe all things whatsoever he had commanded them,—clear proof that he did not limit the power in a single direction nor make it any respecter of persons.

The loss of healing power as practised by Jesus is the loss of faith and trust in the living God, and not until these are resurrected will the gospel of healing be reestablished in the heart of humanity. No greater need confronts the Christian Church to-day than that of a healing gospel, and every professing Christian on earth ought to make it his first duty to understand the divine Principle upon which Jesus performed his healing works. All the believing in the world will never reveal the spiritual understanding which ushers in the healing truth. Right here is one of humanity's weakest points. It has drifted into the belief that simple profession of faith in Jesus Christ is all that is essential to its present and future happiness and salvation. No greater mistake could be made. No amount of blind human belief can ever forgive sins or heal disease, consequently it cannot take any one into the kingdom of heaven. The belief that God is all-powerful will not repeat the healing done by Jesus. Christians in all ages have believed God to be almighty, and at the same time have believed that there was another power called evil or devil. This is the very belief that has kept them from understanding the omnipotence of good and the consequent powerlessness of evil.

Here is where Christian Science parts company with

popular religion and begins to prove through "signs following" the practical availability of good in the solution of every human problem. It discredits all belief in any suppositional power opposite to God, because the Scriptures teach one power only and Jesus demonstrated the powerlessness of evil. "Resist the devil, and he will flee from you," is the dictum of Scripture. Christian Science is teaching humanity how to obey this injunction, not through human will-power, not through the application of any material remedy, but through a correct or scientific apprehension of good or God. Working through or by means of Spirit and spiritual law to annul and overcome matter and its assumed laws, is very different from working through or by means of matter to arrive at an understanding of Spirit. The first is Christian Science; the second is blind human belief groping in the darkness of its own illusive concepts. The one is obeying the command to "work out your own salvation with fear and trembling;" the other is endeavoring to believe and experiment it out, and the longer it believes, the deeper into the mire it gets, until experience comes to the rescue and the admission is made that "all is vanity and vexation of spirit."

It is very easy to say that other systems are performing the same healing works that Christian Science is accomplishing, but no one who understands the Christ-healing could possibly make any such claim. Jesus did not teach several kinds of healing. His was the healing which destroys ignorance and sin, and in destroying these it could not help destroying the lesser error of disease. Jesus' salutation to the palsied man was, "Son, be of good cheer; thy sins be forgiven thee;" whereupon certain of the scribes accused him of blasphemy. Jesus rebuked their wrong thinking by asking them this question: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." This incident clearly defines Jesus' concept of healing. He knew that both sickness and sin required the same method of healing, and that the healing of one would include the healing of the other. He never made the mistake that has since been made by his professed followers, that of advising medical or hygienic treatment for

disease, while God is appealed to to forgive sins. If God is admitted to be the healer of sin, why should He not be equally capable of healing disease, which is acknowledged to be a lesser error and is always the result of wrong thought and belief? Where is there any Scriptural authority for thinking that God can heal one but not the other? Is such a theory consistent with one's professed belief in God's omnipotence? Is it not rather a positive contradiction of such belief?

The mission of Christian Science to-day is to reinstate primitive Christian healing upon the platform from which Jesus worked, viz., one God, one Mind, one power, one activity, one cause. It never has had and never can have any other basis of operation. Any human attempt to mingle materiality and Mind in the healing of disease completely divorces the process employed from anything that Jesus ever said or did in his healing work. Surely, no fair and unprejudiced exegesis could claim that the application of clay and spittle to the eyes of the blind man had anything to do with his being healed. Jesus resorted to this very thing to show his contempt for materiality, it being a custom among the Jews at that time to spit upon anything for which they wished to express their contempt. "Go, wash in the pool of Siloam," was Jesus' instruction to the blind man; which was equivalent to saying, Dispense with materiality, have all faith in God, and you will be healed. The man obeyed, and through obedience he was made whole.

This same obedience is just as necessary to-day in order to receive the true healing. God demands whole-hearted service before He bestows blessings upon any one. A prayer of divided faith God does not answer. Any seeming good derived from prayer that asks aid from God and at the same time resorts to material means to help along the cure, is but the effect of erring human thought and belief, in which the activity of the one Mind plays no part. No one ought to be encouraged to seek any such kind of help, for in a majority of cases where a seemingly favorable result is obtained, matter and not Mind receives all credit, and God is forgotten. And in the few instances where God gets the credit, the individual will rest under the erroneous impression that God has blessed the means employed, which is equivalent to saying that Spirit is made manifest

through matter, a belief which is a curse and not a blessing to mankind. Why expect Spirit to express itself through matter any more than to expect light to express itself by means of darkness! Such a theory would uphold material law, whereas Jesus annulled it. His healing was contrary to sense testimony, contrary to every known material law, so called, because it did not operate through or by means of matter. The unchristian belief that God needs evil or matter through which to express Himself to humanity will forever debar one from understanding the Principle of Jesus' healing and teaching.

If the Christian world would but become sufficiently humble and eager to be shown the way out of materiality into spirituality, and would read and ponder the pages of the Christian Science text-book, it would be abundantly rewarded for its labors. On page 214 of Science and Health we find a statement which ought to be in the hands of every thinking person: "When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious." Sooner or later every child of earth must understand the Science of being, and the sooner he learns that the material senses, so called, cannot tell him anything concerning his spiritual existence as a child of God, the sooner he will begin to know something that is worth knowing; the sooner will he begin to understand Jesus' words and works as he never before understood them; the sooner will he learn to live and to love and to be loved.

The schools have admitted the existence of a sixth or spiritual sense in man, but have gone right on cultivating the material and practically ignoring the spiritual. Christian Science comes, and in thorough harmony with Jesus' teachings emphasizes the importance of cultivating the spiritual and of subjugating the material. A pean of praise and gratitude wells up from the hearts of countless thousands who have caught the tone of this higher order of spirituality and have begun to claim their own through an enlightened understanding of God and of man's relationship to Him. The signs of healing are daily in evidence in proof of a higher order of thinking and living. Men and women are being lifted up out of gross darkness, intemperance and vice are being forsaken, the merciless

law of heredity is being shattered, and a higher order of Christian fellowship and citizenship is being established. The only reasonable and rational explanation for such improved conditions is that men and women in all the walks of life have begun to live above the physical senses and to cultivate that higher spiritual sense through which God makes Himself known to His children. All of the Master's thinking, healing, and teaching was in harmonious accord with spiritual sense. He recognized material sense, so called, to be his only enemy. Without this sense he would not have been crucified, nor maligned, nor even misunderstood.

No one has a keener realization of the erroneous nature of the material senses than has Mrs. Eddy, and she is laboring unselfishly and unceasingly to lift human thought out of matter, so that it may lay hold of the unseen verities of being. Christian Science came to her through a higher spiritual sense, not through the medium of material sense, and she knows that it must be imparted to the world through the same sense that gave it birth. Hence the need of patience and Christian charity on the part of all who may momentarily misunderstand the phraseology of Science and Health, judging, as they must from sheer force of habit, according to material standards, and not from a spiritual or metaphysical view-point. There is nothing occult about Science,—a child will often grasp it ahead of his seniors; but first, last, and always, let it be stated that Christian Science cannot be grasped by the material senses, so called. Says Mrs. Eddy, "Through spiritual sense only, man comprehends and loves Deity" (Science and Health, p. 481); and Christian Science is the Science of God, good, and can be only spiritually discerned and demonstrated.

It is the physical senses that throw stones at spiritual things which they cannot discern, whereas spiritual sense is always found on the side of Truth. The unreality and nothingness of material sense is self-evident when it is admitted that it cannot define or explain its own mythical nature, whereas spiritual sense not only reveals the nature of Spirit and its perfect laws, but also analyzes and explains away matter. Only that which spiritually understands the nature of matter can be expected to destroy or overcome matter's so-called conditions. Healing must

come through spiritual sense, else it does not come, since it is the only channel through which Spirit or Mind can operate to heal or correct that which is not in accord with harmonious being. "No man cometh unto the Father, but by me," said Jesus, in full confirmation of this teaching, for who would accuse Jesus of being the servant of the material senses? He was the acknowledged exponent of spiritual sense. Even while visible to the outward senses he referred to himself as "the Son of man which is in heaven." Spiritual sense originates in heaven and never leaves it to descend to any lower level, and since heaven is ever-present harmony, this sense is ever present, and can be made practically available the moment it is acknowledged to be the only sense there is, and consequently the only channel through which God makes Himself known to His creation.

Spiritual sense was the basis of healing in Jesus' time, and it is to-day and ever will be. Without this spiritual sense there would have been nothing in his teaching to confound and refute sense testimony. Without this spiritual sense how could he have made the claim, "I and my Father are one"? How could he have exercised the power of God to heal except through that sense which conveys such power to man? If material sense, so called, were the medium of spiritual power, there would be no spiritual power—a proposition inconceivable. The student of Christian Science has a right to make these statements because he has proven the adaptability of spiritual power acting through spiritual sense or law to heal the ills and sins that flesh is heir to. This proof does far more towards establishing in his thought the validity of Jesus' healing works than years of blind faith had ever accomplished for him. He now knows that such healing was not only an actuality, but he understands the ever-operative activity of the Principle or power that wrought the works. The missing link of spirituality thus establishes in individual consciousness the new-old gospel of healing, and mortals begin to put off the old man and to put on the new. This means something more tangible and satisfying than blind belief and theory; it means the advent of practical Christianity in the lives of men, women, and children,—a Christianity that covers the whole area of human want and woe in that it offers a complete salvation

from everything of which the physical senses, so called, have any knowledge.

Peter described his Master as one "who went about doing good, and healing all that were oppressed of the devil; for God was with him." Does this not clearly outline the mission of every true follower who would be found worthy of entering the spiritual kingdom? Does it not also suggest that healing was the most practical and convincing proof that Jesus offered to convince the world that "God was with him"? Speed the day when every Christian church shall welcome the gospel of healing with outstretched arms, and be willing to admit, with the revered Discoverer and Founder of Christian Science, that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

[Written for the *Journal.*]

DEMONSTRATION.

LAURA GERAHTY.

THE air is heavy with the breath of prayer;
The still earth listens for the unspoken thought;
My heart beats wildly, and each throb is fraught
With joy and anguish for the longing there.
Ah, patient Christ, thine arms are open wide!
I press—I hasten, lest earth's seething tide
Should bear me backward, and with Love deposed
Fear meet me halting and—I find them closed.
God draweth nearer as the thought mounts higher,
And false sense cowers 'neath His stern command;
The sweet fulfilment of each pure desire
Lies in the hollow of His outstretched hand.
Closer, yet closer! Is the way so long?
The climb is cruel, but the summit sweet.
Earth's vain things lure (but Love is ever strong)—
God help me! Now they're crushed beneath my feet!
Great light! A thousand earth-ties snap like thread—
Heaven is at hand! the once-loved world lies dead.

A REASON FOR THE HOPE THAT IS IN US.

JUDGE JOHN D. WORKS.

A KINDLY Christian man writes me that he would like to see a dispassionate and disinterested analysis of the underlying philosophy of Christian Science. It is, however, almost impossible for any one to write a dispassionate and wholly disinterested article on Christian Science in any of its phases, for the writer will probably be an earnest believer in and advocate of Christian Science on the one hand, or a disbeliever and opposed to its philosophy and teachings on the other. One may occupy the position of an honest and earnest seeker of the truth, who is not writing articles for or against Christian Science but reading what is written by others and seeking thereby to arrive at a just estimate of its claims.

I have given much of my time in the last five years to telling others why I became a Christian Scientist, with the hope that those seeking information from me might be benefited as I have been by the teachings and works of Christian Science. I may say here that my own personal experience has been enough of itself to convince me wholly of the truth of Christian Science. I was for a good many years a sufferer from physical ailments which baffled the best medical skill. I was in the hands of the physicians for years, and drugged and dieted under their direction, but this added to my misery rather than detracted from it. Drugs did me no good; dieting was unavailing.

In the last year before taking up Christian Science my sufferings were acute. I was in constant pain night and day during the year, and became emaciated and lost strength in proportion, so that I was almost incapacitated to carry on my business and felt that the end was near at hand. At the same time my wife was a semiinvalid, suffering from a complication of troubles, one of which was becoming more frequent and more violent as time passed by. We both took up Christian Science and put ourselves into the hands of a Christian Science practitioner at the same time. My wife was healed in three treatments, but my own healing was slow. I was brought up out of the condition into which I had fallen, day by day, and felt that I was completely healed in about four

months. At the end of another year I had regained the health and strength which I had lost, and was in better health than I had been for twenty-five years. Neither of us has taken a drop of medicine or resorted to any material remedies of any kind for more than five years, and we have enjoyed better health and greater peace of mind and contentment than we have known for many years.

Besides this healing, our son, who was a bright, intelligent boy, fond of his books and a great student, and who gave promise of a useful life, in his young manhood became addicted to drink. The habit took such control of him that he seemed an absolute slave to it in a very short time. We nursed him like a child and did everything possible to restore him to himself. He resorted to the physicians and to all kinds of drugs to relieve his condition, but none of these were of any avail. Finally, when he was confined to his bed by his excesses, he said one morning to his mother: "I have always believed that I had will-power enough to overcome this habit, but I am satisfied now that I cannot. I know what Christian Science has done for you and father, and I am willing, if you desire it, to take Christian Science treatment." That was something over four years ago. We called a practitioner that same day, and he has never taken a drink of liquor since. The taste for it was absolutely destroyed and the habit overcome. He actively resumed his work as a lawyer, and has now an excellent standing in his profession. He has become a member of the Christian Science church here, is active in its work, and is a member of its board of directors.

Here, briefly stated, is the work done by Christian Science in the way of mere physical healing in one family, and need I give any additional reasons for my belief in and devotion to Christian Science? But there are other reasons which from my present point of view are amply sufficient to convince me of the truth of Christian Science as a religion as well as a healing agency, which might not have appealed to me in my initial investigation of Christian Science independently of the healing, but which at the present time stand out as of infinitely greater consequence than the mere matter of physical health; but before touching upon that branch of the subject I should say something more about the efficacy of Christian Sci-

ence as evidenced by the healing of others within my own personal observation and of which I can speak of my own personal knowledge. I have known of cases of healing much more remarkable than my own,—of diseases that are regarded as absolutely incurable by any means known outside of Christian Science. While I cannot give these in detail, let me mention the case of a young attorney of my acquaintance who was a sufferer from a dreaded disease of the kidneys, in its last stages, and whose condition was regarded as entirely hopeless. He was healed of that condition in Christian Science and is to-day a strong, vigorous, healthy man. I have known of the healing of locomotor ataxia, consumption, cancer, and other diseases considered by the medical profession as incurable.

I have felt so strongly the obligation resting upon me to do some of the work of Christian Science as partial evidence of the gratitude I feel for the benefits I have received from it, that I have for a long time devoted a part of each day to the work of healing, and can speak from personal knowledge as to the efficacy of Christian Science as an agency for the healing of physical disease. My work has been most gratifying to me in its results. I have seen many sufferers from diseases that could not be healed or even relieved by material remedies, restored to health by this means. Without personal experience one can hardly understand the gratification that comes when we are able, even in the slightest degree, to bring about these results. One can only say to himself, This is not my work, it is the work of the Father; and I feel, therefore, that there is nothing which cannot be accomplished through the power of infinite Mind. I have been asked if the adherents of Christian Science are only those who have been cured of sickness or disease. I am glad to be able to answer this question in the negative. A great many Christian Scientists have come into the church not through physical healing but solely because of the truth and beauty of its religion and the greater and better understanding and appreciation of the Bible and of God; but whether the believer in Christian Science becomes such by the demonstration in his own person or that of others of the physical healing, he soon appreciates the fact, often expressed in the testimonials, of the far greater benefits resulting from its purely religious teachings.

I have also been asked what proportion the healings in Christian Science bear to the failures, or if there are no failures. I wish I could say that Christian Scientists have no failures; but that would not be true, because while the Principle of Christian Science is perfect, the instruments through which it is now being practically applied are not perfect. There has, perhaps, never been a perfect healer since Jesus' time. Even his own disciples, acting under his immediate instructions, supported by his advice and influence, failed; in one notable instance their efforts were unavailing, but his were successful. We should, however, keep in mind the fact that Christian Science practitioners as a rule have to deal with cases that are looked upon as incurable and where the physicians have given them up as hopeless. I have not the data for any statement which could be relied upon as at all accurate, as to the percentage of healings of physical diseases as compared with the failures, but my own personal experience and observation, and the information I have received from reliable sources, convince me that the successes far exceed the failures, and that, notwithstanding the fact just mentioned, that Christian Scientists have to deal largely with so-called incurable diseases, the percentage of healings in Christian Science far exceeds those in the medical profession; nor would I overlook the fact that these healings are altogether different from the healings or alleged healings in *materia medica*. Not only is the physical suffering relieved, but there is an elevation and purification of thought and the regeneration of the man spiritually, and this characteristic accompaniment of true Christian Science healing is most important.

I cannot hope to make others understand the sense of relief which comes to one healed under Christian Science, and the inspiration, the hope and faith, that are the inevitable result of the healing. The relief from fear in all its many forms which seems to make life a burden to us, the hope and faith that result from the knowledge and understanding that God is All, that He is good, and that therefore evil is unreal and can and will be destroyed by infinite good, brings a consolation and faith and trust in God that cannot be explained.

I can readily understand the thought which sees a possible danger to Christian Science because of the popularity

which would naturally result from its rapid growth. This was foreseen a long time since by Mrs. Eddy herself, and her followers were warned of this very danger; and the warning has not been unheeded. The greatest care is being taken by Christian Science churches to keep the movement from the insincere, the weak, or the designing people who may seek to use it for selfish purposes. The greatest care is exercised to uphold the standard of membership and to exclude as far as possible from the ranks of its practitioners any and all persons who are seeking that work as a means of making money, or from any other selfish motive. These efforts may not always be successful, but they are none the less sincere, and although some of the unworthy may become members of the church and be known as practitioners, they are few in number, and are usually soon found out and their improper relations to the work exposed.

I am glad to note the admission, from the friend mentioned above, that Christian Science in its therapeutic features impresses him as simply a revival of Christ's methods,—a restatement, a modern statement, of an old eternal law, but a law in fact disused, neglected, and forgotten by the Christian church. Christian Science plants itself wholly and unreservedly upon the teachings of Jesus the Christ. Jesus' command was to preach the gospel and heal the sick. We take this command to have been general and not confined to his disciples, and believe that the command to heal the sick was just as imperative as the command to preach the gospel. We believe that the healing is successful only so far as it is practised in accordance with the teachings and religion of Jesus, and that it is divine. In this connection my friend says: "I have always believed that the cures or healings by Christ were owing to his phenomenal (not supernatural) personality, a personality which easily laid hold of natural but unused powers." Jesus himself says, "The Father that dwelleth in me, he doeth the works." It was not Jesus' phenomenal personality that rendered him a successful healer of diseases, but his spiritual understanding. Jesus never attributed the success of his work to his own power or his own personality, but in all cases when called to speak upon the subject he made it clear that it was God's work. "I can of mine own self

do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." And again: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." His faith in the divine power was perfect. He never doubted. He knew man as a perfect spiritual being, and therefore not subject to the powers of evil in any form. As evidence of this supreme faith on his part, he said at the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

We occasionally meet, on the part of those usually free from prejudice or unkind feeling, a lurking sense of animosity toward Mrs. Eddy, and the specific reason for this feeling is said to be the belief that "she has not given Mr. Quimby generous credit for the essential ideas and impulses which she amplified and organized into form and system." Now, nothing could be farther from the truth than such a statement, for she has in fact been truly magnanimous to him. Mr. Quimby's practice laid no foundation for the teachings of Mrs. Eddy. She did not get her ideas from him, and she does not and never has believed in Mr. Quimby's teachings since she entered upon the investigation which resulted in her book Science and Health. She sympathized with him in his work at the time she knew him, she has appreciated his kindliness and good intent, and she has treated his memory with kindness and consideration. The attempt has been made by unfriendly publications to connect her with Mr. Quimby's work, and to convince the readers of these publications that her teachings are founded upon his, but I can say, after more than five years of investigation in Christian Science, that these charges and statements have no foundation whatever in truth. The idea of Christian Science did not come to Mrs. Eddy from Mr. Quimby, or from anything that he ever said or did, but from her own marvelous healing, which was followed by earnest searching of the Scriptures to ascertain the Principle through which that healing came about. This resulted in her firm conviction, since maintained, that her healing was through

precisely the same power and by virtue of the same Principle that the healings by Jesus were brought about, and that the same power and the same Principle could be applied in this age as it was in that.

A lack of special admiration for the Leader of the Christian Science movement is further founded upon a charge of commercialism. Respecting this, it may be said that the history of Mrs. Eddy's life shows that for many years, when she was devoting herself conscientiously to the work of Christian Science, her life, financially speaking, was a struggle for existence. It was with the greatest difficulty that she was able to maintain herself and secure the publication of the early issues of her book. Complaint respecting the price of this book is not infrequently made by those who never have bought it for themselves, but who have received a copy of it through the generosity of Mrs. Eddy or some one of her followers. Jesus said, "The laborer is worthy of his hire," and I have never yet heard of a minister of any denomination, or of any religious teacher, who has written a commentary on the Bible, or other religious work, without willingly and justly receiving compensation for the same. But, aside from her right to that which she has laboriously won, the uses which Mrs. Eddy has made of her money should exonerate her from any charge of commercialism. Her life has been one of sweet charity, to which the people of the city in which she lived for nearly twenty years have borne willing witness. The aid given by her to public enterprises for the good of the city and community in which she lived has been generous. To her church she has also given most liberally, and can any say that, in view of all these things, she should be charged with a mercenary spirit?

Although I have at the start given my reasons for being a Christian Scientist, based solely upon physical benefits received by myself and my family, there are better and stronger reasons than this. If that had been all, I might and probably would have accepted the healing and gone my way and still remained in my former church, but as I have said, my healing was slow, and this gave me an opportunity and an incentive to study Christian Science and to learn something of its Principle and what it is as a religion. I was brought up in an orthodox church, but when I arrived at years of maturity I could not accept the

doctrines of that church, particularly that of eternal punishment. Still later I turned to another denomination and became one of its members. This was a pleasant and helpful experience in some ways, but the religious teaching was never satisfactory to me. It was too much a religion of the head rather than of the heart, a religion of cold intellectuality and not a religion of love. I had occasion to say this once when presiding over a conference of the denomination in Los Angeles.

When I came to Christian Science I was still active in this church, was a member of the board of trustees and the president of the local church, but I resigned my official positions and withdrew as a member of the church to unite with the Christian Science church. I have found the Christian Science religion an every-day practical religion, helpful in all the walks of life. Its teachings are the teachings of Jesus. It is a religion of love, charitable and kind to all. It elevates one's estimation of man and gives a higher and purer and more satisfying knowledge and understanding of God, and a greater faith in Him as a God who is infinite Love. It teaches the unreality of evil and brings a satisfying understanding that evil has no power, and that it will be overcome by the power of infinite Love, which is supreme. Indeed I never, until I came into Christian Science, had any just realization or appreciation of true religion or of the relations between God and man. I have never for one moment doubted the wisdom of my course in adopting Christian Science, and have never, since I adopted it, entertained a doubt as to the truth of its teachings. I sincerely hope that all men may some time embrace its teachings and find in it all of the consolation that it has brought to me and mine.

'Tis New Year's eve! The storm's fierce strength
Has frightened land and sea;
But mightier is the arm which guards
The year that is to be!
I know not if her fair feet touch
Time or eternity;
But this is sure, God keeps it safe—
The year that is to be.

Gertrude Ring Homans.

NUMBERING ISRAEL.

LOUISE KNIGHT WHEATLEY.

THOSE who seek help in Christian Science will find the 21st chapter of 1 Chronicles of deep interest; in fact, its opening statement is enough to arrest the attention of any but the most superficial Bible student. "And Satan . . . provoked David to number Israel." If we understand "Satan" to mean merely a wrong thought, the question naturally arises, Why was it a wrong thought? Moses had numbered Israel at God's command; why, then, in this case, was it Satan that tempted or "provoked" David to do likewise? As the narrative unfolds, however, we perceive the difference,—that it lies in the motive back of the act. Moses, in time of peace, numbered Israel as a mere matter of statistical record, while it is clear that David, in time of war, intended to find out just what he had to depend upon in the shape of chariots and horsemen. And we read that because he did this God was "displeased" and "smote Israel," and that David was obliged to admit that he had done "very foolishly." Repentance, however, is not in itself enough to exempt mortals from the results of their own folly; and while Christian Science does not teach that God is ever "displeased," in the sense in which some theologians would construe the term, nor that He who is Love ever "smote" in anger any of His children, yet it does teach in terms most unmistakable that sin brings its own punishment; and upon this basis David had to pay the penalty. He was given his choice between famine, defeat in battle, or three days of pestilence; and, choosing the latter, "there fell of Israel seventy thousand men."

Unconsciously we enter a mental protest at what seems like a punishment so terrible as to be out of all proportion to the mistake, but, upon reflection, do we find the mistake so small as it at first appears? Just what was David doing? Was not he (and most likely his people) looking to "chariots and horsemen" for his resources, when he should have known that his real resources—his only ones—were not in material things at all, but in the limitless realm of Mind? Was he not looking to matter for his source of supply, when "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60)? If he had

stopped to realize that his strength lay, not in "things temporal," but in that conscious unity with God which gives man dominion over all the earth, it would never have occurred to him to number Israel. It does not occur to any one to number the amount of figures he has at his command when starting to solve a problem in mathematics. He does not say, for instance, "I must be careful not to use the figure five too many times, for fear it might give out. Perhaps I had better begin by counting all the fives, so I will know just how many I have to depend upon." No one would think of doing anything so absurd, for the veriest schoolboy knows that there is no limit to the supply which the basic law of mathematics affords. He knows that every one can have all the figures he needs; that he cannot deprive any other pupil of a single figure, nor can any other deprive him.

Nor does it ever occur to the boy to look upon the one in the next seat in the light of a competitor, because he happens to be working at the same sum at the same time. Is there not enough for everybody? There certainly was enough for everybody until the Adam-dream crept in, with its belief of life, substance, and intelligence in matter; but as soon as matter came to be regarded as substance, the first thought of "thine" and "mine" arose, and Cain and Abel lost their sense of brotherhood to become competitors. Of course the schoolboy does not reason this all out, as we are doing, and would only stare blankly at us if we told him that the reason his "five" is inexhaustible is because it stands not for a thing at all, but for a mathematical idea. Nevertheless he proves his faith in it by continuing to use it, with never a fear that it can give out. Why? Because no one has ever taught him to think that it can. And, in the same way, were it not for a false system of education, as old as the serpent's first lie in the garden of Eden, we would have the same simple, unquestioning faith in divine Principle that the boy has in the basis of mathematics. What wonder that Jesus rebuked the educated thought of his times by setting a little child in the midst of the disciples, when they were disputing as to who should be greatest, and saying, "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven"!

Sooner or later, David's lesson must be learned by all

of us; one by one material objects will fail us, as they did him, until our understanding of their absolutely unreliable and unstable nature is complete; or, as our Leader expresses it, until the lesson is "sufficient to exalt" (Science and Health, p. 266). No one who has experienced it can ever forget the day on which he began to learn this lesson, —when he first stopped reckoning as to how and why and when and where his supply was to come, and began to see that divine intelligence would attend to that for him! The sun is always shining—somewhere—and ready to do its part, but perhaps the reason that the light did not come streaming in very clearly, for a while, upon our problem, was because we ourselves were blocking up the window. Suppose we move away from the window where we have stood so long, gazing rather forlornly down upon our chariots and horsemen, and turn our thoughts for a while upon that which Jesus tells us to seek first,—"the kingdom of God, and his righteousness." Suppose we honestly examine ourselves to learn how much we possess of the only things of which He takes cognizance, how much we are reflecting of Life, Truth, and Love.

Are we gentle? Are we kind? Do we love anybody enough? Do we love some people at all? (Do we even try very hard to love them?) Are we more charitable than we used to be? And more patient? Slower to judge? Less critical? Less "easily provoked"? Do those in trouble turn to us for relief from physical and mental "disease," and if not, do we ever ask ourselves why? Do we forgive more readily than we used to do? (And, in forgiving, do we remember also to forget?) Are we so busy looking for some great thing to do for God, that we fail to see the little thing which, in the mean time, we might do for our neighbor? Are we cultivating the rare gift of telling people things they do not want to hear, with a tact so delicate that they are glad they heard them; or do we ride, roughshod, over sensitive humanity, in the misguided notion that honesty means bluntness, and then wonder why nobody likes us? Are we satisfied just to talk our religion, or is our daily life so radiantly serene that its gentle influence falls upon those about us like a benediction, winning others to Christian Science by the sweetly irresistible argument of a beautiful example? In short, are we constantly laying up treasures in heaven,—the

pure gold, tried in the fire,—of unselfishness, purity, faith, obedience, gratitude, fidelity, brotherly kindness, compassion? And if not, is not our pitiable state of self-righteous satisfaction equal to that of the church at Laodicea, to whom St. John wrote, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Artists tell us that a picture seen at too close range loses its "values;" and in a similar way, we who live in the midst of this busy, money-getting and money-worshiping twentieth century find it not always easy to view things in their right perspective. A dollar looks so big, especially when some other one has it! But the Christian Scientist, struggling bravely with his financial problem, cannot afford to be blinded by the mesmeric glitter of that bit of silver into believing it to be the real substance, after all. Dollars may dazzle, may entice, may deceive, "if it were possible, even the elect;" but he is most wise—and most near the end of his demonstration—who lifts his clear, steady gaze above them, and forgetting them altogether for the moment, remembers only that not money, but "more love is the great need of mankind" (Miscellaneous Writings, p. 107).

[Written for the *Journal*.]

EXALTATION.

MARY BRENT WHITESIDE.

THE while my feet have seemed all time to plod
In weariness, my joyous thoughts outrun
The driven chariot of the morning sun;
And swift, my soul would dare heights yet untrod
(What time my feet are chained to this sod).
And while my days slip backward, one by one,
My spirit dares to dwell these heights upon—
The consecrate and solemn heights of God.
Though erring mortal sense would whisper, Bow,
Bow thy head low; unworthiness confess,
For thou must die ere Love to thee may give
This revelation, Spirit answers, Now
Are we the sons of God; this loveliness
Is thine! Dare, unafraid, these heights and—live!

CHRIST JESUS.

ARTHUR CHAMBERLAIN.

WHERE, in the old thought, was it possible to place Jesus? Those denominations under whose teaching Jesus has been accepted as both God and man are compelled to say that this is a doctrine which must be accepted and believed by what is styled an act of faith. Its present demonstration is impossible. As to all the queries advanced,—for example, how infinite being could be contained in mortal form; how infinite being could die on the cross while living at the same time in heavenly bliss and immortality; how God could die and yet for three days continue to govern the universe (unless, indeed, the universe is capable of governing itself apart from God!); how—greatest paradox of all—Jesus, as "very God and very man," with all the complexities and contradictions attendant upon such a belief, could be simultaneously both,—to all such queries the devout believer in the old thought can return but one sincere answer: "I do not know," and if pressed further, he can only fall back upon the self-contradictory but famous statement, "I believe, because it is impossible."

Granting, for the sake of the argument, that God could have become a mortal—or manifest Himself in mortal form—then, indeed, one might well expect such a life, with such thoughts, words, and deeds, as we find ascribed to Jesus of Nazareth. In all joy and reverence, let us all confess that the glory of God was revealed in Jesus the Christ. In the old thought, however, how aloof, apart, and inexplicable stands Jesus, called "Master" and "Lord"! There are deeds that he did which seem to be—and are—alien to mortal consciousness. Healing the sick, cleansing the leper, walking on the water, raising the dead—all this not only without material means but in defiance of all that mortals have held to be unbreakable laws—this, in the old thought, does not connect Jesus with the men and women of every-day existence; it separates him from them by a seemingly impassable gulf. True, "he that runs may read" that Jesus said his disciples should do the works he did, "and greater works;" yet, since none of these things, according to the old thought, can be made the data of any

cosmos known to men, they are ascribed to the arbitrary action of that supreme power of whom all things may be believed, but concerning whom nothing can be proved.

Others, impatient at the seemingly inextricable mental tangle of creedal statement, have essayed to cut the knot that they were unable to untie. They will accept Jesus as a mortal, yes! As the best mortal who has ever lived, yes! As the greatest teacher of spiritual truth whom the world has ever known, yes! As the chosen messenger of God, yes! As God—no! On the one hand we have a concept of Jesus which is illogical, on the other one that is inadequate, for these latter believers in saving their logic have lost all that makes logic worth while. Arguing from the false premise of the immutability of material law, they are compelled, if they are to be consistent, either to assume a material explanation for all of the so-called miracles wrought by Jesus and his disciples, or to explain them as figurative, or to deny them pointblank. Immortality, from their point of view, is logically unprovable; it rests merely upon antecedent probability at best—a position quite as possible to any devout Greek or Roman of the classic period as to the man of the present day. True, this teaching does not separate Jesus from the men and women of every-day existence, for it points to him as the example for all to emulate. Nevertheless, it presents Jesus as subject to the same limitations which it ascribes to all men; and with these limitations vanishes even the hope that Christ Jesus can be found the Saviour of the world.

These are the two opposing doctrines. Thank God that there have always been men on both sides whose spiritual intuitions outran their formal doctrines; men to whose hearts the ever-present Holy Spirit has spoken, assuring them, in despite of all their logic or their lack of it, that God is the infinite certainty! "Throughout all generations both before and after the Christian era," Mrs. Eddy writes, "the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth" (Science and Health, p. 333). Like "the prophets of old," they "looked for something higher than the systems of their times" (*Ibid.*, p. 270); but like those prophets, they could not explain to others less spiritually minded the faith that was in them; and, hampered by their belief in material

law, they could not perform those works which the wayfaring man, though foolish, may observe, and observing, is led to consider. Isolated cases, as with Wesley and others? Yes. Isolated cases, as with the prophets; but no steady, constant, precise work of healing; above all, no logical, learnable, demonstrable rule.

Doctrinally, then, that is to say, as a question of teaching, neither school brings man into communion with God. The belief that Jesus was both God and man is so inexplicable that he, aside from his mortal personality, retires into the unknown infinite; a being as distant from mortals and as inconceivable to them as is God Himself. Jesus, simply as man, a mortal, becomes a great teacher regarding God, but of a God who exists at an infinite degree of removal from all that man can comprehend, a Being still supposed to be manifested through material laws; Spirit in theory only, since all that is known, or can be known, of Him must be known materially. What an enigma, hopeless of solution, is existence from the point of view of either teaching! How aloof from humanity is Jesus in the one case; how limited and circumscribed in the other! Why is this failure? What mistake have the two schools made in common? This, that both conceive of God as expressed in terms of material consciousness; as Spirit expressed in matter. To both, material laws are real, the laws of God. Clearly, then, the need is to set aside every material concept, and to express God in the terms of His own nature; *i.e.*, if God is Spirit, His expression must be spiritual. Men and women conceive of themselves as mortals, however; how, then, can God, Spirit, be known to them? This seeming paradox confronts us: Spirit can be expressed only spiritually; mortals can form no concept save a material one—how, then, can God be made manifest to mortal consciousness?

Jesus the Christ, as understood in Christian Science, meets this question exactly as Jesus met it of old in Judea and in Galilee. By word and deed, by healing the sick, redeeming the sinner, raising the dead; by his own resurrection and by his ascension beyond all mortal sight, he taught and proved that the paradox is a lie, that the dilemma is a false one, that God neither is, can be, nor needs to be made manifest to mortal consciousness, for there is no mortal consciousness! The demand that God,

Spirit, shall be expressed in Spirit's opposite, matter, involves the claim that matter exists; and it is upon this false claim that the devil, or evil, has built the whole structure of insolent pretense; speaking, not of the things of God, but of what Jesus justly styled the devil's or evil's "own," a lie; "for he is a liar, and the father of it." Not to mortal consciousness, nor through mortal consciousness, itself a lie, is God revealed, but by the destruction of the mortal, false sense of consciousness through the realization of the only consciousness that can or does exist—the eternal, immutable, indestructible spiritual consciousness —is that revelation made; a revelation in which man, spiritual and eternal, the son of God, stands forth in the glory of the eternal idea of eternal Love.

Jesus of Nazareth, Jesus the Christ, does not, then, stand aloof from any who are led of Spirit, the sons and daughters of God. In his true self he is the spiritual expression, the reflection, of God; in their true selves, they, too, are the spiritual expression, the reflection, of God. In his human consciousness Jesus, the son of Mary, felt those griefs, bore those burdens, knew those sufferings which we, as mortals, endure. "Surely he hath borne our griefs, and carried our sorrows:" but through all his earthly life, from the time when he was found among the doctors in the temple to his last word to his disciples ere he vanished out of their sight, he looked away from mortal consciousness to that spiritual consciousness which he recognized as the only real one; that spiritual consciousness which he realized in increasing measure until every claim of matter was proven false and he sat down on the right hand of the majesty on high.

Listen to his prophetic words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And again, "I ascend unto my Father, and your Father; and to my God, and your God." By his prophetic word, "Before it come to pass," and again in his hour of supreme victory, Jesus identifies himself with those around him, sons and daughters with him of God. He has tasted, he has drained, the cup of mortal anguish and proved it powerless; he has proved the real man to be spiritual, not material, and he turns once more on the shore of time to assure the men and women who have followed him that

he and they have one common parent; that they, like himself, are born of God. They alone? Listen to his own declaration: "And I, if I be lifted up from the earth, will draw all men unto me."

In Christian Science we learn to think of Christ Jesus as the perfect, spiritual, immortal man; the eternal image and likeness of God,—"Jesus the God-crowned or the divinely royal man" (Science and Health, p. 313). Jesus directed all thought to the possibility of the attainment of the true spiritual consciousness, and what wonder that the fetters of materiality drop away when humanity catches even a glimpse of man's birthright in Science? What wonder that the hearts of all those who have caught a glimpse of this new-old idea, go out in love and gratitude to our Leader, whose thought was pure enough to perceive that "man is not material; he is spiritual" (Science and Health, p. 468). In the light of this great thought Jesus of Nazareth becomes increasingly precious as he becomes increasingly understandable, the Saviour from all sin, sickness, and death; the Way-shower up to God; the "one mediator between God and men, the man Christ Jesus."

[Written for the *Journal*.]

SOARING.

WINIFRED BORLEE.

WHY should I grieve, though seeing thee no more?
Why beat the restless pinions of desire,
Till flames consume my self-constructed pyre
And phenixlike I perish? Still to soar,
As doth the lark, above this twilight shore,
With dauntless wing and vision ever higher;
My steadfast heart aglow with vestal fire—
Thus would I grieve and thus would I adore.

Why should I mourn? The joyous-hearted day
Whereon we met as wanderers long astray,
Though but a fledgling's vision, wild and brief,
Holds promise, as earth's blinding vapor yields
A glimpse of empyrean,—fire-purged fields,—
Of halcyon years, undimmed by brooding grief.

GATHERING UP THE FRAGMENTS.

REV. GUSTAVE HAAS.

AFTER the wonderful and beautiful object-lesson to the human understanding, in the feeding of the five thousand men, besides women and children,—in which Spirit was shown to be the source of all supply and its measure abundance,—the command was given to "gather up the fragments that remain, that nothing be lost." Like all revelation, this was an adaptation of spiritual truth to the human understanding, and was a result of Jesus' realization of Spirit as substance, the source of all good. Such a demonstration effectively destroyed the claim of want, and proved the truth of the psalmist's words: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The divine economy discloses the abundance of good, but would save us from the perversion of any part of our precious possessions.

Connected with this coming of the Christ-idea to the flesh, is a well-known legend, which has a deep moral lesson for us to-day. Some years before Jesus began to preach and to heal the sick and sinful, a little Jewish boy was seriously injured while at play, and it appeared that his playmate was to blame for the sad occurrence. The child's sufferings, and, perhaps even more potently, the thoughts of those around him, filled him with a sense of hate and a desire for retaliation. Mortal sense was counseled to seek satisfaction in revenge, and in order to do this the child, with all the intensity of an Oriental nature, saved all he could for that purpose. In due time Jesus was healing the sick and afflicted in Galilee, and his marvelous work directed thought to this boy, who was badly deformed, his friends wondering if he also could be healed by the Nazarene. The one who told the lad of the possible help for him, had the wisdom to make it plain that he must forsake his evil intentions; upon which condition they were willing to take him to the Master. The struggle that ensued was most severe; but good won the day, the desire to be well deciding the question.

The intensity of the struggle but measured the false belief so long held, the wrong purpose in which the

erring human thought was centered. When, however, the boy was brought to the Master, the sense of human will, in its expression of hatred and desire for revenge, gave way before the spiritual sense of gentleness and meekness, and he was healed. In his heart sprang up a song of gratitude and praise, for all things had become new; he was like one awakening out of a bad dream; he was transformed. For the first time in his life did he become conscious of the divine presence, and this brought to him an indescribable sense of wholeness. We are told that his "revenge money" was spent for provisions to carry with him, so that he could go about with the Master and witness his wonderful works.

It is said that at the time Jesus asked his disciples to give food to the multitude, this was the lad who had the five loaves and two fishes. This then was the disposition of the fund laid by for revenge, and thus does truth overcome error, and make even "the wrath of man" to praise God. To have fed a moderate number, or even the one formerly looked upon as an enemy, would have been noble and good, but to see the Master feed a multitude of many thousands must have been compensation for all the years of suffering. When mortal mind gives up its idols, and lays all on the altar, then the sweet consciousness of ever-present Love illumines the benighted sense. How rich was this lad, after his experience of suffering, of sense-deprivation. Suffering humanity may well take home the lesson that all adversity, whatever its apparent form or degree to human sense, should and can be overcome and be turned into praise to God here and now, that it should serve as a means to turn us Spiritward by loosening the myriad tendrils of deception which bind mortals to earth.

In "Rudimental Divine Science" (p. 21) our Leader says, "Sickness is the schoolmaster, leading you to Christ; first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness." This calls to mind the oft-quoted passage of Scripture, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Now the purpose of God is

the wholeness of man, or "salvation to the uttermost;" this, though not a theological concept or teaching, is the spiritual fact. How infatuated with materialism mortals would remain were it not for the potent reminder of suffering, this timely indicator of wrong thinking!

In the same chapter which records the feeding of the multitude, Jesus says, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." No single iota of good is ever lost. Nothing must be disregarded in the all-embracing divine economy which enables us to retrace all of our steps taken in the wrong direction. In order to overcome the errors of mortal thought we need to change, not our faith, but the object and direction of our faith from wrong to right, from matter to Spirit, from darkness to light; such a change of base makes possible the true overcoming of the mistakes which evil—the false reasoning from a false basis—charges to good.

It is significant that the majority of those who are now looking into and depending entirely on the spiritual import of the words and works of Christ have come to do so through suffering, either physical or mental. Mortals have cause to be grateful for the extreme measures of Love, though they are made necessary by the stubborn self-centeredness of human thought, for by means of these extreme measures we are driven to seek for spiritual understanding. Were we more watchful and awake to the voice of Truth, such trying experiences would not be needful.

The earnest desire to know God, to be Christlike, has gone forth from many a heart and is always answered by divine Love; perhaps not according to the outlining of mortal sense, but in God's own way and time. "He who will not listen must feel," says a German adage, and mortals have learned that he who will not learn from observation will be taught by hard experience. The expressed need must be met; but when mortals ask for help, there should be no complaint against God's answer. God, being eternally right, can only answer according to His divine standard, and who but God can tell when the human will has sufficiently conformed to Spirit? Jesus was first in obedience; he knew

but the Father's will, and to him there was but one source of supply, viz., Spirit. He well knew the human need of that divine supply, and since the fragments were an integral part of it, nothing could be wasted. All things spiritual must fulfil their mission, be it ever so small in human estimation.

We read in the Psalms, "The stone which the builders refused is become the head stone of the corner." Referring to the teaching of Christ Jesus, Peter said, "This is the stone which was set at nought of you builders, which is become the head of the corner." Here is conclusive evidence, from both the Old and New Testament, of the utter falsity of the human judgment and estimation of the character of the Christ of God,—the Saviour of the world; certainly a question of the utmost importance and most far-reaching consequences. Has not the same erroneous judgment been proportionally passed on all that is truly spiritual?

The story is told that in the building of a certain great cathedral, for which the finest tinted marble was procured, workmen were called from far and near, and only the most skilful employed; everything that art could produce or genius devise was sought after. The stained glass windows were the most beautiful that could be obtained. For months that lengthened into years the sound of hammer and chisel rang out upon the neighborhood, till finally the work was nearing completion and the day of dedication was set. Everything seemed to be in perfect order, when, on the day previous to the dedication, the master builder discovered to his dismay that one window, up quite high, had not been provided for. Amid the confusion that this discovery called forth, a crippled old man, to the master builder's surprise, offered a window which he, though he was not skilled in the art, had made out of bits of glass he had gathered amid the jeers and rough jests of the skilled workmen. From these bits of colored glass, obedient to his concept of harmony of colors, he had formed this window, which proved to be of the same size as the one which was lacking. Under the stress of circumstances (the bishop was to preach the dedication sermon, and everything had to appear finished) the master builder was glad to have something to place there temporarily, though he accepted the offer in a spirit of

condescension. So the window made of discarded bits of glass was put in place. It was not a very large window, but the sunlight fell on it early and late. The old man had longed to do something for this temple of God, and the window was the best he could do. He had hoped that it might be used somewhere, no matter how humble the place; but this position was beyond his fondest hope.

On the day of dedication the church was crowded, and the grandeur of the building and its decorations, the curves and lines of beauty everywhere, the artistic blending of colors, the stately and imposing effect of the whole, and the grace of the details, were simply overwhelming, and greatly delighted the vast throng of worshipers. As the bishop was about to begin his sermon, the sun burst forth in splendor, and as it shone through a window, it formed a halo around the bishop's silvery locks. Every one saw this marvelous light, and turned instantly to see whence it came. It was the old man's window! Its colors were blended in marvelous beauty, and through it the sunlight poured a tide of splendor. The bishop had been told, by way of apology, about the forgotten window and the peculiar way in which the need had been supplied. A sudden inspiration seized him, and never before, as it seemed, had he preached so feelingly and so well. The rejected stone, which became the head of the corner, was the inspiring theme. Surely the window had been a work of love, and love which spoke forth unmistakably. It was undeniably the masterpiece of the temple.

He who is wise will reject only what God has not created, what is ruled out in God's Word. In these latter days, the complete revelation of Truth, called by its revelator Christian Science, is rejected by the schools, but without the Christ-healing the temple of Truth is incomplete. Does not every sincere Christian desire to be as lovely a transparency for Truth as was that window for the sun? to reflect the heavenly hues of the "Sun of righteousness . . . with healing in his wings"? As we gather up the fragments—the things rejected by mortal mind—Love will open our eyes to behold our opportunities. Every "fragment" will be tested by Truth as to its character and origin, and if not found wanting, we know that we have gained an everlasting possession, a treasure in heaven.

SOURCE AND RESOURCE.

EDWARD EVERETT NORWOOD.

THE belief of lack or limitation seems universal, since its cause, ignorance of God,—what He is and what He does for mortals,—is well-nigh universal. Human sense, from false teaching, believes the source of supply to be material; that it is subject to every law of limitation or fear, and that it can be cut off at any time. It also believes that this source may be and generally is personal, dependent upon the whim or caprice of some personality, and always subject to chance and change. Human sense teaches that an adverse circumstance can rob us of good,—our ability, by spiritual understanding, to reflect Mind, substance,—and thus impair or rob us of our rightful heritage. In fact, the whole argument of error is to rob us of what we have,—first of our spiritual understanding, and second of our so-called material goods; and because mortals have believed this for so long, they seem to have come under the law of universal belief and been governed by it.

The belief of lack, in its last analysis, is always spiritual impoverishment, a lack of understanding, of intelligent love, and the last farthing of penalty is paid because of it. Right thinking, reflecting Mind on a basis of law, brings the supply, and it is natural, spontaneous, and complete. All that man can have or need or legitimately hope for is already supplied by divine Love, and it is but a deceptive argument of error which makes one believe he cannot know this all the time, and enjoy the blessings that come from this active and continuous knowing. "Son, thou art ever with me, and all that I have is thine," applies to those who abide in this true knowledge. It was the prodigal, separated by belief from his divine origin, who soon became poor, and he regained his supply when he remembered his sonship with the Father. So do we need to purify thought of all that is unlike good, of all faith in matter and materialism, and hold strongly to good as the infinite source and resource, from whom all blessings flow, who has all, gives all, and is All.

If we trusted to material sense for happiness, the kingdom of harmony would be far off, instead of at hand and within, as our dear Master assured us it is. We must

steadfastly work, watch, and pray that we may be renewed in the spirit of our mind,—that we may have in us the same Mind "which was also in Christ Jesus," and have no fellowship with the unfruitful and unprofitable works of darkness, the various formulated beliefs of intelligent matter. Salvation is continuous, and some days our sense of God seems not sufficient to save us from the errors of that day, and so some are carried over. But to-morrow brings another day and a better one, and we live in confident hope and never die in despair. As we lovingly, intelligently, and patiently trust God, strive to understand Him better and assert our dominion over the suggestions of error, the results can but be realized in an increased sense of harmony, health, and the intelligent possession of all that it is best for us to have. We learn where our health and strength are—in good; and there secure and undisturbed abide. An opposite argument is not true, neither indeed can be, for it is not born of the Father. How glad we should be to know all this, and to know it so well that the error becomes unknown! It makes us freer, purer, more loving, honest, and meek. It reveals the infinite Father, how to know Him better and love Him more, and brings a peace, "not as the world giveth." It is the peace of God.

The claim of lack is but one phase of the general lie of error, and it has many names, many arguments, through and by which it tries to beguile the children of men. Love always takes care of His own, for that is Love's way all the time. We realize this as we destroy the fear that besets us and shuts us out from the presence of good. In striving to make a demonstration to overcome lack, uncertainty, or error of any kind, we should remember that our work is not to have something in sight, not to outline, but to clear thought of fear and declare the truth. We are to seek the truth for its own sake, leaving results to God, and they will surely come. God's ways are higher than ours, and it is a great thing to learn. Human sense would argue that our way is the right and only way, and insist that God work it out accordingly. When we seek our own will and insist upon it, we are shutting out the divine, and our dear Master said, "Not my will, but thine, be done."

We need to know that it is our silent realization of the

truth which counts—the truth-knowing that is honestly, intelligently, and lovingly done. We need to walk more by sight, spiritual discernment, and less by blind faith. Divine Mind governs each one, and the Christ-idea is the only selfhood—the real spiritual identity which embodies, by reflection (right thinking), all that is real and good. An impoverished, discordant, diseased mortal is not man's identity, but simply an embodiment of material sense, a poor makeshift of a man, who needs to know the truth and honestly use it, and thus gain his spiritual reflection of God. Envy, dishonesty, and fear continue to keep him discordant, to keep him out of his rightful heritage, and nothing but the truth of being, rightly understood and persistently applied, can save him from the error.

We must never at any time lose sight of divine good in praying, for our understanding of God is our real weapon in every case—the only thing that heals. The personality does nothing, but tends to keep the work from being done. One great fault is the making of mental concessions to false conditions. If we make peaceful terms with any false argument, the error of our position sooner or later comes back upon us, and we must retrace each step. Error's wisdom is to hide itself,—its claim, all there is to it,—and the Scientist must keep his discernment clear, for ignorance never delivers. We must always know that the one ever-present Mind sustains, heals, illumines, and saves all who intelligently put their trust in Him. We must have no faith in evil,—its ways, methods, avenues, or organizations,—and we certainly need not fear it. Human sense argues, "I can't." Then we need to know "I can," and hold to it until the victory is won. Mrs. Eddy once said to a student, "'I can' is the son of 'I am.'" A great need is to have more gratitude,—honest, loving gratitude for what our good God has done for us, and also for what we know He will do for us. This itself is a healing thought, for it helps to bring results by opening the receptive energies and avenues, and above all, the one great need is spiritual understanding, for this brings all the rest.

Every problem that can possibly arise has already been solved by the power of God, acting intelligently through His own spiritual law. As our Leader says: "Remember, thou canst be brought into no condition, be it ever so

severe, where Love has not been before thee, and its tender lesson is awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver will guide thee, if thou seek this guidance" (*Christian Science Journal,* April, 1899). We may take comfort then, and press on, firm in the strength which God supplies through His beloved Son—through the understanding and demonstration of our sonship with Him, our spiritual identity in Mind, which is our real selfhood. So long as we work from the standpoint of an impoverished, diseased mortal, we fall short. When we declare the truth from the basis of harmony, spiritual existence, we succeed; and this spiritual existence includes all that there is in the kingdom of divine Mind. As the mental power, purified and rightly directed, is applied, good becomes operative in human consciousness, cleansing it of all error, limitation, and fear, until the human concept is put aside and the spiritual idea assumes its rightful place. Every loving, intelligent treatment is a restorative of the spiritual idea, an idea that was never lost nor clouded, but which, reflecting Mind, blesses all.

And this work is a gracious employment, for it gives a peace and joy the human concept can never know. It is unselfish, and brings its reward with it, for its motive and purpose is to bless and heal. As our dear Leader says, in the 1899 Message: "Beloved, that which purifies the affections strengthens them, removes fear, subdues sin, and endues with divine power; that which refines character, humbles, exalts, and commands a man; and obedience gives him courage, devotion, and attainment." We need to feed on these and kindred words, and so be nourished by the bread which cometh down from heaven, which if a man eat thereof he shall hunger no more for the husks of materialism, but press on to obtain that which endureth unto, and bringeth, everlasting life. So walking, step by step, in the long road that indeed winds up-hill all the way, we shall at last reach the summit and rest in His presence, —rest from all error, but be ceaselessly active in unfolding to good.

THERE are a thousand hacking at the branches of evil, to one who is striking at the root.—*Thoreau.*

LOVE.

MATHER ALMON ABBOTT.

IN thinking over our Leader's manifestation of love for humanity, one is led to inquire into his own consciousness, and therefrom perchance there comes the revelation of the necessity for a kindred demonstration. We are often led to wonder at and condemn the crass blindness of the disciples of Jesus, but sometimes one thinks that perhaps his own inability to grasp the true meaning of our Leader's injunctions is no less reprehensible than the failure of the Master's followers. She has shown us the way; and in the light of her many demonstrations it behooves us to consider the absolute necessity of devoting our lives to the attainment of that love which passes mortal understanding and without which the letter of Christian Science can never succeed in regenerating humanity. Says Mrs. Eddy: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113).

I take it that the true idea of love, though it contains many other obligations, comprises such a realization of selflessness that its exponent is able not only to point out to his brother the faults which that man may have, but is also able to see clearly and calmly when he himself is told of his own weaknesses by another. It is to these two requirements of love that consideration should be directed; for the great task of love—that of loving one's enemies—is so manifestly obligatory that, though it calls for the strongest effort on our part, comment is unnecessary.

In the present age criticism of the right sort appears to be absolutely necessary; materiality seems to work through so many hidden channels that, unless we are perpetually on our guard, perpetually discriminating, we may find ourselves caught in some quicksand of error. Still, while realizing the necessity of this higher criticism, we must be sure of the method which we employ. If we see a brother whom we think has fallen or perchance slipped from the true course, the right criticism will prompt us to follow the instructions given in Matthew, 18 : 15–17; the wrong criticism will urge us to "thank God"—even as did the

Pharisee—that we are not as he, and in proclaiming his failure to others, satisfy ourselves with the thought that we are showing them the danger!

If we are afraid to go and tell our brother his fault, then of a surety it merely amounts to slander if we proceed to discuss his failing with our friends. Unless we have talked the matter over with our brother, how can we be sure of the truth of the accusation? Even if the charge is true, to make a statement of the sin to others is in a degree slanderous, for we have no knowledge of the pressure under which our brother is laboring, no acquaintance with his individual struggle toward the light, no perception of his temptations. Moreover, to accuse such an one without allowing him the chance of being heard in his own defense is to make his struggle trebly hard, and perhaps it will strengthen him in that evil course which we make such a show of deploring with our friends. In view of the subtle temptation of the love of self-aggrandizement, the desire to lead, the desire to be thought influential, it is well for us to guard our thought, lest jealousy of the successful prompt us to criticize others. If we have followed the instructions of the Master, and our brother refuses to listen, then and then only are we justified in warning others of the danger; and if the true sense of love is within us, even that warning will be expressed in words of compassion. Surely this thought deserves our deepest consideration.

As there is no doubt that at the present time discrimination is necessary, and we who are striving know how seemingly easy it is to err, of a surety we should be most grateful to those who come to us to point out that in which they think we are weak. If such criticism is in good faith,—and we may thank God that through the efforts of our Leader most of such criticism is in good faith,—it becomes us as followers of the "Prince of Peace" to listen patiently and humbly, even though our visitor may be away below us on this plane of thought. We should respect the moral courage which is required of him before he can do this brave act; we should love him for his pure desire for our welfare. If, however, we think that the criticism is prompted by a wrong thought,—and surely we should be most careful before so deciding,—it will become us to listen patiently and lovingly, to show our brother his

wrongful suspicion, and to declare the truth. We should also be thankful that the error has been disclosed, and even if we are assured that the motive is bad, we may rejoice that we know from whence it proceeds. No matter how base a lie may be, it certainly does not justify us in quarreling with our brother or in connecting him with the evil which speaks through him.

It is perhaps easy to treat with consideration and lack of suspicion the veriest sinner, provided he has for the first time accepted the light of Truth, but are we as kind to one who has gone astray and who, after repentance, has again been received into our midst? Does not such an one need all the help, kindness, and love that we can give? Is it not our duty to be kind and considerate to the prodigal, no matter how difficult such an effort may be, no matter what we think others may say about us? To raise the fallen and not to hinder him by our suspicion, spoken or otherwise, is certainly one of the foremost duties of love. Says the apostle Paul, "Charity [love] . . . thinketh no evil."

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them."

THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

AN INTERESTING STATEMENT.

[A statement of the following very interesting case was sent to a popular magazine which had published the medical opinion that Christian Science has never healed any so-called organic diseases. The magazine did not see fit to publish Mr. Oliver's statement, but we are glad to do so, and venture to quote briefly from a report of this case which appeared in the *Journal* of the American Medical Association, under date of July 27, 1907. The article, which was written by one of the physicians who had attended Mrs. Oliver, began with this explanatory statement: "The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis." The conditions are then described in detail, one statement being, "The lesions in some instances, as on one of the fingers, destroyed the bone." The general report bears out the husband's statement, except where it says that she "lived much of the time out of doors." The article gives the names (which we omit) of a number of physicians who attended Mrs. Oliver, and concludes as follows:—

"No medicine was taken after March 23, 1906. In August, 1906, the last sore had disappeared. I have seen the patient several times since, and she is apparently, at the date of this writing, July 12, 1907, in perfect health. She writes me under recent date, 'I am better now than I have ever been in my whole life, and can endure anything and never have an ache or pain.' The diagnosis of blastomycosis was made, not only on the clinical symptoms, including the naked eye appearance of the lesions and the exclusion of other diseases,—tuberculosis, syphilis, etc.,—but by the microscopic examination of the pus from the wounds with a cultural development of the blastomyces. The culture experiments were made by Dr. ———. The patient was seen at various times by Drs. ———, ———, and ———. These agreed in the diagnosis of generalized blastomycosis."

This case of healing in Christian Science recalls the following statement in the Gospel of Matthew: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them." —EDITOR.]

THE writer begs to take issue with a statement which appeared several months ago in one of our leading magazines, in which a doctor claimed that in his personal research into Christian Science cures he had never found one case in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished, and that the diagnosis was either made by the patient himself, or was an interpretation at second hand of what a doctor was supposed to have said. The writer

has not made a personal research, but has come "face to face" with a case of so-called organic disease, which he is fully convinced was cured in Christian Science, in spite of any opinions which may be held by physicians and others to the contrary.

An article appeared in the American Medical Association *Journal,* under date of July 27, 1907, which gave a complete statement of the case to which reference is made. By way of explanation it may be said that according to medical opinion blastomycosis is a so-called organic disease, as unsightly as leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the medical doctors who attended the case. The article referred to would give one the impression that the "out-of-door life" in sunny California had a decided tendency toward the healing of this case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay with the exception of a few hours which were spent upon the porch.

The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admission to all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner had ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, but like all others who have had to be driven into the acceptance of the truth, my wife scorned the idea of

being cured in Christian Science, until she was told point-blank by her Los Angeles physician that her place was at home, where she could "die among her friends." Then came the resolution to accept the truth, and she did so right there and then. The physician was dismissed in the forenoon and a Christian Science practitioner called in the afternoon. Up to that time the patient had had little or no natural sleep during the entire illness, and had, during the past several weeks, retained none of her food. At this time she weighed less than ninety pounds, her normal weight being over one hundred and thirty. The rapidity of her progress under Christian Science treatment was almost phenomenal, and unless substantiated by responsible people would certainly sound mythical, or, to put it stronger, like a downright falsehood.

March 28, 1906, was the last day that the physician called, and the first day of the Christian Science treatment. It may seem past belief, but after the first treatment in Science the patient drank two cups of coffee and ate several doughnuts and a plate of baked beans for her evening meal. She then slept until after seven o'clock the next morning, and without the usual "capsule," too. Within a month she returned to Chicago, and although able to walk but little, showed rapid daily progress under treatment by a Christian Science practitioner in that city. In July of the same year she had regained her normal weight, and could walk and stand as much physically as she could prior to her illness. To-day she is the same, after having spent the past year in a trip around the world without a sign of the aches and pains which usually accompany such a feat.

It is well worth one's while to take the time to think of what Christian Science did in this case. Those who read this article carefully will see that Christian Science actually put life into a human being who had been as it were at death's door for more than a year.

David Oliver, Chicago, Ill.

TRUTH is rarely received cordially, unless it supports preconcerted opinion. This is seldom the case. Ignorant prejudice against the advance of truth has filled the ages with discord. *Frank P. Eberman.*

TESTIMONIES FROM THE FIELD.

IN August, 1893, Christian Science came to me in an hour of dark despair. The sentence of death was hanging over me,—"only a question of a few days," the doctor had said. I had four chronic ailments; lung, heart, and stomach trouble, besides a rupture that was very distressing. My sorrow when I thought of leaving my loved ones was great, and the uncertainty as to where I was going troubled me. In this extremity all the teachings I had received in the church of which I was a member seemed vague and unsatisfactory; there was a great longing to know more of God. Across the room lay the evening newspaper. My eyes caught the heading of an article which read, "By faith they see." I had it brought to me, and read it. It was only a half column, but what a revelation! It was the first I had read of Christian Science. It told a little of Mrs. Eddy's life and spoke of her teaching in regard to Mind and matter and the power of thought. My room seemed flooded with comfort and peace. I recognized in every line the truth that Jesus brought to the world. I began to improve from that hour, and for several weeks this little clipping from the newspaper was all of Christian Science I had. It helped me every time I read it. I had it nearly worn out when I found a friend who bought me a copy of Science and Health. I did not think of the healing of the body, for I was so delighted with the teaching. In Science and Health I found an answer to every puzzling question, and it cleared up all the mysteries of life and death.

I found one morning that the rupture which had caused me so much suffering was healed. It was the first trouble to go. My healing was so gentle and complete that the old body simply gave place to a new one. The lungs that were supposed to be almost gone became strong; stomach trouble and heart disease, from which I had suffered since my childhood, were no more. In all my life I had not been able to eat what I desired, but now I began to eat everything. I studied the Bible and Science and Health until I was strong. Then the one desire of my life became to tell others the glad news and save them from suffering. Words cannot express the gratitude I feel to

God, and to dear Mrs. Eddy. In all the years since I was healed I have not had one whole day's sickness.

Alice S. Eubank, Denver, Col.

FOR more than thirty years a student of medicine and of law,—necessarily absorbing the theories and tenets of the former profession, and in an active and diversified court practice acquiring the combative tendencies inseparable from the latter,—I feel that my condition of thought did not offer a hopeful field for the inculcation of Christian Science, unless it should appeal to reason and be indeed eternal truth. With my knowledge, limited as I now gladly admit it to have been, but which I then deemed extended, I ascribed the various healings of which I had read and heard, and the authenticity and verity of which I did not question, as having been due to some effective eradication of hysteria from the patient or as the result of hypnotic suggestion. Marvelous as many of them appeared, I placed all of them in one or the other of these categories, and in my ignorance denied the existence of that which I should have known—the omnipotence of God. I acknowledged the power of mortal mind, while discrediting or limiting that of immortal Mind.

Only a few months ago, in a quiet and friendly discussion of the subject, I took occasion to admit the possible efficacy of Christian Science in the healing of diseases seemingly arising from nervous affections or conditions, but stubbornly maintained that it would be powerless to effect a cure where there had been a structural lesion, as such would require an anatomical or physiological change in the one affected. As I recall my remarks made at that time, they were almost in the nature of a challenge. I need not say that I thank God that through the power of living and eternal Truth I was convinced upon the exact terms of my challenge, if I may now dare so to designate it; and the conviction came not through the emotions nor the human senses, whereby I might have been misled, but through those very same demonstrations which I had before deemed impossible.

Only a few weeks after this conversation, and after I had an opportunity to gain a slight insight into Christian Science, in running to catch a trolley-car in Los Angeles one of the tendons of my leg suddenly gave way, and I

received what promised to be quite a painful and tedious injury. To avoid as far as possible the stiffening of the limb, I remained standing during a ride of forty minutes, continually bending the knee, and intending on my arrival home to subject it to the customary treatment of such injuries. Yet during that forty minutes there came to me, with the force of conscious and rational conviction, an understanding of God's omnipotence; and although I met with no more consolation from a medical friend whom I consulted than that in a few weeks I would get over it if meanwhile I was careful, and for about two days my leg was stiff and slightly sore, nevertheless I used no medicament or remedy of any kind, and on the third day walked as well as I ever did and suffered no further pain or inconvenience whatever. Within a fortnight from the time of this injury, while attending a Sabbath service at First Church of Christ, Scientist, at Ocean Park, Cal., I suddenly realized that I was able to read the print of the *Quarterly* and the *Sentinel* without the aid of glasses, although for at least five years I had been unable to read either a newspaper or typewritten matter without them, and on several occasions, when in going to my office I had forgotten them, I had been compelled to send for them before I could attend to the ordinary details of business which required me to either read or write. While perfect sight without them has not been entirely restored, it is each day improving, and I know that it will be perfect.

With these demonstrations, the possibility of which I had so combated at first, and which did not savor in the slightest degree either of hysteria or other emotional or hypnotic influence, present or absent, my experience is most satisfying, from the view-point of the efficacy of Christian Science in the restoration of health. Yet far above and beyond that, transcending it immeasurably, there has come to me something which it is difficult to describe in human language, a something felt, not seen, and which I have heard denominated a spiritual uplifting. I can best designate it, although imperfectly, as a taking away from mortal mind of its self-centered thoughts of self, of envy, malice, evil imaginings, and all uncharitableness, and a substitution in their place of a sense of spiritual content, confidence, and restfulness, which each day and hour renders the cares and burdens of life the lighter, the trust in the

future more full of hope, and the thirst for understanding the keener, while the conviction that God is truly omnipotent is fixed as a conviction of living and eternal Truth.

David E. Anthony, Venice, Cal.

IT is with gratitude and love that I give the following testimony. As I look back over the past three years, and realize all that Christian Science has brought to me, I feel I cannot be grateful enough to God and to Mrs. Eddy, and that each thought as it enters my mental door ought to be one of love and thanksgiving. When Christian Science first found me I had been totally blind in my right eye for many years, and through an accident the sight of my left eye had become impaired. I was also suffering from a lung trouble which was supposed to be incurable. For many months my one wish had been to fall into a deep sleep from which I might never awaken. An acquaintance advised my trying Christian Science, and I accepted it as I had all other suggestions, with little hope of recovery.

Through the kind efforts of a Christian Science practitioner I not only overcame the lung trouble but regained the sight of both my eyes. The first two years I seemed to advance slowly in the understanding. The third year, circumstances brought me to New Rochelle, and I can never be grateful enough to some of the friends here in the Christian Science church for the love which they bestowed on me. With their kind help I gained rapidly in the understanding of Christian Science and in the knowledge that God is All-in-all; but it was not until a short time ago, when I seemed to be hemmed in on every side by financial, mental, and physical troubles, that I fully realized all that our text-book, "Science and Health with Key to the Scriptures," by our dear Leader, really meant to me. I awakened from a troubled sleep very early in the morning with a clear realization that only by studying the Bible and Science and Health could I find a solution of my problem, help from my seeming troubles. I read almost continually through the day, and I cannot express in words the spiritual uplifting and understanding which came to me. All fear, pain, and worry passed away, and I fully realized Mrs. Eddy's most comforting words, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I give grateful thanks for the light which has come to me in Christian Science.

Grace F. Robinson, New Rochelle, N. Y.

FOR several years I had been suffering from severe attacks of pain, which were becoming more frequent and more acute. I was obliged to seek special advice, and the doctors were agreed that the attacks were caused by an abnormal growth, with complications which would necessitate a serious operation. Very little hope as to the result was given me, but I was told there was no possible chance if I did not have it. Christian Science was then brought to my notice, and though I consented to have treatment for a week, somehow it did not appeal to me. To my sense it was only another "fad," and besides I really was not at all anxious to live. I believed that God had sent the disease for some good purpose, and I was resigned to my fate.

The early part of the year (Friday, Jan. 13) I went into a hospital to prepare for the operation, which was fixed for the following Thursday. In the mean time I began to question whether God could have sent so much sickness and trouble, and though I could not understand this change of thought, I determined to leave the hospital, in spite of the urgent appeals of the doctors to go through with the operation as the only chance of saving my life. I, however, came out on the Wednesday morning before the day set, and I shall never forget the sense of freedom and relief that came over me, when I walked into the home out of which I had been carried only a few days before. I believe now that the truth which had been declared for me during the week's treatment in Christian Science led me to come out and gave me strength to get home. On the following day, instead of the operation, I had a Christian Science practitioner with me, and through her loving help, her patience with my doubts and fears, her perseverance in spite of seeming mountains of difficulties, I am now well, and stronger than I have been all my life,—able to walk easily and do anything I wish, for Truth has made me free.

The physical healing is naturally a great deal to me, but far more precious is the better understanding of a good God, which is bringing so much sweetness and joy

into my life. The healing was slow, but I do not regret one step of the way, for I was gaining a fuller sense of the reality of the saving, healing power of Christ, which perhaps would not otherwise have come to me. Words fail to express the love and reverence I feel for Mrs. Eddy, for the example of her unselfish life and her gift of "Science and Health with Key to the Scriptures." I know I can best show my gratitude by living Christian Science, and my earnest desire is to become a channel, as one of our hymns voices it, "for the streams of Love." I am deeply thankful for the help I have received all along the line; words are inadequate to convey how much has been done for me. I have been lifted out of darkness into "a large place,"—into a great hope,—where all is light, and I know that by overcoming, the light of Truth will shine more brightly unto the perfect day.

Emilie Fulljames, Sydney, Australia.

I DESIRE to testify to my gratitude for what Christian Science has done for me. Previous to coming into Science I was addicted to the excessive use of liquor and opium. All my life I had used stimulants more or less, but never to excess until I became afflicted with stomach trouble, when in order to relieve my pain the physician prescribed the use of liquor and opium. My trouble continued to grow worse and my appetite for liquor increased, without bringing a cure. For ten years of my life I seldom drew a sober breath, and at times would go on a protracted spree, for days and sometimes weeks. My stomach trouble got so bad and my desire for liquor was so great that I soon found myself in a very distressing condition. During all these years of misery I tried various doctors, and some of the best that could be employed, but none of them could give me any relief; they could neither kill my desire for liquor nor help my stomach trouble.

Jan. 22, 1906, while I was in an intoxicated condition, a friend of mine took me to a Christian Science practitioner, who gave me treatment. At the time I was in such a nervous condition that I could not sit on a chair alone while I was being given this treatment, my friend having to support me, but, thanks to the great Principle revealed by Christian Science, from that moment I was healed. I was healed of the stomach trouble as well as of my desire

for liquor; also of the habit of profanity. I have never used stimulants or opium from that day, and have never been troubled with my stomach. A friend of mine has also been cured of the drink habit through Science. I certainly have reason to be thankful for what Christian Science has done for me, and shall always feel grateful to our Leader for imparting her discovery to mankind. I am glad to say that my wife and myself are both enjoying the privileges of membership in the Christian Science church here.

Uriah J. Chandler, Arkansas City, Kan.

I WISH to express my heartfelt gratitude for the change Christian Science has brought to my home through the healing of my husband from the awful bondage of the drink habit. Now, through the healing power of Truth, the "former things are passed away," and peace and joy abide where once was only discord. Truly "God is our refuge and strength, a very present help in trouble." My heart goes out in sincere thanks to Mrs. Eddy, who has brought to us an understanding of God as Love.

Mary J. Chandler, Arkansas City, Kan.

ABOUT four years ago I was taken with stomach trouble, which steadily grew worse until I became so emaciated and weak that I was no longer able to walk to and from my work. During the first two years of my suffering I was unable to eat anything of a solid nature without its causing severe pain. I had tried several doctors, in each case with the same result, and though I was continually taking medicine, with each course of treatment I seemed to grow weaker and worse. After having tried almost every known material remedy, a friend advised me to try Christian Science, of which I knew little or nothing and was wont to classify it with the many "isms" of which we hear so much nowadays.

It did not, however, require a great amount of persuasion to induce me to accept Christian Science treatment, for I had lost faith in *materia medica* and was willing to turn to anything that presented a ray of hope. At the request of my friend I wrote to a practitioner with whom she was personally acquainted, stated my case, and asked for treatment. In due time I received a reply to my letter, and among other things I was told to eat what was set

before me; advice which I followed then, and have done ever since—now more than two years. I continued to take treatment for about two months, at the end of which time I was completely healed, not only of the stomach trouble, but of kidney and bladder trouble from which I had been a sufferer for many years; also of the tobacco habit, to which I had been a slave.

I am grateful for the physical healing, but am more thankful for the spiritual uplifting which I have experienced through the study of Science and Health, and with the aid of other Christian Science literature. There are those who are wont to doubt the efficacy of absent treatment, and for that reason I wish to present this testimonial in support of the fact that God is omnipotent and omnipresent, and that Truth and Love are at all times equal to our every need. As has been said by our beloved Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). If sinning and suffering humanity only believed and understood this great truth, then indeed would all discordant conditions disappear and peace and harmony reign. For these and many other blessings I am truly thankful to God, and to Mrs. Eddy for discovering this great truth and presenting it to the world.—*Ralph W. Everett, Muskogee, Okla.*

[Translated from the German.]

IN the year 1890 I turned to a dear Christian Science practitioner in Chicago, and asked earnestly for help for the bad condition of my heart. Our first meeting was brief but blessed, for I had found a treasure like the pearl of great price, of which the Bible tells us that the man sold all that he had and bought it. I soon learned that Christian Science demands absolute purity of thought. I loved it, and it became my guide to Principle, God. Then Life and Love were revealed to me as spiritual, and this was a blessing; but I had not yet sold all that I had. I held personal thoughts of error, and this serpent bruised my heel. Yet this bitter experience has forced me to rise higher, that I may bruise the serpent's head. I am doing so in obeying the words of our great Master, and of our dear God-inspired Leader, Mrs. Eddy, and in living the truth in word and deed. To-day I am thanking God for all the blessings which I have received through Christian Science.

I have had many proofs of the power of divine Love. The sick have been healed, the sorrowing comforted, and the sinful reformed. Christian Science, the Word of God, is fulfilling its promises, for it is demonstrable truth. This past year has been a most blessed one for me. Since I have laid my "earthly all upon the altar of divine Science" (Science and Health, p. 55), and have given up all for Christ, I have had beautiful glimpses of the reality of Life, and "I know that my redeemer liveth."

I wish to thank our wise, faithful, beloved Leader, Mrs. Eddy, who in this age, through divine revelation, has shown us again the way to harmony, holiness, and immortality.—*Frau Pauline Koch, Zurich, Switzerland.*

I FEEL very thankful for the many blessings which have come to me through the understanding of Truth gained in Christian Science. It has been an ever-present help in time of sickness and seeming inharmony. I was healed of an organic trouble that baffled the skill of the best doctors. I have been healed of a dreaded disease through this truth that makes free. The physical healing, though it seems wonderful to me, sinks into insignificance when compared with the spiritual blessings which have come to me through the study of our text-book, Science and Health by Mrs. Eddy. This book is certainly the "Key to the Scriptures." The Bible is a new book to me. I am striving to be obedient to its teachings as revealed in our text-book, and shall seek constantly to express that Mind which was in Christ Jesus.

Sallie V. Neville, Fairmount, Ill.

MY heart is warm with especial gratefulness this morning for our blessed gift of the Lesson-Sermons—lessons prepared for us to work at daily, laid out faithfully and wisely for us by those whose very thought holds healing. The attraction of the regular Bible study from a spiritual standpoint appealed to me from my first dawning knowledge of Christian Science, and before I cared to leave my own church, even prior to my making any acquaintance among Scientists other than the practitioner whose kindly offices had quickly relieved me of nervous depression, sleeplessness, stomach trouble, and a host of similar woes, and of fear to a great extent.

I had occasion recently to give away my *Quarterly*, and as it would soon be time for a new one, I made no effort to supply its place, feeling that it would be well to use that extra leisure for a larger portion of continuous reading in Science and Health and the Bible. From that time a sense of restlessness and of drifting a little from the light seemed to possess me, but to-day, with the dear familiar *Quarterly* again before me, this has vanished into its native nothingness, and I know that God's light is always here and that God's children cannot lose it. I wish I could convey to others how solid is my present conviction that the *Quarterly* has an enormous mission all its own. If a brief general reading period before beginning the day's business is not always sufficient to hold one's thoughts Spiritward, a definite Lesson with topics gives an immensely definite illumination with which to work all day. To obey its teaching is to receive further light. It is the morning meal of manna which gives a desire for more.

One longs for burning words fitly to acknowledge our debt to Mrs. Eddy, to those who conduct the services, to the periodicals, and those who write for them and who testify in any way, also to the Scientists for very great kindness and their never-failing patience in answering inquiries. Praying, in a long-standing discouragement and unhappiness of heart, for a clearer understanding of duty and of God, I have been led without struggle, and step by step, past the unreasoning prejudices surrounding me, toward the God-revealed teachings of Christian Science and into the church. I know this to be in answer to that earnest prayerful search for deeper things and for a clearer and more merciful interpretation of the Bible than is taught elsewhere. Thanks be to God, who sends us the longing to be faithful, and in our turn to learn from this Christ-Science how to give as has been given to us.

Sarah P. Coop, Boston, Mass.

FOUR years ago I was living in San Jose, and was a great sufferer from a complication of diseases. My condition became more alarming and painful, and I was restricted to a milk diet. I was treated by the leading physician of this town, and he at last pronounced my case incurable. I then went to San Francisco and consulted a

leading specialist, who, after a most careful and thorough examination, gave a written diagnosis, stating that I had gall-stones, which could be reduced by operation; also a malignant growth in the stomach, which could not be removed. He said I might live six weeks, but probably not.

At last I decided to try Christian Science, and called a practitioner, under whose treatment I began to improve at once. I had one attack of pain, supposed to be from gall-stones, a few weeks later, but none since. I continued the treatment for about one year. During that time my husband died very suddenly, and Christian Science sustained and comforted me as nothing else could. My improvement was steady, and I felt it would be wise to continue treatment until every trace of disease was eradicated. I am now well and walk several miles every day.

Susan B. Merriam, San Jose, Cal.

CHRISTIAN SCIENCE has come into my life with such a large measure of good works, and has changed so many of the former conditions of discord, that I wish to add my testimony and sound a note of praise for this truth as a blessing to humanity. Four years ago Christian Science was brought to my attention through friends, and I was induced to buy the text-book, Science and Health, and to read it. A short time after this I stumbled and fell. I never knew just what happened, but there seemed to be an internal injury, and the pain was so intense that I could not move. The thought of God as "a very present help in trouble" came to me, and I thought of Him then as I never had before in my life. A change began at once, and very soon the pain disappeared, together with the fear, and there was no soreness afterwards. This was my first demonstration, and it slowly dawned upon me that I had proven God as a healing power almost before I dared hope for such proof. I followed up this experience with harder study and more of it, and soon found that an extreme nervousness and irritability was disappearing, and with it much of a disposition which by some was termed surly and ill-natured.

Early in the winter of 1904 I experienced relief from bowel trouble of ten years' standing, and from that time on the old condition has never returned. Up to this time I had received no direct treatment, although I realize now that

through infinite patience and many kind efforts, which I reciprocated but poorly, I did gain from others much help to a better understanding of Christian Science. On the day after Christmas of this same year I asked for help in an acute attack of illness, and was healed in one treatment, all of the aches and pains being destroyed at once. Soon after this experience I found that on Sunday morning and Wednesday evening I could do without my glasses, although I had worn them for five years for a condition which my oculist told me could not be remedied, and which would grow worse with time and necessitate my giving up my office work and seeking some other line of employment. In February I sought help for a case of stomach trouble, and that and my need for glasses were met completely at the same time.

These are the works of Christian Science during my first year's investigation and experience, but above all of these physical benefits do I regard the spiritual regeneration which has accompanied them. Christian Science has given me higher ideals in life, and taught me that their realization is possible here and now. With every healing has come a deeper understanding of God and His creation, as well as of a more Godlike man and his true relation to God. These changes have come to me only as I have been willing to change, only as I have been willing to give up a belief in a God who did not heal, and when I accepted instead the Christian Science concept of a God who can and does heal. Every day I am proving in a larger way this truth to be universally applicable to man's every need.

I have the deepest gratitude for and appreciation of the privilege of being a Christian Scientist, and of our Leader's patient and loving labors, and to those who are athirst for something better than the sin, disease, sorrow, and wrong of mortal belief, I would quote from the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Charles K. Share, Indianapolis, Ind.

PREVIOUS to three years ago, at which time I began the study of Christian Science, I was constantly in a state of ill health and wretchedness, never knowing what peace of mind was. For over three years I suffered all the pangs

of an aggravated form of nervous and bowel trouble, the strongest medicines known being administered without any relief whatever. With my misery increasing, and no relief from *materia medica*, mental depression became very pronounced. At this time Christian Science was presented to me and I was taken to a practitioner. In fourteen treatments the bowel condition was entirely removed. After the fourth treatment I was able to lay aside glasses that I had worn for eight years. While the rest of my healing was rather slow, I rejoiced to see wrong mental conditions and attitudes pass away, and be replaced with love and gratitude, so that to-day I am perfectly well.

I have had many practical demonstrations of the power of Christian Science, and while I am thankful for my mental and physical healing, I am most grateful for the spiritual uplifting. I thank God daily that we have a dear Leader who has shown us the way so patiently and lovingly.—*Mrs. Florence W. Stough, Chicago, Ill.*

WHEN I first investigated Christian Science it was not for physical healing, but for the spiritual teaching it offered, —for its presentation of the Christ-message. I had come into close fellowship with some people who were known as Christian Scientists, and was impressed with the understanding and practical help they received from their religion. What most appealed to me was the strong and sure ground on which they stood, and the firmness of their stand. I was impressed, not so much by their exertions in special cases, as by what was said and done naturally in every-day living, as an outcome of their training and progress in Christian Science. I observed and inquired and made comparisons, and one day told my pastor that if ever I could believe and think as these people did it would not take me long to become a Scientist.

Four years ago that time came, and in leaving the dear old church of my childhood there was no sense of giving up my religion. I loved my church, and am grateful for its teaching and help, but in turning to Christian Science I knew that all "the enduring, the good, and the true" (Science and Health, p. 261) previously received were still mine, and that I was but stepping onward and upward to more of good. There has been no disappointment in my search. Daily I receive from the exhaustless

source, and learn that eternity is needed to assimilate and demonstrate all the good that Christian Science offers through Christ, Truth. I tell this for the sake of those who have discovered in Christian Science a fuller, richer, and more practical Christianity than they have known, and yet who are so deeply attached to their churches, because of many benefits there received, that to leave them would seem disloyalty. Gladly do we give up creeds and man-made doctrines; indeed I have found we give up absolutely nothing of true Christianity in accepting Christian Science.

I said I sought Christian Science for its theology, for its interpretation of the Word of God, as given in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; but as a natural consequence of the spiritual understanding gained by this study, I have experienced physical healing. In my family I have seen chronic and acute forms of illness disappear. Personally, I have been healed of a painful phase of stomach trouble, supposedly incurable, as it was of eighteen years' duration. Acute illness in its first symptoms, as well as in a later stage, has been arrested. Pain from a burn has been immediately relieved. Weariness due to unaccustomed physical exertion has been overcome; and love has been substituted for a strong and seemingly justifiable sense of disapproval and criticism held toward a friend.

Surely for all these blessings which have come to me through Christian Science, my gratitude must rise, with that of thousands of others, to God, the giver of every good and perfect gift.—*Rose A. Cook, Milwaukee, Wis.*

[Translated from the German.]

EARLY in 1906 a friend took me to a Christian Science meeting, and although I did not comprehend what I heard, yet I did feel the presence of divine Love. I determined to test the healing, because I was then suffering from a severe nervous disease, with stomach and abdominal trouble, etc., from which I had suffered for many years. I wrote to a Christian Science practitioner in Hamburg, but she was too busy to take patients from other cities, and advised me to study the text-book and *Der Herold*. I immediately bought a copy of Science and Health and

subscribed for *Der Herold,* and began my work alone, with perfect confidence in God.

I soon recognized in this movement a holy Cause, and knew that my hunger to draw closer to God would be stilled. I realized a depth of Christianity which I had hitherto sought but had not found. The grandeur of this great work began to dawn upon me, and I was determined to press on, and not be confused by the ignorant criticism of the newspapers. In spite, however, of the change in my thought, the symptoms of my diseases seemed to become more alarming, and I wrote to a practitioner in Dresden, because at that time my friends seemed to consider my condition incurable. Although this practitioner was also very busy, she took my case, and I soon began to feel the presence of our loving Father. After three weeks' treatment I began to realize the happiness which this understanding brings to us.

The peace and love which have been mine since the first treatment are indescribable. I had at once refreshing sleep. The stomach trouble became less and less, and the other diseases vanished slowly into their native nothingness. The greatest blessing of all is when we realize what it means to be a child of God and to have the Christ in us. After about eight weeks' treatment I was completely healed of all my trouble. I have no words to express my gratitude to God, and to Mrs. Eddy, but I know that I can show this gratitude by bearing the fruits of love.—*Minna Peters, Itzehoe, Holstein, Germany.*

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

HE was an earnest, truth-seeking man, and he had been told that while we are holding steadfastly to the truth of being we need to be alert and watchful, lest we be deceived by the claims of error, and especially in view of the fact that the dawning of spiritual apprehension uncovers the evil in human consciousness, and thus seemingly provokes its more vicious assertion and activity until it is destroyed by Truth.

To this he answered, "These two attitudes of your statement appear to me to be mutually contradictory. The second expresses a belief in evil, as I see it, and this is not possible surely while 'holding steadfastly to the truth of being.' Further, that the manifestation of good should stir up evil seems as impossible to me as it would be for light to beget darkness. The redemptive attitude of thought toward our fellow-beings, as I understand it, is this, to hold them as innocent as though they were immortals. Said the beloved disciple, 'If a man say, I love God, and hateth his brother, he is a liar.' If we absolutely trust a fellow-being, without raising the question of his mortality, we at once lift him in our thought to the plane of true being; but if we raise this question, we certainly preclude the possibility of thus apprehending him in truth, by reason of the fact that we cannot hold two opposing ideas in thought at the same time. Thus, as I see it, we cannot love immortal man while distrusting mortal man. 'Love taketh no account of evil.' Is not the divine Mind, in which 'we live, and move, and have our being,' able to protect us from all harm, without our resorting to the watchfulness—doubt and suspicion—of mortal mind?"

The issue was thus squarely presented, the contention made clear, namely, that the recognition of the claims of

error is illegitimate for those who assert the nothingness of error. It may be conceded that there is a seeming inconsistency, an apparent paradox or contradiction in every such recognition, but that it is only a seeming is revealed in Christian Science, and will, we think, appear to every thoughtful student of the life and teaching of Christ Jesus. It is a seeming that is related only to the dominion of the belief of good and evil in human consciousness.

No one has put this apparent contradiction more sententiously and forcefully than did St. Paul in the 7th chapter of Romans, unless it be St. John in the 17th chapter of Revelation, where he describes the claim of material sense as "the beast that was, and is not, and yet is." Reasoning deductively from infinite Spirit, the omnipresent and omnipotent good, thought finds no place for either error or its claims, but while we may entertain a more or less clear concept of this absolute Science of being, it will be readily granted by all Christian Scientists that we have not yet attained to its realization. "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (Science and Health, p. 264); but as yet the corridors of human sense are frequented by unnumbered phases of that belief of mind in matter which Mrs. Eddy so frequently refers to as the tap-root of all evil, and not until human consciousness is emptied of these latent beliefs and filled with truth, the divine ideas, will it be feasible or right for us to undertake to ignore the assertive claims of error. It is not infrequently true that young Scientists, aglow with the dawning light of Truth, but failing as yet to discriminate between the acquirement of a right ideal and the attainment of its perfect realization, make declarations in terms of human sense which pertain only to absolute Science; they sometimes say, "You are not sick," or "You have no material body," or "You cannot overdo," etc., when in fact the thought conveyed by these statements is true only of spiritual man. It is in this way that the presumption of the unwise has contributed, in large measure, to the misapprehension and misjudgment of Christian Science.

An experienced mathematician, absorbed in his own computations, might have no occasion even to think of errors in the use of well-known algebraic formulæ, but if

he were brought into relation with those who have not come into practical command of these symbols of axiomatic or demonstrable truth, he would wisely reckon with every error that appeared in the pupil's work, and show him the necessity of constant watchfulness, as, for instance, in the use of the plus and minus signs. Indeed, until he escaped the impulse and dominion of his own habits of wrong thinking as to mathematical truths and relations, he needed to exercise this same watchfulness and care, so that no lack of perception or discrimination should lead him into errors from which he could extricate himself only by the most painstaking and, perchance, long-continued examination of his work. Upon the plane of this human life, where error claims to exist, distrust of error does not deny our trust in Truth. On the contrary, for every awakening human consciousness the one is involved in the other; even as a distrust of hatred is involved in loyalty to love, or watchfulness against the seductions of lust, in our devotion to purity. Further, that the coming of truth to human consciousness precipitates the antagonism of error, is sufficiently evidenced by the story of Jesus, of Savonarola, of Luther, of Wesley, etc., and their treatment at the hands of their countrymen. In every such instance the cruelty of the mob was of course but a showing of the enmity to Truth which had appeared in individual hearts.

A bright light is thrown upon this matter of the Christian's attitude toward error and the erring by the words and works of Christ Jesus. Matthew in his 24th and 25th chapters dwells at length upon our Lord's teaching respecting the Christ coming into human consciousness and human society to judge and to redeem. In describing something of the strife and turmoil which attend that coming, Jesus explicitly counseled his disciples that they be ever watchful and discriminating in judgment; for, said he, "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Prior to this he said to them, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

In the same spirit St. Paul wrote in urgent terms to the Corinthians and the Thessalonians, that they be not "asleep," as were others, but on their guard against the

seductions of an evil world; and in the splendid peroration of his Epistle to the Ephesians he pleads with them in words that have been awakening human thought and strengthening human hands in all the centuries. Said he: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." This leaves no doubt respecting the great apostle's recognition that the operation of divine Love in human consciousness prompts to a constant and alert discrimination between good and evil, and to the knowing of the unreality of evil despite every claim of material sense.

This teaching of the Master and of St. Paul is emphasized and enforced upon well-nigh every page of our Leader's writings. Christian Science makes it clear, however, that the distrust and condemnation of error does not signify the distrust and condemnation of persons, though in the instance of those who had knowingly identified themselves with evil Christ Jesus did not hesitate to speak in terms of severest rebuke. While his attitude toward the erring was ever compassionate, his judgment of evil was instant and uncompromising. He taught, moreover, that our brother is he that doeth the will of our Father which is in heaven, and respecting such an one we have occasion to entertain only thoughts of appreciative affection and good will.

JOHN B. WILLIS.

IN the sermon by our revered Leader which was read at the dedication of The Mother Church in 1894, she says, "A new year is a nursling, a babe of time, a prophecy and promise in white raiment;" and she adds, "Time past and time present, both, may pain us, but time *improved* is eloquent in God's praise" (Pulpit and Press, p. 3). The year just past has been an important one in the history of the Christian Science movement, chronicling as it does our Leader's return to Boston, an event which was very grati-

fying to her many followers, the completion of our splendid publishing house, and more recently the launching of *The Christian Science Monitor* upon the sea of journalism. Reverently be it said, that those entrusted with the carrying forward of this enterprise do it in reliance upon the presence and power of the ever-present Christ to still the waves on the sea of human thought, and to guide all who embark with them to "their desired haven,"—the domain of spiritual being, where health, harmony, and true prosperity are the established order of things.

Our Leader tells us that "if mortal mind knew how to be better, it would be better" (Science and Health, p. 186). Christian Scientists certainly know how to be better than they were before they learned of this great truth,—better "in mind, body, and estate." They rejoice in every opportunity to bring this truth to others, that all mankind may share its blessings, and that not only the years shall mark great progress for the human family, but that the days and hours shall be so improved as to become "eloquent in God's praise."

The past year has likewise been an eventful one in the affairs of nations, not so much, perhaps, in external things, as in the marked change of sentiment which is finding expression in sudden and unexpected changes in national or social conditions, recalling the poet's words,—

> Silently as the springtime
> Her crown of verdure weaves;
> And all the trees on all the hills
> Open their thousand leaves.

These changes from bad to good, to better, to best, all point to the mighty and ceaseless influence of the power that makes for righteousness, the wind of Spirit that "bloweth where it listeth," and that sweeps before it the false beliefs and solidified errors of a thousand years of mortal history. Not the least hopeful sign of the present time is the fact that in all public utterances, whether by statesmen or theologians, an awakened sense of spiritual reality is coming more and more into evidence. Not yet, perhaps, do these see the essential truth taught in Christian Science, that the spiritual embraces all real being, and alone expresses God and man in His likeness; but while many still cling to the material, and like Peter fear to come out

of the storm-tossed ship of human opinions at the call of the Christ, the day of Spirit has dawned, and ere long all shall see light in its light.

The great Teacher made it very clear that a sifting-time must come before the final and complete establishment of God's kingdom on earth, and it is surely upon us even now. Many are saying, "Lord, Lord, open to us," to whom the answer will come in the solemn words of the Master, "I know you not." The inevitable separation between truth and error will not only take place in science, theology, and medicine (which practically embrace all human thought), but it will be felt by each individual until there is nothing left in his consciousness which does not represent God, infinite Life, Truth, and Love. During this sifting process we are, truly, to use Paul's words, "a spectacle unto the world, and to angels, and to men."

Well may each ask himself, How am I standing my test? Am I proving the power of Truth and Love, and so bringing hope and cheer and strength to all others who are dropping the burdens of material belief and pressing toward the heights? Has my life in the past year been "eloquent in God's praise"? If we are not ready with affirmative answers to these questions, we cannot too soon begin to watch the swiftly passing hours, that not one may be wasted in useless or harmful thoughts, words, or deeds; so that the close of this new year may find us grown "rich toward God,"—rich in the power to be and to do good, to heal and to bless.

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE PROFFER OF SERVICE.

REV. WILLIAM P. MC KENZIE.

WHEN Moses went up "into the mount of God," and there remained in communion with the most High for forty days and forty nights, he learned how men must make their offerings to God, for the Lord spake unto Moses, saying, "Of every man that giveth it willingly with his heart ye shall take my offering." Then followed for the people their kindergarten lesson of giving, when they furnished the materials for the tabernacle. Later there was the building of the temple in Jerusalem, and in the days of Nehemiah the restoration of the city, calling for voluntary effort and service. It was at that time thought best to have "one of ten" of the people in Jerusalem, and those in the other cities, cast lots as to who should be brought there, and the record is that "the people blessed all the men, that willingly offered themselves to dwell at Jerusalem." Coming to a still later time, we find Peter giving his conception of service, and suggesting that it be done "not by constraint, but willingly; not for filthy lucre, but of a ready mind."

The proffer of service should be made with unconfused motives. Not the self but the cause should be considered. The man who measures work by its profit to himself does not find work that really pays. It is the man whose life is useful to the world who gains the true reward for labor. It is the office of Christian Science to guide men and women into such service as makes them useful to the whole

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of mankind. Hence the devoted Christian Scientist is not looking for advantage to himself, nor working for immediate profit. His clear purpose is to prove the truth for the welfare of all. When he heals the sick his reward is not the fee, but the joy he has in the patient's release from pain, since the proof will reach others, and lead them to redemption and happiness also. He is willing to sow his life that men who come after may reap the fruit of his demonstration. It is by the increasing welfare of mankind that he is made glad, and for any divine blessing that comes to any man anywhere he is grateful to the loving Father.

Some things said to resemble Christian Science are in truth quite different; that, for instance, which professes to heal the sick by suggestion, or by the cultivated power of the human will, and which proclaims itself to be Christian. Observe, however, the arguments used, and their demand for personal advantage: "I want health, and I must have it; I want wealth, and I must have it; nothing can prevent my plans from being carried out; no one can prosper who stands in my way;" and so on. Here is what one might call a "science for having your own way." The appeal is to a wrong motive, the getting instinct rather than the giving grace. The method is the exercise of the human will, and permanent peace is impossible for those who believe in the method, since it is the action of the carnal minds and selfish wills of men which causes the misery of the race. If we are unenlightened, "we know not what we should pray for as we ought," and we are in darkness if our desires are for self-glorification.

Christian Science is different from all its imitations and parodies in that it is the Science of being. By its demonstrations men are lifted to a comprehension of Mind, and are enabled to say, "Not my will, but thine, be done." The true Christian Scientist is not trying to demonstrate his own personal advantage, but to prove the universal action of Principle, God, the saving power whereby men are healed and redeemed. Consequently he does not demand for himself power, position, advantage, perquisite, or reward. He makes his proffer of service to men with a willing heart, but his prayer is for divine direction; it is like Isaiah's response to the word of the Lord, "Here am I; send me."

IMMACULATE ORIGIN AND BEING.

ELIZABETH EARL JONES.

IN the prophecy of Isaiah we read, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is generally supposed that every event in the career of Christ Jesus is related to our salvation, excepting his immaculate conception; but in the light of Christian Science we find that the fact of man's immaculate origin and nature, as humanly revealed through Christ Jesus, is the very keynote of being, the corner-stone and foundation upon which each of us, as did Jesus, must base and build all our thought and demonstration. It is necessary to begin aright in order to end aright. The two points upon the horizon of human history at which Christ Jesus appeared and disappeared, are the links between earth and heaven, the Jacob's ladder up which, step by step, humanity passes above and out of itself and all its false beliefs, into the unbroken harmony of spiritual being.

The science of the immaculate conception relates to your being, to my being, to all real being, and is manifested, to a degree, in every demonstration of Christian healing. The Nicodemus of to-day may find these things hard to understand, but not so the true Christian. Webster gives the following definitions, which wonderfully illumine our premise and aid us in reaching a logical and practical conclusion: "Immaculate: Without stain or blemish; spotless; undefiled; clean, pure." "Conceive: To apprehend by reason or imagination; to take into the mind; to know; to comprehend; to understand." "Conception: The formation in the mind of an image, idea, or notion; apprehension; the state of being conceived; beginnings."

The four Gospels, like the petals of a splendid rose, unfold, in orderly process, the spiritual nature and origin of Christ Jesus, and its peculiar significance in relation to humanity. Matthew the Galilean, the friend and follower of Jesus, begins his Gospel thus: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Then he gives us in full, from his store of knowledge, the genealogy from Abraham to Joseph. As descent was reckoned through the males of the family,

Joseph is mentioned therein rather than Mary, but as Joseph and Mary were cousins through the same descent, the record holds good. Matthew then traces, together with the prophecies relating thereto, the boyhood of Jesus, from his birth in Bethlehem to the flight into Egypt, and then to the return of the little family into Galilee, their original home; and so on to the end of Jesus' ministry. All the while, however, Matthew never loses sight of the son of David until the ascension.

Briefly this is the import of Matthew's Gospel, as bearing upon the subject under consideration: the dual nature of Jesus the Christ was of profound meaning, and was in fulfilment of the human need of that age. For many generations true Israelities had fasted, prayed, and striven to keep the Mosaic Decalogue, all to the end that they might bring forth in human experience the Christ, the God-idea which would show to them and all mankind the way of salvation. It is true that the methods instituted by Moses, and which were intended to keep thought in the right channels, had degenerated into mere forms and dogmas in the majority of cases; but obedience, together with watchfulness, patient endurance, hope, and prayer, had purified and elevated thought sufficiently for human sense to reach out and grasp, in a single instance, the forever outpouring of the divine nature and attributes.

To illustrate this dual appearing of the human and the divine, we may refer to the old legend of the shield which was of gold on one side and silver on the other. The different appearance which the shield presented to two friends who chanced to view it from opposite sides, led to a quarrel between them. Not until the knight upon the silver side crossed over and saw the shield from his friend's position, did he learn the valuable lesson that much depends, in every case, upon the point of view from which one looks. So it was that the world, looking from the view-point of the five physical senses, and ignorant of the purely spiritual nature of man as God's image and likeness, saw the Christ in fleshly form as a marvelously perfect, pure, tender, loving, and strong human being, walking among men, and they called their view of the redeemer, Jesus.

But God could not look from a mortal, imperfect, material, and unreal standpoint. He could never know aught unlike His own deathless being, and so God's idea, the

Christ, was never subject to the flesh, was never scourged, spit upon, crucified, or buried. These brutalities mortal man heaped upon his own highest human concept, which was an ever-present rebuke to the lower sense. Through the meeting and blending of human need and divine supply, as manifested in Christ Jesus, humanity found a mediator between God and man, learned the true idea of Life as God, and how to overcome the false concept with all its woes.

The prophets and seers of old, looking from the viewpoint of spiritual sense, saw the Christ and foresaw the inevitable satisfaction of every human need by divine Love as manifested by Christ Jesus, and again as manifested in the Science of being, Christ's impersonal appearing. When, looking from the standpoint of spiritual sense only, and seeing as God sees, Peter recognized "the Christ, the Son of the living God," Jesus blessed him, and said, "Upon this rock [*i.e.,* spiritual perception] I will build my church; and the gates of hell shall not prevail against it." It is only upon this rock that we can build safely,—understand and demonstrate the health, harmony, immortality, and truth of being,—the rock of spiritual understanding, the point of view which is forever golden and real. The moment we see evil as real, or look from the standpoint of material sense, we descend from the rock upon which the church of Christ forever rests and prospers. The church of Christ has not been dragged down by our temporary descent, but we for the moment lose sight of the true church thereby. From Matthew's narrative we gain a wondrous insight into the nature of "Jesus Christ, the son of David," and see how the Son of God, in each step of Jesus' career, overcomes the son of man. But not yet has the immaculate conception dawned, full-orbed, upon the reader's thought.

Mark's Gospel is supposed to have been written under the instruction of Peter, and it deals almost exclusively with the works, the way of salvation, or the Christ as demonstrated by Jesus. No mention is made of the nativity or childhood of Jesus. The narrator works upon Jesus' own line of reasoning: "By their fruits ye shall know them." He prefaces his Gospel thus: "The beginning of the gospel of Jesus Christ, the Son of God," and substantiates this declaration by a minute chronicling of

cases of healing and the overcoming of all so-called physical laws and limitations. It is in Mark's Gospel, furthermore, that we find that declaration of the Master which tells us in unmistakable terms how we may recognize Christ, God's idea, in his every true follower: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark presents the Son of God as the Saviour of the world, as the immaculate idea of being which saves from every misconception; as the spotless, undefiled, divine concept of man which each and all can apprehend and demonstrate. There are, however, two more Gospels to be considered before the unfoldment is complete.

Although Luke is next in the order given in the Authorized Version, yet it seems that, at this point of research, John, the beloved disciple, lifts us right up into the heart of divinity, and explains the science of the immaculate conception. John sublimely ignores humanity's view of Christ, and reasons and writes from the view-point of Spirit, reality,—alone. From beginning to end John antedates the human and interprets the secret of the spiritual supremacy expressed through Jesus and all who follow him in "the way." Taking as a premise the one immaculate cause, God, John unfolds to us the immaculate effect, man and the universe. "In the beginning was the Word, and the Word was with God, and the Word was God." Goethe, in his "Faust," makes Faust read the first chapter of John, and he substitutes different translations for the Greek word rendered "Word" in the authorized version of the Scriptures. Finally Faust rejects all as unsatisfactory, save the word "thought." "In the beginning was the thought, and the thought was with God, and the thought was God." Had Goethe known the practical import of the Gospels he would have left the authorized rendering as it is, because there could not be a word without a thought back of it, and "the Word" implies God's thought expressed. It is impossible to separate Principle and manifestation, cause and effect; they are coincident and coexistent, and the one proves the other.

The Standard Dictionary tells us that mind is "that

which thinks, feels, and wills." Therefore the great First Cause or creator must be Mind, and man and the universe, as products of divine Mind, must be divine ideas, or God's thoughts expressed. Moses taught that the Lord our God is one Lord and that "there is none else beside him." Therefore God, being infinite and One, His thought must embrace all true being, and be as perfect as is He. Furthermore, if divine Mind, God, were for a moment to stop thinking, or if His ideas were to become confused, degenerate, diseased, and thought at random, without definite purpose and intelligence, then, according to human standards, the divine Mind would be temporarily unbalanced. This is too absurd to consider, and we can but conclude that all the divine ideas are as perfect as He is, and forever remain so. John tells us, even as Christian Science teaches, that "in the beginning was the Word [God's thought expressed], and the Word was with God [never for a moment separated from the parent mind], and the Word was God [God expressed]." Therefore the real man antedates the flesh and was "in the beginning with God." The real man has never left the bosom of the Father, but was, is, and ever will be God's perfect idea. Knowing this, we may rise and look fearlessly from God's viewpoint and ask ourselves at every test: What is God thinking? and therefore what am I and what is my fellow-man? What is God thinking? God is forever thinking good; Truth is forever truthful; Love is forever loving; Life expressing Life.

What am I and what is my fellow-man? Man is the expression of God; of Life, of Truth, therefore his conception is immaculate. Says our revered Leader, "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated" (Science and Health, p. 325). John draws back the veil of the flesh and of all mystic philosophy, thus revealing the simplicity of Christ and explaining the immaculate conception as applied to each and all, and as the "Science which ushered Jesus into human presence." This Science of divine knowing and its reflection heals the sick, cleanses the lepers, casts out devils (all evils), raises the dead, and preaches to the poor the gospel of God's abundant, overflowing love for His idea. It heals mortals of their fear of starvation and death, of limitation,

debt, and want. How can the mind or body of man, who is the continuous going forth of the divine perfection, who is ever renewed, sustained, supported by the divine activity, be diseased, weary, inflamed, decomposed, blind, lame, halt, and destitute? When we know the nature of man, the healing ministry of Christ Jesus and his promise that all true believers should do the works that he did are explained; as is also the assurance and confidence of the Christian Science practitioner, who speaks to "disease as one having authority over it" (Science and Health, p. 395).

John tells us that "the true Light . . . lighteth every man that cometh into the world;" it was not for Jesus alone. John also tells us that "the Word was made flesh [perceived from the view-point of mortals], and dwelt among us, . . . And of his [the Word's] fulness have all we received." The beloved disciple also portrays, more than all the others, the infinite love, tenderness, and compassion which the Father forever expresses through the Son and to the Son. Toward the close of his glorious ministry Jesus prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus was continually insisting upon and reiterating man's unity with God, and if our Wayshower, Christ Jesus, thought and prayed thus, ought not we his followers to think and pray likewise? The Father's business, the embodiment and expression of Life, Truth, Love, is the sole mission of man and the sole reason for his existence; while the work of the Father is to support, protect, perpetuate, and express His allness in man and the universe. We need never fear that God will fail in His work, and we should take heart, trust Him, and press forward to the fulfilment of our work, humanly and divinely knowing that divine Love worketh in us, both to will and to do of His good pleasure.

In taking up Luke's Gospel, we descend once more to earth, but this time it is in the company of angels, and we can never forget the dazzling glory of "the pattern showed to thee in the mount" of John's Gospel. It is long since the prophets foreshadowed the coming of Immanuel, and many weary years of bondage, hardship, and strivings have marked Judah's pathway, but with these passing years the time foretold has drawn near. All were eagerly anticipating the advent of the Prince of Peace, but then as now

there were many strange theories as to the nature of his coming and of his plan of salvation. It had been said that "the seed of the woman" should bruise the head of the serpent. The other Gospels lift us into the strong, loving arms of the heavenly Father, Luke brings us under the wing of the divine Mother and this motherhood reflected in mankind. When God is referred to as the infinite I AM, the All-in-all, that divine Principle which is the basis of all law and authority, and which governs the universe and man, His almightiness and fatherhood must appeal to thought. When referred to as thinking all creatures into being, as nourishing and sustaining every manifestation of Life, and as embracing all in that infinite compassion which was revealed and illustrated by Christ Jesus and which is supremely emphasized in Christian Science,—then His loving motherhood appears, to round to the full in human thought the compass and completing of the divine nature, and to explain that wondrous phrase, "Let us [Father-Mother] make man in our image;" and "male and female created he them."

It is supremely natural and in fulfilment of both prophecy and reason that, humanly speaking, woman should present the Christ to the world. At the close of a long period of hope and expectation among the Jews, there suddenly appeared upon the pinnacle of Jewish thought, upon the peak that was nearest heaven, a lovely maiden, who, like some rare, beautiful flower, has filled universal consciousness with the sweetness of her pure life-motive and the perfume of her prayers. Mary served in the temple and contemplated the deep things of God. Her young heart was fed and filled with Love divine. By this companionship with God, the divine nature and its ceaseless outpouring were reflected in her. She beheld man, God's idea, in spotless vestments, in angelic form, as "the Son of the Highest," a "holy thing" of whose "kingdom there shall be no end." "The Holy Ghost" came upon her and "the power of the Highest" overshadowed her, as she dwelt upon this vision of celestial being. It was the human mother instinct of the Hebrew maiden that clothed her conception in fleshly swaddling-clothes and laid him in a manger. But her presentation of man as the Son of God met the need of that hour and paved the way for the further revelation of Truth.

The prophet Isaiah thus foretold the birth of the Messiah: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Many spiritually-minded men and women in the time of the Virgin-mother felt and saw in differing degrees this meeting of the human and divine, but none save Mary saw the full vision and heard the first scientific definition of man that was ever announced to humanity. The prophet Zechariah depicts the limited, bound-in sense of life, as seen between the cradle and the grave, as "an ephah" filled with wickedness and sealed by a great weight of lead upon the top thereof. This represents the concentrated human belief in the necessity and inevitableness of sin, disease, and death. Then an angel directed the prophet's thought higher, and he lifted up his eyes and looked, "and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven." When Jesus ascended he promised that the Christ would be with us always—"even unto the end of the world." Jesus the human concept departed, but God's idea, Christ, will remain in our midst "unto the end of the world." It is this God-idea, the Christ, which is again revealed in Christian Science. A physical personality could not meet the world-wide needs of the twentieth century. It is the Science of being, Christian Science, that alone can feed all the hungry hearts and minds of this mature age, and fulfil Jesus' promise that "when he, the Spirit of truth, is come, he will guide you into all truth."

As of old, there have been and are many wise men,—watchful shepherds, poets, philosophers, sages, simple Christians,—who have seen the brightness of this star, heard the angels sing, "On earth peace, good will toward men," and glimpsed in varying measures this second appearing; but only one woman—our revered Leader—saw the forever appearing, grasped its full meaning and application to humanity, and heard and expressed the complete, God-crowned annunciation of the Science of man in the image of God. Why was it, that of all earth's sons and daughters, she alone was freed sufficiently from the thraldom of the senses to behold and bring forth the Christ-idea? Because she was unselfish, pure, and loving enough to surrender

self completely in the service of God and humanity, and to endure the world's piercing. On Calvary, in the dark hours of desertion and disdain, where were the wise men, the shepherds, the philosophers, the poets, and even the followers of Christ Jesus? Had all fled save one? Nay, womanhood was faithful unto the end.

The twelfth chapter of Revelation is prophetic of this hour when the immaculate conception and virgin origin of man is being understood and demonstrated, not by a coming into the flesh, but by an overcoming of the flesh. Christian Science reveals the motherhood of God which is always bringing forth the ideas of Truth and Love; and nothing can withhold the full manifestation of good,—

> For God is the infinite Mother
> Who hath borne and carried us all,
> Who broods above with a tender love
> Aware of our faintest call.
> (*Heartsease Hymns*, by REV. W. P. MCKENZIE.)

DIGNITY is,—
The visible poise of self-dominion.
Calm heroism of character facing the inevitable.
Serenity, strength, and simplicity in a crisis.
Pride in the hour of abasement, and humility in time of exaltation.
The soul's consciousness of rectitude radiated in noble bearing.
The armor of self-respect.
Walking calmly and courageously through the valley of humiliation.
Character rising superior to conditions or circumstances.

William George Gordon.

NOTICE.

A number of pages have been added to *The Christian Science Journal* during the past few months and the weight of the magazine has thus been increased to the point where it now requires three cents (3c.) postage on single copies to all points in the United States, Canada, and Mexico, and five cents (5c.) to other countries.

KNOWING EVIL.

REV. G. A. KRATZER.

THERE is much in the Scriptures to furnish a basis for the teaching of Christian Science to the effect that there is no evil in the divine consciousness. In the Old Testament we have the testimony of the prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and the psalmist sang, "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." The Lord knoweth the way of the righteous because He hath established that way. By inference and contrast the way of the ungodly must perish, because God established no such way and does not know it; therefore it has neither truth, reality, nor permanence. In the New Testament, John the beloved disciple wrote, "God is light, and in him is no darkness at all;" and the apostle Paul, that sturdy defender of the faith, assures us that Love, who is God, "thinketh no evil."

In the account given in the second and third chapters of Genesis, it is recorded that the primary curse fell on mortal man for eating "of the tree of the knowledge of good and evil." In the first chapter of Genesis we learn that God made every thing that was made, and that "God saw every thing that he had made, and, behold, it was very good. . . . Thus the heavens and the earth were finished." God having made all things good, it is manifestly a fundamental error for mortal man to believe that evil has reality or existence. To believe in evil, to know evil, is to misinterpret God's work and turn the lie on Him at the very basis of thinking. To do this is to fail to recognize God, good, as all-powerful, and so is to fail to render unto Him the complete recognition and reverence due unto His holy name. It was a lying serpent, the devil, who, in support of his contention that no harm could come from eating of the forbidden fruit, said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It is therefore the devil, who is not a truth-teller but a liar, who argues to mortal man that it is godlike to know good and evil, and that God Himself is conscious of evil.

It is easy to determine from a philosophical standpoint that God is not and cannot be conscious of evil, if we trust our reason, which, with revelation, is the most reliable guide we have. God, who is unadulterated good, could make no evil; and as He is the sole creator, therefore no evil is made. It is inconceivable that God should know that which He did not make and which has no real existence, and it is manifestly not a reflection or limitation on God's omniscience so to declare. If evil appears, it is unreal, an appearance without actuality, an illusion. Accordingly, if God knew evil, He would be subject to illusion. Strictly, to speak of knowing evil is an improper use of words, for it is hardly proper to speak of knowing that which is not. How is it possible to know that which is no thing, nothing? Mortal man is subject to this illusion; but God is "of purer eyes than to behold evil," and cannot "look on iniquity." Mortal man cannot know that he is in evil until he has discovered the opposite good with which to compare it. When mortals become acquainted with God, good, then they become aware of the extent to which they are in evil. Thus their knowledge of God may be said to create evil; that is, to awaken in them the sense of evil. But, from the divine standpoint, which is the only true standpoint, God does not create evil, and does not know evil.

Many who are trying to understand the teaching of Christian Science upon this subject are impelled to ask, "If God has no consciousness of evil, how are we to interpret the following words spoken by the Lord Jesus himself: 'For God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'?" The question is asked, How could God send His Son into a lost world to save it, if God was not conscious of a lost world to be saved? In answer it may be said that, as already indicated, there is much in the Scriptures to show that we need to consider this verse carefully before taking it as absolute authority for so important a doctrine as that God is conscious of evil. To do this, would make this verse of Scripture contradict the verses already cited, and also the sound reasoning which has been given. More than this, to take this verse literally, as a final and complete statement, would be to make it contradict another important passage of

Scripture. St. John, the beloved disciple, commands, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If this statement be a correct and righteous one, then it is evident that God would not do that which man is commanded not to do. Man is commanded, "Love not the world;" therefore it is evident, strictly speaking, that God cannot love the world, and God is man's model. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is no reason to doubt that Christ Jesus uttered these words, but there is every reason to believe that he made the statement in this form to bring it within the comprehension of the class of people to whom he was talking; in other words, to bring the idea within the reach of those who were so deeply enmeshed in error, so far from the truth in their thinking, that they were incapable of understanding the absolute truth that God is incorporeal Principle, the infinite Person, the one Mind, absolutely untainted with the illusion of evil or of the erroneous sense of the world and man. It may be that, if Jesus himself had been called in question with regard to these words, he would have answered somewhat as St. Paul wrote in his first letter to the Corinthians: "I, . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." It certainly was good for humanity that Christ was manifest in the flesh, and all good comes from God. Christ as manifested through Jesus was the ideal man, the Son of God, spiritually apprehended so far as it was possible for the Christ to be apprehended by those who were still subject to the flesh. Christ manifested through Jesus came into close touch with human beings, appeared in their likeness, that he might be better understood by them in their limited and ignorant estate, and thus be able to show them the next steps in their progress toward that which is ultimate and perfect.

As already indicated, human beings, in the early stages of their progress toward that which is true and ultimate,

are seemingly unable to grasp any vital understanding of God as incorporeal Principle, infinite Person, omnipresent Mind; therefore, those who would bring God in some degree within the comprehension of men in the earlier stages of their progress, are led to speak of God as though He were somewhat manlike, and given to thinking about things somewhat as human beings think about them. This, it would seem, was the standpoint from which Jesus spoke, when he uttered the words under discussion. He sought to represent God as Love, in such a way as to make his ignorant hearers feel that they were in touch with God and feel drawn toward Him; yet without doubt Jesus knew, when he was speaking, that he was speaking from the human standpoint and not from the divine. He told his immediate disciples that even they were not ready for the full revelation of Truth. He told them that he had other things to tell them, but they were not yet prepared to receive them, but that, after he had gone to the Father, he would send them another Comforter, even the Spirit of truth, who would guide them into all truth. This Spirit of truth so quickened the disciples that they were able to continue the Master's works, and in Christian Science it comes again to lead men into the liberty of the sons of God. It is difficult, however, for many, even with the spiritual advancement which has been attained in the two thousand years since Jesus taught, to comprehend the truth so clearly as to see that God is not conscious of evil. Nevertheless, through the teachings of Christian Science, many are entering into this understanding, and their number is rapidly increasing.

The question is often asked, "If God did not send His Son into the world, how did he get here?" The answer to this question cannot be understood unless the fundamental teachings of Christian Science are first apprehended. To those who understand these fundamental teachings, it may be said that all right things which appear in this world, or which are visible to human sense, are spiritual realities imperfectly or incorrectly perceived. Mortal men are imperfect and inverted images of the real man, which images are formed by mortal belief. The Virgin-mother had attained to such spiritual exaltation that she perceived God as the true source of man's being, and she brought forth a child in whom God was wondrously manifest.

The Christ was made manifest in the flesh through Mary's exalted perception of Truth. Christ as the universal manifestation of Truth is forever at hand to be perceived and understood by those who are spiritually ready. His promise is, "Lo, I am with you alway, even unto the end of the world." To men it appears that God sends the Christ into the world; in truth, through spiritual understanding, men come so near to God that they see something of spiritual being which they have before been incapable of seeing. The drawing together of God and men is an approach on our part, not on God's.

Another question that might be asked in this connection is this: If God has no consciousness of evil, how can He be the Saviour of men? An answer may be given by means of an illustration. If people were thrown into the sea, a life-boat would be their savior, not by submerging itself in the sea, but by keeping itself above the sea, so that they could grasp hold on it, and lift themselves out of the sea to a place of safety. The illustration is not perfect, since the life-boat would be limited to a single location, and so could save only those who happened to be within reach of it, unless there were men in the boat to row it around from place to place, or to throw out lines, thus taking account of the location and needs of those to be saved; but God is omnipresent Mind, omnipresent Truth, omnipresent good; consequently, "whosoever will" may at any time begin to turn toward and to lay hold upon Truth, and rise more and more into the good.

In proportion as they do this, human beings escape out of evil, and when they have come to a realization of the truth of being they will have completely escaped from the illusions of evil, and will have no more so-called consciousness of evil than has God. If God had a consciousness of evil, He would be troubled by evil. Then God Himself could not be completely harmonious and happy. If God is not completely harmonious and happy now, He never could be: for the Scriptures clearly teach us that God does not change. If God is not completely harmonious and happy, then there is no condition of complete harmony and happiness for man to rise into; for, manifestly, man could not rise higher than God. Therefore, if God were conscious of evil, there could be no complete salvation, no perfect heaven, for man to attain to.

God is the Saviour of men in the only way possible for Him to be their Saviour; namely, by being and ever remaining the absolute standard of truth and good, the eternal haven of absolute refuge from all error and evil.

This question as to how God can help us out of evil without having any consciousness of evil may be further illustrated as follows: If a boy at play in the barn wished to get up on a beam higher than his head, and there were no ladder, and he was reasonably athletic, he would reach up and lay hold of the beam and draw himself up on top of it, thus reaching the higher level without the beam letting itself down in the least to aid him. If we are in the belief of sin or sickness, we are on a lower level; and if we desire to reach the higher level of God, we must mentally reach up and lay hold on Him, and bring ourselves up to His level. It is not necessary that God should mentally let Himself down from His unchanging position of absolute righteousness and good, *i.e.*, become something other than God, by taking thought or so-called knowledge of evil in order to help us out of evil, any more than it is necessary for the beam partially to let itself down to the boy's level in order to help him up to its level.

If the beam were beyond the boy's reach, then he would need a ladder, in which case the ladder would be the mediator between him and the beam. If we are so far below God, in any direction or in all directions, that we cannot of ourselves reach up to or lay hold on Him,—and this is true of all men,—then we need a mediator, and to meet this need Jesus revealed the truth which is to make all men "free." God never lets Himself down from the standard of a consciousness that is absolutely pure from the thought of evil, and it is not necessary for Him to do so in order to help us; nor could He be of the greatest help to us, nor the help that He in the end will prove to be, if He did let Himself down from that absolute standard.

We do suffer for our sins; but sin entails its own punishment, and the punishment is not sent or provided by God. If we turn away from the light, it is not the fault of the light nor a provision of the light that we should be in darkness. The sense of darkness is a penalty for turning away from the light, a penalty inherent in the very

act of turning away. The power to overcome sin comes from God, although the divine consciousness embraces no sin. When we turn toward the light, we overcome darkness in our experience; and the light provides us with the power to overcome this darkness by the very fact of being light, and being within our reach, although the light does not establish darkness and does not know of it. If light were intelligent, it could not know darkness; for darkness cannot exist in the presence of light, to be known of it.

The final question to be considered in this connection is this: If the real man does not know evil nor perceive evil, of course he is unable to choose evil. Then what becomes of man's "free moral agency"? This question may be answered by quoting the words of the Lord Jesus: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." All will admit that God can do no evil. Christ Jesus, according to his own statement, could do nothing that God could not do; therefore he was not free to do evil, and hence, as we rise to the consciousness of divine sonship, we too can neither do nor choose evil. Is it any loss or any lack of perfection in the real man if he cannot do that which Jesus Christ could not? The idea of "free moral agency" is an argument of mortal mind which tempts mortals to continue in evil, under the belief that they are in some way a little more complete or dignified if they are free to do evil. It is the old question of the serpent lying to mortals, and tempting them, not only to know good and evil, but to do good and evil, in order that they may be "free,"—free according to a false notion of freedom, not according to God's idea of it. Obedience to law, to good, to Truth, is true liberty: anything else is not liberty, but bondage. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

[Written for the *Journal.*]

THE CLIFFS.

GRACE HOFFMAN WHITE.

WHERE the purple cliffs reach upward from the lonely restless deep,
Till in peace their crown of hemlocks may a tryst with heaven keep,
Whence there comes a benediction that no kingly crown may reap;

Where the rocky crest lies hidden in the brown and wind-sown grass,
I, 'twixt half-closed eyelids resting, saw life as in a glass;
And a oneness with all being through my spirit seemed to pass,

While upon the breeze came voices, out from all the ages dim,
As the formless dark was banished by the wings of seraphim,
And the world alit with gladness caught the love that shone from Him.

And they called, O brooding spirit, cease thee in thy restless quest!
See that light of early morning shining over east and west,
Where in it, divinely imaged, man again may know Love's rest.

For the self-created shadows, that have filled his life with fear,
Now give place to truth and beauty, that Love's glowing light makes clear,
While through deep creative silence falls His voice upon the ear.

As the voices, fainter growing, faded 'midst the encircling blue,
Rose from hearts of living creatures songs of joy that louder grew,
Filling earth with primal gladness, drawing men with love anew.

THE RIGHT WAY TO COMBAT EVIL.

VIOLET KER SEYMER.

EVER since its establishment, Christianity has set itself the task of combating evil, and for centuries has carried on the struggle. Scores of noble lives have been given to this endeavor, and undoubtedly some progress has been made and the tide of evil has been in a measure checked; but it has not by any means been turned aside, much less entirely stanched. And why? Because, instead of accepting the simple statement that sweet waters and bitter cannot flow from the same fountain, theologians have persistently echoed the lie that "God permits evil for some wise purpose," which has hitherto seemed the only satisfactory way to explain the anomaly of evil. This same crafty suggestion of the evil one has been believed ever since the serpent subtly whispered to Adam and Eve, "God doth know that . . . ye shall be as gods, knowing good and evil." Mortals have been duped into believing that evil has its uses, and thus it follows that no radical extermination of sin, sickness, and death here on earth has been seen to be in keeping with God's will. The tree of the knowledge of good and evil is still dangling its "forbidden" fruit before the professed Christians of to-day, and many are plucking and distributing it broadcast, thereby disseminating the beliefs of sin, sickness, and death; for God said, "In the day that thou eatest thereof thou shalt surely die." Other earnest, though undiscriminating, Christians submit to the evil of sickness, believing that God is watching, and commending them for their sufferings.

The followers of Christ Jesus were enjoined to "preach the gospel" and to "heal the sick," and the word gospel means "glad tidings." Notwithstanding this, do not the words of many Christian preachers perpetuate and well-nigh champion the reign of evil through their very belief in its reality and present inevitableness? In the Glossary of Science and Health (p. 583) the church is referred to as "that institution, which affords proof of its utility . . . casting out devils, or error, and healing the sick." Before any candidate can become a member of a Christian Science church, this proof of his utility, of his practical influence as a Christian, is required of him; and it is well that in-

dividuals keep this high standard always in view, so that the spiritual healing of the time of Jesus may never again be lost to Christian ministry.

Evil has changed its forms somewhat, but the world is still sadly marred by it, and an unbiased onlooker might well ask how it is that such a long and strenuous campaign has not by this time brought greater freedom to the race? Christian Scientists join hands with other Christians in this warfare against evil, and make common cause with them all; their aim is identical with those of other Christians, and they differ only in their methods. Whereas religionists in general hold that evil is an actuality, and combat it as if it were genuine, substantial, and a mighty entity, Christian Scientists, contrariwise, are taught to regard evil as an illusion, as a libel, at all times and under every disguise, on God and on man; as an imposition which is in no way identified with the creator's plan, but rather as a nonentity of which neither God nor His creation can have any consciousness whatever. The prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Christian Scientists are taught by their text-book to combat their own belief in evil strenuously, for the only danger lies in our educated belief in its reality. If one is convinced that a real and terrible sin or disease is attacking him, he is apt to be so frightened as to feel unable to rise above it; but the Christian Science teaching will compassionately and clearly show him that this foe has not one iota of power other than he gives it himself. There is only one remedy for the universal scourge of fear, and that is a recognition of the power of divine Love, and the benevolence which upholds and permeates all creation as the creator sees it. It is only our limited sense of good that seems to leave room for supposed evil; God has no such limitations, and through Christian Science the human race is being lifted out of them. When tempted to believe himself in trouble or in danger, or when called upon to help another similarly tempted, the Christian Scientist will first realize that "God cannot be tempted with evil, neither tempteth he any man;" that God, good, is everywhere present, and that therefore the evil in question is only masquerading as true; that his physical senses are false witnesses and must be silenced, for evil does not proceed from God, and that in good is the only real cause

and effect. He has therefore to strive against fear itself, as well as against the supposed grounds for fear, for Love never created fear.

The great truth that sin has no divine authority and no reality whatsoever outside of each one's belief in it, requires to be patiently brought to bear on every blemish in character, on every secret sinful tendency, until consciousness is really washed white of all the impurity attendant on a belief in the reality of evil. It is a high and a stern standard, demanding consistency and an hourly overcoming of the carnal senses, and also of the beliefs of fear, worry, etc., which have not always been regarded as wrong. Orthodox theories, however, which in the first instance bid mortals look upon evil as real and powerful, and secondly, would compel them to combat reality, too often lead to failure and discouragement, in practice. The very fact that the material senses testify to evil proves that it is unreal, for these same senses cannot take cognizance of God, who is "All-in-all" and whose reality none will dispute. The five corporeal senses can only testify to what is temporal; spiritual sense sees that which is eternal, and the eternal only is the real. Jesus overcame sickness, sin, and death because his spirituality taught him that they were false and unnecessary.

Thanks to its radical methods of dealing with so-called evil, the Christian Science church is looked at askance, but it meets the brunt of criticism with the "proofs of its utility." Every sincere student of Science and Health sets to work to combat evil along these lines, and the result is a growing purity of character, and victories over many habits and faults which formerly overcame him and defied even his best efforts. Christian Scientists, actively combating evil on the ground of the omnipresence of good, take as their shield against this universal impostor the words of Jesus, who said of Satan, "There is no truth in him. He is a liar, and the father of it." While mortal mind keeps on asserting the reality of evil, the alert Christian will keep on declaring its falsity until he proves the truth as certainly as the arithmetician demonstrates the falsity of a mistake by removing every trace of it. So mind and body should be swept clean of all trace of evil beliefs. This warfare yields grand fruits from the first, and it will continue to do so until all falsehood gives way

to fact, and man's destiny is found to be as free and joyous as that of God, whose reflection he is. Then will captivity be led captive, and the truth of our Leader's inspired words be proved true, that "the views here set forth—as to the illusion of sin, sickness, and death—bring forth better fruits of health, righteousness, and Life, than *a belief in their reality has ever done*" (Retrospection and Introspection, p. 62).

[Written for the *Journal.*]

TRANSFIGURATION.

KATHARINE J. SMITH.

SCALE, if thou canst not rest, the age-long peaks,
Look from the heights on little worlds and men,
Cling panting to the topmost tow'rs of earth!
And lest there still abide thine own vain worth,
Know that each awe-filled breath thou takest in,
Each step that brings thee to the glacier's dome,
Are thine from Him within whose outstretched hand
Abide the hills which thou dost call thine own.

When grim Himal'ya's wilderness of peaks
Lay leagues beneath the prehistoric sea;
Before the flame begot the hidden gold,
Or ever Eden's torrent sprang fourfold,
The undetermined spheres had their decree;
Had each their law of Him whose Word is light,
From everlasting unto sun's eternal,
Who was, and shall remain, unmoved in might.

One who attained the pinnacle of Life,
Was with divinest rapture whitely drest;
Yet, high-companioned with the vision's glow,
Made glad return to waiting fields below,
And bade all lean on his transfigured breast;
And for the lack—the more there went abroad,
By grace of loving words and garment's hem,
The truth which healed, and drew men up to God.

CONCEPTION VS. MISCONCEPTION.

ANNIE DINSMORE MC CLURE.

MANY cynics have reviewed with cold analysis and scorching satire the apparently hopeless riddle of human life—its relationships, conditions, and tendencies. Mankind have written and read science and sermons, poems and essays, history and philosophy, yet vain has been the search for a key or a clue to the absolute. The effort to find happiness "here below" ends in a sigh of disappointment or a sedative text construed as a promise of something better to be attained by dying.

The result of this last resort has been a kind of unconscious hypocrisy on the part of most people. They go through this life saying and believing, apparently, that the only hope of real, permanent well-being is in death, as if God had ordained death to be a crowning reward to the faithful. To be sure, this is but the logical conclusion from the mass of religious teaching, yet upon the first approach of disease, mortals send for a man who is supposed to have at his command certain methods potent to thwart the will of God, or at least for the time being to baffle His unalterable intention—and to defer the blessedness indefinitely. In great dread of what they profess to believe will introduce them to perpetual bliss, they fight it off with every means they can possibly command. Friends are anxious, and weep over conditions which at the funeral are shown to have been most desirable, since they have ushered the mortal into immortality and harmony. Such is the contradictory behavior of all who believe that heaven is to be gained by dying.

In every relation of mortals the same fatal mistake is at work. People marry and are given in marriage, and spend long lifetimes together without open disagreement, in whose hearts, nevertheless, is hidden a sense of wrong as perpetual as the pulse. There are no two mortals, it is safe to say, but there is somewhere a cherished martyr-thought between them, if they are closely and constantly associated for long. Problem plays and problem novels are the outcome of these faulty personal adjustments, yet who has a remedy? When human ingenuity fashions a machine, it so adjusts all parts that there is no conflict,

but each does its work quietly, harmoniously, and precisely. Until such unity is achieved, no success is claimed by any inventor, nor any utility for his invention. Yet the Divine Being whom we worship as God, as one who is all-powerful and all-wise, is believed to have created and set going a world in which no two individuals can possibly work together without more or less friction or with perfectly even advantage to each. It is no use to blink the fact. Even the best adjustments may not be scrutinized too closely, but require a whitewashing process, like the sepulchers of old.

Is it any wonder that thinkers who would themselves scorn to do slovenly work, refuse to worship such a creator as is presented by current theology? They look on high and see the heavenly bodies, for undreamed ages of mortal existence true to their orbits; the tides obedient to the moon; the waters to their level, and they say: "There is a power which works truly and with unvarying precision and method. Therefore this power, called variously nature, evolution, force, this is our deity. Of blundering, exaggerated personality we will have nothing." Men seem to themselves to be thus between a necessity for honest, intelligent agnosticism and blind allegiance to a conventional inconsistency. Superstition never suffices in hours of deeper need. That individual who burns constant candles to a false self will scarcely work harmoniously in any but a star part. Mortal mind is merely another name for self-love. It is the blight in human life. In the rare instances where unselfish devotion is seen, it calls forth tears to see how ruthlessly it is trampled by the hobnailed boots of insensibility in others; and human reason exclaims, "Unselfishness means extinction!" So men revert to the barbaric rule of the survival of the fittest.

Unlike all human theories and beliefs, Christian Science solves the riddle of the ages so that child or sage may understand it. It shows that the secret of the failure in human adjustments is not that the "hand of the potter" shook, but that we have been looking at the false, inverted image instead of at God's idea; at mortal man's misconception instead of at God's conception.

Christian Science begins right at home, like charity in the questionable proverb. It pulls down altars to self and

extinguishes sentimental candles, and having erected an altar to Spirit, it begins patiently there, in that sanctuary of redeemed consciousness, the sacred labor of destroying "all that is unlike God" (Science and Health, p. 262), divine Principle, whose work is ever perfect. A new name is written in the forehead of him who thus scientifically begins at home to dethrone the inverted image and to bring to light the man of God's creating. The Mind "which was also in Christ Jesus" begins its sway. Discords of all kinds are replaced by harmony; dominion over the earth begins to be realized. Selfishness in others melts before this realization—the true man, like his creator, sees only his own likeness. The reign of universal harmony appears, and error falls before it. Sin, sickness, and death are overcome; and thus Christian Science proves its sublime postulate, that the only real is that which reflects the divine intelligence. This brings to light a universe worthy of its creator—a universe essentially spiritual, under spiritual laws, reflecting in every idea, "from the mental molecule to infinity" (Science and Health, p. 507), the government of Spirit, in which sin, disease, and death are unknown.

MARCH on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod,
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track to be thy guide;
Follow, and honor what the past has gained,
And forward still, that more may be attained!

Something to learn, and something to forget;
Hold fast the good, and seek the better yet.
Press on, and prove the pilgrim hope of youth—
The creeds are mile-stones on the road to Truth.

Henry Van Dyke.

GRACE.

SOPHIE F. STOLZ.

IN the spiritual interpretation of the Lord's Prayer which our Leader has given us, occurs this significant phrase, "Give us grace for to-day" (Science and Health, p. 17). As the beginner in Christian Science comes to this scientific elucidation of the familiar words, "Give us this day our daily bread," the plea that had seemed the clearest and most practical in the "Lord's Prayer," his thought is arrested. The substitution of the word "grace" for "bread" raises his thought to a higher plane of beauty, but there arises the necessity of bringing to the word *grace* as basic and elementary a significance as that which attaches to the word *bread* when it stands for the maintenance of life. He recognizes that he must put aside for the time the primary signification of this word *grace,* for Mrs. Eddy could never have meant we should ask for that which is only "kindly, or graceful, or the evidence of good will;" nor could she have implied that the more popular application as "favor, privilege, or forgiveness undeserved" is the grace which Christian Scientists should make the subject of daily prayer.

The theological definition of this oft-interpreted and misinterpreted term is the first glimpse the writer experienced in perceiving the possibilities of what a proper analysis of our interpretation might develop. Eadie's "Biblical Encyclopedia" defines grace as "the free favor of God bestowed upon men without any merit or claim on their part, and sometimes divine influence and its results upon the heart." This brings such a humble and grateful sense of God's mercy and tenderness, and awakens confidence in His "influence," guidance, and control. Above all, it is an evolution from a sense of Deity's unjust regarding of persons in bestowing indiscriminate favor or privilege, to a hope that if some receive favor even without merit, all may earn it through a higher conception of divine justice and wisdom in the bestowment of grace where it is deserved, used, and developed for good.

Right here let us be led with Christian, the earthly pilgrim who carried so great a burden of sin as to be called "graceless," and who, through a desire to die in Truth,

progressed to the heavenly realm where "grace reigns." To lead Christian from sense to Soul, Bunyan selects as guide the Interpreter, which he defines as the Holy Spirit. We read,—

"The Interpreter took Christian by the hand and led him to a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This fire is the work of grace in the heart; he that casts water upon it, to extinguish it and put it out, is the devil: but in that thou seest the fire burn higher and hotter, thou shalt also see the reason of that.' So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (*but secretly*) into the fire.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people grow gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work is maintained in the soul.' "

Eliminating the personal and dramatic element from this picture so indicative of human experience, we find the stumbling-block to the aspiring demonstrator of spiritual truth. How is the "oil of grace" to be maintained in the soul? Many of us, like Christian, have traveled long and wearily before we have located the source of grace in Christ, Truth, but even with that revelation are we not yet far from an understanding of the spiritual, the only true signification of grace, and the established Principle by which it is maintained? We might linger long with mortal doubts and dogmas,—the devils that would "bite the heel of truth and seemingly impede the offspring of the spiritual idea" (Science and Health, p. 563), and prolong indefinitely the transition in thought from human to divine, if our hearts and hopes were not gladdened by the proclamations of the Scriptures. They pour oil upon the troubled waters of our lives, and answer this twofold

query with a constant iteration of truth which Science and Health so interprets and illumines that we may give them practical proof.

In our analysis while searching for a primary cause, we learn from the inspired Word that grace is the gift of God, and the apostle Paul tells us that it is ours by the "effectual working of his power." Nor is this grace given in a limited, restricted measure, or to an undeserving favored few. Not so is the manner of God's bestowing; He gives "freely." Listen to the invitation voiced by the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." And he that is "Alpha and Omega, the beginning and the end," through the Revelator thus completes this invitation: "I will give unto him that is athirst of the fountain of the water of life freely." Oil, milk, water, wine! Surely these are not the true gifts of the grace of God—they are as material as the bread Christians have prayed for as a daily portion for earthly sustenance through the centuries; but they most certainly are symbolic of all qualities necessary for spiritual sustenance and life.

Through spiritual sight we see beyond these symbols the basic and elementary force so long sought for as requisite to spiritual living. We now conceive them as standing for intelligence, which Mrs. Eddy defines as "the primal and eternal quality of infinite Mind" (Science and Health, p. 480), as understanding, obedience, meekness, purity, love; and all these are ours because they are God's, and all ours in an unlimited measure because we reflect them fully through His grace. Therefore we pray a mighty prayer when we ask and declare for "grace for to-day." When this glorious revelation comes to us, we realize, as Mrs. Eddy tells us in "Miscellaneous Writings," page 360, that Christian Science has already begun to melt away the "cloud of false witnesses; and the dews of divine grace, falling upon the blighted flowers of fleeting joys, shall lift every thought-leaflet Spiritward; and 'Israel after the flesh,' who partaketh of its own altars, shall be no more, —then, 'the Israel according to Spirit' shall fill earth with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness."

Let us take one example of healing through this conception of grace as founded on divine Principle. We read in the epistle of James that "the prayer of faith shall save the sick," and are inspired by that grand eleventh chapter of Hebrews in which Paul tells us that faith is "the substance of things hoped for, the evidence of things not seen;" and how through their faith great things were wrought of God for the prophets. Appreciating the necessity for a growth in faith, the young student prays for it, and if he fails or falters, he murmurs longingly, "Oh, if only I could trust! if only I had faith!" Is there not an unconscious belief that trust and faith are attitudes and qualities of thought that the human mind must *create* in order to approach God? Is there the universal understanding that reliant trust and comprehending faith are qualities of the divine Mind which we *reflect?* We do not bring faith to God, we reflect it of Him. Then this longed-for faith, which is to heal us of sin and its consequence, is part of our birthright, and by it we may gain access to God's healing power and harmony. Inheriting it at all, insures our inheriting it as a free gift in overflowing abundance.

Mrs. Eddy tells us (Science and Health, p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." What glorious possibilities we see here in perceiving Christ, Truth, as the source of grace,—of "love, and good deeds," as the consequent spiritual ultimate; yes, not only possibilities, but facts in conversions and salvation. Farrar, in his "Life of Christ," says, "The hard heart cannot be converted nor the stubborn unbelief removed but by inward humility, and the grace of God, stealing downward like the dew of heaven in silence and unseen." This grace of heaven, which droppeth downward like the gentle dew, is assuredly God's mercy. Many sinners have been converted, and many prodigals turned to the Father's house by the conscious recognition and ceaseless action of God's mercy. When sin seems most real, and the washing of its stains too wearisome a task to attempt, His mercy shines forth as an indestructible and uplifting fact. The apostolic reassurance, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," arouses hope. The angel of repentance takes the sinner by the hand, and sternly yet tenderly dooms his old weak-

ness and shame to the death from which issues spiritual birth and the fruits of the Spirit. The result and reward of reformation must be salvation. It is much and enough that we now know the fact, even though we do but faintly apprehend it, for if the Adam-man ceases to excuse sin we are progressing toward the spiritual silence of Christ Jesus, who proved it unreal for himself and when tried by the sinning saw it as no part of them.

If grace is a gift from the Principle by which we are awakened, converted, and saved,—and this is being scientifically proved and established too generally to admit of argument,—can there be any question that the gift of grace, in its apotheosis, as cause and effect, is Love? The apostle assures us, "For his great love wherewith he loved us, . . . made us sit together in heavenly places in Christ Jesus." The world's literature, in the utterances of poets and prophets, is rich and exquisite in its declaration and analysis of love as the highest power, or as Henry Drummond calls it, "the *summum bonum*, the greatest thing in the world." In his address to a band of missionaries who are about to set out to convert the heathen, he admonishes, "You need take nothing greater [than love], you need take nothing less." This is a faint echo of our Leader's thought: "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (Science and Health, p. 6). With Love as cause and effect, means and end, we emerge from material dogma or apathy to an apprehension of man's complete endowment, complete in the sense of fulness and perfection. We rejoice that we must and will arrive where we cannot go farther,—to the consciousness of Love, through the path of grace, the free gift of God.

Mrs. Eddy tells us, in her great gift to the world, "Science and Health with Key to the Scriptures" (p. 107), "God had been graciously fitting me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." The world in a great measure is acknowledging that this Scriptural passage may be regarded as the other side of her equation: "By revelation [the "revelation of the absolute divine Principle"] he made known unto me the mystery, . . . whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working

of his power." We, her humble and devoted followers, know the gratitude of Christians, that we are raised from "graceless sin" to a realization of the mental state where "grace reigns."

THE twentieth century will need its preachers and leaders in religion. Some say, idly, that religion is losing her hold in these strenuous days; but she is not. She is simply changing her grip. The religion of this century will be more practical, more real. It will deal with the days of the week as well as with the Sabbath. It will be as patent in the marts of trade as in the walls of a cathedral, for a man's religion is his working hypothesis of life,—not of life in some future world, but of life right here to-day, the only day we have in which to build a life. It will not look backward exclusively to "a dead fact stranded on the shore of oblivious years," nor will its rewards be found alone in the life to come. The world of to-day will not be a "vale of tears" through which sinful men are to walk unhappily toward final reward. It will be a world of light and color and joy, a world in which each of us may have a noble though a humble part,—the work of the "holy life of action." It will find religion in love and wisdom and virtue, not in bloodless asceticism, philosophical disputation, the maintenance of withered creeds, the cultivation of fruitless emotion, or the recrudescence of forms from which the life has gone out. It is possible, Thoreau tells us, for us to "walk in hallowed cathedrals," and this in our every-day lives of profession or trade. It is the loyalty to duty, the love of God through the love of men, which may transform the workshop to a cathedral, and the life of to-day may be divine none the less because it is strenuous and complex. It may be all the more so because it is democratic, even the Sabbath and its duties being no longer exalted above the other holy days.—*David Starr Jordan.*

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.

LIGHT AND DARKNESS.

JULIA E. CRANE.

IN the Christian Science text-book we read that "as light destroys darkness and in the place of darkness all is light, so (in absolute Science) Soul, or God, is the only truth-giver to man. Truth destroys mortality, and brings to light immortality" (Science and Health, p. 72). That Truth is eternal, unchangeable, and available in all human experience is universally acknowledged in word and almost as universally ignored in practice. While material symbols never fully represent spiritual things, there are some relations between the phenomena of nature which are symbolic of spiritual relations and which point to the universality of the availability of Truth. Such are the relations of light and darkness. Physical science teaches that light is real, darkness only the absence of light; that darkness has no entity, no source, no substance or life of its own. But the unreality of darkness is not evident to the senses; on the contrary, a race uninstructed in science would find it difficult to understand one who came with the message that darkness is not real, that darkness was never created, that it is no thing, has no place and no power.

Would it not be more in accord with ignorant human reasoning to say that darkness is as real as light, for so it seems upon entering a dark room; that it does fill all space where light is not, and therefore has place; that it certainly has power to cause men to stumble and fall, for this they do when darkness overtakes them. Is it not a logical outcome of such reasoning to believe that darkness is an entity, and that it has a creator? Suppose the race, at the beginning of the study of physical science, confronted with the phenomena of light and darkness, and beginning its reasoning with the above premise, were to seek the origin of darkness with the conviction that it is equal in power with light; the conclusion would be reached that it must have at least an equally powerful source. The senses say that light comes from an orb sending out brilliant rays, lighting, heating, and vitalizing the earth. Would it not be natural to conclude that if darkness is real it is also emitted by some orb which sends forth blackness, hiding

the light, hiding earth's beauty, and carrying in its wake fear and dread of possible evil dwelling in its deep recesses?

Following the analogy still farther, might not the thought of seeking the source of darkness be a natural one? If the source of darkness could be found and destroyed, then light could not be hidden, and darkness with all its attendant evils would be no more. What would have been the result, if students had spent their time in seeking the origin of darkness? Suppose that the research after the sources of light had been made in the opposite direction, first with the hypothesis that a black orb of equal size and energy with the sun emitted darkness, and then with the hypothesis that the sun itself had created the darkness. Would the effort to learn something of the process by which darkness comes upon the earth be inconsistent with the premise that darkness has entity? Certainly not. Let us look for a moment at the result of this investigation. The study of the nature and source of light has brought a knowledge of means by which the darkest recesses of the deepest caverns may be made as brilliant as day; but all the ages spent in seeking to discover the source of darkness or in discussing the problem of why or how so brilliant an orb as the sun could create darkness, would never have revealed a light as bright as that of a tallow dip.

Let us consider the vast discoveries which have been made through the investigation of light, and see where the world stands to-day, in point of comfort, intelligence, industry, and in progress toward higher civilization because of the inventions of those who have searched for knowledge of the nature and source of light. Then let us suppose that all this effort, this investigation, and the thought which started them, were turned into the opposite channel; it would be seen at once that, instead of an increase of light, darkness would envelop the world. The more earnest and exhaustive the study of darkness, the deeper the gloom into which the world would be sunk, until the eyes, turned ever toward its contemplation, would lose sight of even the light of day.

Is the parallel self-evident? Poor humanity has for ages been confronted by the problem of good and evil. To mortal sense they seem of equal power, dwelling side by side, like light and darkness. Wherever good appears,

the belief that evil has power to destroy good is accepted by mankind at large. Yet what have religionists and philosophers done to solve this problem? They have studiously sought the source of evil. Some have declared that God was the source of all good, and the devil the source of evil; in other words, that there were two great powers warring constantly with each other, each with the power to create and to destroy, each intent upon gaining the mastery over man, but so far as human sense could discern, with little definite promise that the victory would ever be won. Another school, seeing in this hypothesis the denial of the omnipotence of God, has insisted that God Himself, the source of all good, must also be the source of all evil. This search for the origin of evil has left the world in the deep gloom which necessarily results from a search for the origin of darkness.

Some forty years ago a voice was heard declaring that evil is not real,—that as darkness is but the absence, or supposed absence, of light, so evil is a false sense declaring the absence of good. The voice was that of a woman, and loud were the scoffs and bitter the denunciations of the one who dared to say: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, p. 71). But the author of this statement, Mrs. Eddy, began to prove the truth of what she had said by demonstration of the reality and allness of good, and by teaching others how to demonstrate this truth for themselves. The results of her labors are open for the world to see; they are to be found in the health and happiness of multitudes who had "walked in darkness," but who have seen the great light of Truth and thus have been saved.

As in the case of all great reformers, there have been many who have studied her writings carelessly, and who through their ignorance have ventured to criticize her teaching. Among these are they who have caught the words, "Evil is unreal," without realizing their true meaning, as though the ignorant, when they first heard of the unreality of darkness, had said, "Darkness is nothing; we have nothing to fear from it, even though we walk in it constantly. Having nothing to fear from it, we have nothing to do. Let us not worry ourselves over the problem of darkness, it is not a pleasant subject. It is much more de-

lightful to sit in the gloaming and dream and talk of light and the glorious orb so far away in the heavens." Do we not see that such an attitude would never have brought us to the light, that such indolence and fear would never have dispelled the darkness? There is but one way to dispel darkness, and that is to bring in the light.

To know that light exists, and to shut oneself in a cellar, does not dispel the surrounding darkness. Yet this is what men often do in their struggles with error, crying, "Peace, peace; when there is no peace," too indolent to seek for peace in the realm of goodness. Sitting in the gloom of regret, remorse, self-condemnation, or imprisoned in the thick walls of selfishness, arrogance, self-will, they wonder at their "ill luck." Men talk of the misery, guilt, poverty, and shame in the world, and think this is the sympathy which helps to lighten the world's burdens, apparently never dreaming that they are fixing their attention upon darkness, and seeking for its source instead of turning to that light which makes all darkness flee. To assert the unreality of evil means no weak content in the presence of evil, no neglect of the means for uncovering hidden darkness, for opening to the light the dust and filth which ignorance and sloth have allowed to gather. On the other hand, it means that he alone who recognizes the false claims of evil, and vigorously applies his knowledge of good to their complete destruction, appreciates the import of the statement that evil is not real. The unreality of evil becomes evident only when good drives it from its fastnesses, even as darkness is proven unreal when light has taken its place.

All may learn a lesson from the fact that through modern discoveries we are ever getting more and more light, thus proving that the real source of light is inexhaustible. The same parallel might be drawn with heat and cold. Nothing seems more real to human experience than cold,—the cold that freezes, the cold that even seems to endanger health and life; and yet even physical science declares that cold is not an entity, not a reality, but is merely the absence of heat, and all battles with cold must be fought, not by seeking the source of cold, but by bringing heat to the place where the cold seems to be. All scientific work is on the same basis, and the study of Christian Science reveals the fact that Mrs. Eddy has made clear a uni-

versal rule, that truth in any realm is the real, error the unreal; and that evil must be corrected through knowing its impotence and understanding the omnipotence of good.

The learned may scoff at this teaching, the proud may pass it by on the other side, but the day is at hand when "they shall all know me [Truth], from the least of them unto the greatest," when all shall know "Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii.). Then will all acknowledge the spiritual insight and wisdom of the one in this age whose insistence on the reality of good and unreality of evil has redeemed thousands from sickness and sin. Then will the problem of life be solved through the application of Truth, as the light drives out darkness, good destroys evil, Love overcomes hate, and Life conquers death, "the last enemy to be destroyed."

[Written for the *Journal.*]

"BE STILL AND KNOW."

BENJAMIN KEECH.

O HEART of mine, be still, and cease repining!
The future ways are beautiful and bright,
For on life's distant paths God's sun is shining,
If we have but the power to view aright.

Be still, mine heart, and listen to the pealing
Of radiant music from the unseen spheres.
It has sweet messages for thee, revealing
The greater good that waits, in coming years.

Be still and know. The future ways are pleasant,
Even as we may make to-day more fair.
To-morrow brings the fruitage of the present;
Then sort and tend each seed with thoughtful care.

The past is dead. Forget its bitter sorrow,
And, leaving it, through peaceful valleys go.
Bright, glad to-day! Thrice bright and glad to-morrow!
Be still, O restless heart—be still and know.

"GIFTED WITH DIVINE COURAGE."

[Frank Putnam in the Houston (Tex.) *Chronicle.*]

THE nineteenth century in America produced two extraordinary women—world characters and time conquerors —Frances E. Willard and Mary Baker Eddy. Frances E. Willard, the apostle of temperance, stands in shining white marble among the soldiers, inventors, discoverers, and statesmen in Statuary Hall, the American Pantheon in the capitol at Washington. Strangely significant is that single female figure, with uplifted shining brow, symbol of purity and peace, among the stalwart figures of the continent's foremost fighting men.

Not less but more significant is the position achieved, in her own lifetime, by Mary Baker Eddy, for she, the Founder of one of the world's great religions, has proven herself to be the greatest woman alive and one of the greatest that ever lived. The mother of the Christian Science church seems certain, surviving the wrath and wrack of time as the slow centuries recede, to become one of the gigantic figures in the world's Pantheon.

The deepest cry of the human heart is uttered in the question, "If a man die, shall he live again?" Brief span of conscious life we have—and then the mystery of the darkness. What lies beyond? Beside this awful issue all others fade into utter insignificance. So it is that humanity elevates its religious leaders to a height no other mortal being can attain. . . . Armed conquerors and philosophers rise and fall and are forgotten; the sweetest songs of the most happy singers sink slowly but surely in the dust of crumbling ages; statesmen go into the dark with their works, and all that they were and all that they did is in time's night forgotten. Only the givers of immortal hope are themselves immortal. To each of these immortals some part of the vast eternal truth has been revealed, and to each something new. Humanity's life is a pilgrimage, onward and upward, out of darkness into light. If we could not believe that, if we believed man to be, like the beasts of the field, born but to die, incapable of progression, the race would die of swift despair. It is the hope divine that keeps us living, the lamp God lights in minds divinely selected and inspired that guides us onward.

In our own time a new miracle has been done—woman has taken her place among the immortal leaders and inspirers of the race's hope. That woman is she we know as Mary Baker Eddy. Judged by her work and its fruits garnered within a short half century, none can deny the authenticity of her message, nor the world-compelling quality of her genius. William Sharp, in "The Isle of Dreams," wrote not many years ago these lines pregnant with the spirit of prophecy:—

"It is commonly said that, if he would be heard, none should write in advance of his times. That I do not believe. Only it does not matter how few listen. I believe that we are close upon a great and deep spiritual change. I believe a new redemption is even now conceived of the divine Spirit in the human heart, that is itself as a woman, broken in dreams and yet sustained in faith, patient, long-suffering, looking toward home. I believe that, though the reign of peace may be yet a long way off, it is drawing near; and that who shall save us anew shall come divinely as a woman, to save as Christ saved; but not as he did, to bring with her a sword."

So, indeed, if my long dreams upon the race's history and its destiny have not deceived me, the divinely appointed woman has come and has begun her work,—come filled with human faults and imperfections, stricken with human weakness and human sorrow, but gifted with divine courage and divine energy to conquer self and bless humanity with a more perfect health, a finer happiness than it has known.

Mark Twain, brilliant, sympathetic, sobered and saddened with the white weight of many years, took up this woman's life and her work to study them in the cold light of worldly reason, in the material spirit of the country and the age. In the mischances of her mortal life he found much matter for unkindly merriment, but when he stood face to face with the astounding facts of her creation he asked himself questions which he could not answer, save by admitting the utmost that her followers claim for her. In the light of her early life, her apparent lack of the conventional preparation for so great a work, he could not understand how it was possible that she could have evolved the central idea of Science and Health—that idea which he justly describes as "wholly gracious and beautiful; the

power, through loving mercifulness and compassion, to heal fleshly ills and pains and griefs."

Why, he wonders, should such an idea interest Mary Baker Eddy, unless she is, as her followers believe, "patient, gentle, loving, compassionate, noble-hearted, unselfish, sinless—a profound thinker, a divine personage, an inspired messenger?" He answers his own inquiry, in the only way it can be answered, by adding: "She has delivered to them a religion which has revolutionized their lives, banished the glooms that shadowed them, and filled them and flooded them with sunshine and gladness and peace; a religion which has no hell; a religion whose heaven is not put off to another time, with a break and gulf between, but begins here and now and melts into eternity." This Mrs. Eddy has done for hundreds of thousands of human beings throughout the world, and the long roll continually increases.

Much has been written of Mary Baker Eddy—much that was unfriendly and superficial, founded upon her misfortunes, the errors she fell into during the long slow years of her ripening. Now, for the first time, as I believe, we have a sober, accurate, sympathetic, and fairly complete account of her origin, her development and her environment from her birth forty years after the close of the American Revolution down to the present day. This addition to the literature of Christian Science is entitled "The Life of Mary Baker Eddy." It is from the pen of Sybil Wilbur of Boston, is published by the Concord Publishing Company of New York, and printed by the University Press at Cambridge. Miss Wilbur is a writer of sincerity, fine intelligence, trained in literary work by years of successful journalism on its higher levels. In this book she has established herself as the most fair, just, and competent historian of Mary Baker Eddy.

"No mystery," she says in the introduction, "to-day surrounds the life-story of Mary Baker Eddy. Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with the strong search-lights of both love and criticism. Every event of her long career has been established by unimpeachable records and testimony. It is no longer possible to invent fiction con-

cerning the environment in which she was born and reared or the acts which make up her life."

"I have," says Miss Wilbur, "a life-story to relate, and I plant myself unreservedly on the methods of St. Mark. St. Mark, I believe, was a scribe who related what he had been able to gather from witnesses in a direct and unvarnished way. Now I shall endeavor to do simply that. It is not for me to explain or to expound. The facts of this life shall be left to elucidate themselves when set in orderly and embellished array before the world; the import must carry to that consciousness able to receive it. I shall concern myself only to report the truth."

In this spirit the story of an extraordinary life has been told. The result is a book that will be welcomed into the library of every Christian Scientist, and that should be owned and read by every thoughtful man or woman, because, as stated at the outset of this brief sketch, it is the story of one of the world's immortals, of a woman whose fame it may easily be believed will long outlast that of any other human being yet born upon the western continent.

WHATEVER you do, keep out of debt and confide in me. If you ever find yourself on the verge of any perplexity or difficulty, come to me. You will never find me hard while you are manly and truthful. As your brothers have gone away, one by one, I have written to each of them what I am now going to write to you. You know that you have never been hampered with religious forms of restraint, and that with mere unmeaning forms I have no sympathy. But I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life. Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and inventions of men, you cannot go very far wrong, and will always preserve at heart a true spirit of veneration and humility. Similarly I impress upon you the habit of saying a Christian prayer every night and morning. These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you, and lovable by you, when you were a mere baby—and so God bless you.—*Charles Dickens to his son, Oct.* 15, 1868.

TESTIMONIES FROM THE FIELD.

I WISH to express my gratitude for what Christian Science has done for me. From early childhood I was afflicted with heart disease, and frequently had severe attacks of throat trouble. As I grew older, complications developed, such as stomach and catarrhal trouble and general debility. I suffered with these ills for many years, although I was attended by the best physicians in our city. I was advised by them to have a surgical operation for female trouble, and was then taken to St. Louis, where a specialist performed the operation. It was a failure; and my condition being much worse than before, I was unable to walk for several months.

I purchased a copy of Science and Health by Mrs. Eddy, but after reading a few pages I decided that I could never understand it, and did not think it would better my condition if I did, so I placed it in the bookcase, where it remained seven years. During this time I continued under medical treatment, as I had for years before, but at the end of this period our family physician said it was useless to do so any longer, as my heart was so weak that even a slight exertion might cause my death, and medicine could not help me. I despaired of ever regaining my health, felt melancholy all the time, and cried a great deal.

In the spring of 1894 my thought again turned to Christain Science, and I took Science and Health from the bookcase and started to read it just as I had done seven years before, but this time it interested me! The more I read, the more I wanted to read. I scarcely took time to eat or sleep. It seemed so beautiful to me that I wondered how I could ever have rejected it before. At the end of one week I was healed of all my diseases. In seven short days of earnest, honest study of Science and Health I was entirely relieved of burdens I had carried since childhood. O for words to express my gratitude to God, and to Mrs. Eddy for this blessed ever-present truth that makes us free!

Before studying Science and Health I very seldom read the Bible, and did not see how any one could be interested

in it. Christian Science brought with it a love for the Bible, and a clearer and better understanding of what that holy Book contains. I have had many beautiful demonstrations of Truth's power, and though many trials have come to me Truth has been the victor in every case. My love and gratitude to Mrs. Eddy is unbounded, and my daily prayer is for an increased understanding of divine Truth and that I may be ever obedient to the teachings of our revered Leader.

Mrs. Julia C. Thienes, Burlington, Ia.

CHRISTIAN SCIENCE was first brought to my attention some twenty-eight years ago, through the healing of a very dear sister of mine. After several years of constant treatment by the medical profession, and by the advice of our physician, we had sent her to the high altitudes of the Rocky Mountains, from there to the pine hills of Idaho, and from there to the severe climate of northern Canada; but all to no avail, until the poor girl was so tired and worn out that life seemed a burden to her. It was then, through the kind entreaties of an acquaintance of ours, that we consented to try Christian Science, and to our amazement my sister was entirely healed in five treatments. My older sister then adopted Christian Science, and has been a faithful and true adherent, to the manifold blessing thereby of her and hers. She has raised a family of eight children, two of them now being mothers, and to my personal knowledge not one of these children ever took a drop of medicine.

Even with all of the above facts staring me in the face, Christian Science had no abiding-place in my consciousness, I having been, as I thought, a devout church-member most of my life. I could see nothing new in Christian Science; although I had seen yet other wonderful healings wrought by this truth. It seemed that my cup had to be full and running over with suffering before I could realize the allness of God. It was in October, 1905, that my sister (the mother spoken of above) paid me a visit, and in a sweet and kindly way pleaded with me to try Christian Science for relief from the untold agonies caused by an accident to my back by being thrown from a buggy. But still I refused to listen to any of her entreaties, until the 24th day of the following January, when I was taken

down, with my many other ailments, with a very severe attack of lung trouble. The fear then was so great that it seemed I could not live through the day; and here it was that Christian Science was finally accepted.

My dear wife first called our family physician; the reply came that he was out of the city. She telephoned for another physician, but he could not leave his office until six o'clock. She then tried for a third, who was in the city, but could not be located at the time. Some quick action had to be resorted to, and my wife, remembering the many kind and good things my sister had said to us about Christian Science, came to my bedside and said, "Why don't you try Christian Science?" For a few moments the battle was fought; then I said to her, "Do as you think best." The result was that a practitioner was called in and gave me a treatment, and to our great surprise and relief, within forty minutes after the practitioner had reached the room I was entirely free from all pain. At the expiration of six treatments I was completely healed of every ailment, these consisting of my lame back and an acute stomach trouble, the latter manifesting itself so severely at times that I had been laid up for two or three days a week from these attacks.

This healing was so marvelous to me that I secured a copy of Science and Health and have been a constant student of the book ever since. To my consciousness this book is not only a "Key to the Scriptures," it is a revelation. I have gained from its study a truer knowledge of God than I ever had before, and the peace of mind gained therefrom is worth more to me than all else in the universe. The Bible has unfolded to me the blessings that I have longed for, and Science and Health has been my guide thereto. For all of this I am indeed very grateful to God, and to Mrs. Eddy for her faithful and self-sacrificing labor in pointing the way to the living Christ that is our healer and Saviour and Redeemer at this present time just as truly as nineteen hundred years ago.

Thomas F. Harrington, Indianapolis, Ind.

EIGHTEEN months before I heard of Christian Science I had been pronounced incurable from an acute stomach disease. I had suffered from this disease for over twenty years, and had been to many doctors and taken a great

deal of medicine. For ten months I had not been free from pain, day or night. All my life I had suffered from very severe headaches, which often incapacitated me altogether, and I was never long without one. I was treated by many doctors for them, but with no relief at all. I also suffered from rheumatic trouble. I had had fever twice, the first time when I was nine years old, and I was laid up six weeks with it each time. The last attack left me with a weak heart and constant throat trouble, and I was never without some form of the disease. Besides all this, I had varicose veins.

I did not come to Christian Science to seek its healing. I had never heard of it till I was asked by a friend to dissuade his wife from following it. I could not do that, as I knew nothing whatever about it, but he was so persistent in his entreaty that I promised to get the text-book of Christian Science, "Science and Health with Key to the Scriptures," and see what I could say after reading it. I got the book at once, and almost immediately I was asked to go and nurse a friend. I did not think I could possibly do this, on account of my own health; but I did go, and took the book with me. The first night my patient slept all night, while I read the book. In the middle of the night I found myself eating a big meal of all sorts of things, without the least fear of any evil consequences. I went on with the reading, and I soon knew that I had found the truth; all earthly care seemed lifted off me, and a wonderful new sense of peace and joy and happiness came to me. A new earth and a new heaven seemed to open all around me —there—God-filled, and I knew that I was well,—God-healed! Yes, I was healed of all my diseases. A great sense of strength came to me; I was at once enabled to work hard for long hours without any feeling of fatigue whatever, and I have never known fatigue since.

Six months later I went to bed with what appeared to be the worst attack of rheumatic fever I had ever had, but I treated myself in Christian Science, got up and went out the next day, slept all that night, and awoke next morning perfectly well. I have never had a suspicion of this ailment since, and all the joint swelling has entirely gone. A year after this experience I was apparently attacked one afternoon with acute stomach pain, sickness, headache, and sore throat, but I kept about, took my meals as usual, and

worked for myself in Christian Science. At bedtime a great sense of peace came to me,—I felt perfectly free, and have been ever since. Twice since then vertigo and cramps, from both of which I used to suffer badly, have vanished instantaneously as the thought came to me, "In him [God] we live, and move, and have our being." Christian Science has, besides all this, done very much for me financially; from having no means but what I earned, I have now a small but sufficient income for all my needs. I think greatest of all its many blessings is the reopening of the Bible in the light of Truth. It is now a perpetual, living joy.

One of the things that has appealed to me most in Christian Science is the understanding of infinite spiritual supply which one gets at the church services. I never go to church, knowing that God, the ever-present, omniscient, ever-active Truth is the source of all supply, and that He also is the source by which we hear, without some testimony being given which answers to my need exactly—as if God had spoken to meet it; and when I go without knowing my need, but only that the supply will be there just the same, the truth I hear points out to me what my real need is. I have never spoken to any Christian Scientists knowing them as ambassadors for God and dwelling "in the secret place of the most High," where the truth is ever voiced, without receiving something which proved a vital help; and this has occurred again and again, as need arose. No words could express all I feel towards Mrs. Eddy, but I hope to consecrate the new life she has brought to me to God's service, and I thank Him more sincerely every day of my life for her and for Christian Science.

Bessie L. Prior, London, England.

[The three following letters—the first one being from a fellow-nurse—were sent us in verification of Miss Prior's testimony, and we publish them with the permission of the writers, the first two of whom are not Christian Scientists.—EDITOR.]

I have known Miss Prior for about fifteen years, when she was nursing in St. Mary's Hospital. Her health was not very good at the time, and she often suffered from headaches and indigestion. About four years ago her health was so bad that she was advised to give up nursing

and take a long rest. During that time she suffered a great deal, and became very depressed. About two years ago she read Mrs. Eddy's book, Science and Health, and while she was reading it her health seemed to improve, and she became happier. At the present time she is absolutely well and able to do any amount of work,—helping others whether she gets proper rest or not,—and she is one of the happiest people I know.—*M. A. B., London, England.*

I have much pleasure in stating the following facts. When I first met Miss Prior in 1905 she was quite an invalid, being unable to walk any distance and suffering terribly from headaches and neuralgia. In 1906 she was no better, and the doctors said she would never be able to work again. In June of the same year I was laid up with typhoid fever, and Miss Prior came to nurse me, though physically unfit to do so. As it happened she took over the night duty, which I knew she would not be able to stand, but to my surprise she began to get better, and from that time I noticed a great improvement. Her headaches left her, she went for long walks, and was altogether better. I could not account for this at the time, but since my recovery she has told me she began reading a Christian Science book the first night she went on night duty. Since my illness, two years ago, up to the present time, I have never known her to be ill, and have always found her happy and contented.

Cyril Hubert Swordes, London, England.

I most gladly confirm the statement that Miss B. L. Prior is perfectly well since her instantaneous healing through reading Science and Health, two years ago.

A. Boyers, M.D., London, England.

I FEEL that I cannot better begin the new year than by a public acknowledgment of what Christian Science has done for me, though the part that I can tell is small indeed. I was brought up on medicine. My earliest recollections include drugs of every description, besides large and dreadful doses of would-be tonics and blood-purifiers. I was a sickly child, often in pain, seldom free from some ailment. As I grew older my health did not improve. My school life was a succession of long-continued absences and

frenzied "crammings" to make up for lost time. All this, together with the hardships and privations of extreme poverty, brought me to womanhood poorly equipped to face the hard thing called life. The past was full of bitter experiences and sad memories; the present often held pain of mind and body so great as to seem unbearable. My greatest and apparently well-founded fear was that I might become an invalid or go insane, in either event becoming a helpless burden to those I loved. This thought was so intolerable that I was often tempted to end my life. Had I felt sure that such a step would solve the problem, I should certainly have taken it, but in the background of my consciousness was the feeling that it would not—that these conditions must somehow be worked out on the present plane of existence.

I was a very devout churchwoman, lived much in prayer, and constantly sought to satisfy my inner craving by conversing upon the subject of religion with those whom I felt should be authorities. Invariably I found myself condemned by the orthodox thought on many points, yet could never give up certain innate convictions. One was that God could not be responsible for great and terrible disasters; another, that He was not the author of death. Dimly I felt that our suffering must come from a misapprehension of His purpose, yet I could not explain that purpose nor meet the arguments of the theologians except by thinking within myself, "My God does not do this." Five years ago there came a time when a crisis in the unhappy conditions of my life broke down my spiritual fortitude. I reached the point where I could no longer pray. Only those who have been through the experience know what anguish this means. I could but argue, "If I am being disciplined, it is only fair that I should be shown to what end. If I am being punished for sin, in common human justice I should know what my sin is, else how can the punishment benefit me?" This was the darkest hour of my life, but day was already dawning. In this blind, frenzied groping for Truth, divine Love found its opportunity. I suppose I had never wanted Truth so wholly before!

I was led, still blind, but passive, to teach in a community where were a number of very earnest seekers for the light. One of these saw my need, and gave me some helpful

literature. As I read an article on the destruction of fear, a strange medley of emotions filled me. I doubted the authority of any one to say there was no occasion for fear—I had known so much! Yet deep in my soul there was the response of a voice silent many years, and something awoke that should never sleep again. The mandate was to deny every thought of fear. I shall not forget the exultant sense of freedom that shook me as I declared aloud, "There is nothing in the universe for me to fear!" Conviction came with this utterance, and at that moment my healing began. Later, Christian Science meetings were instituted, and I attended, with ever-increasing confidence that my search for Truth had at last been rewarded. For the benefit of those who have prejudice within themselves to overcome, I will say that my only thought of Christian Science before this had been that it was a foolish and rather heartless fad. But the real Science, which I now met for the first time, appealed to my reason from the beginning; it made me willing to lay aside preconceived opinions, and to suspend judgment where I could not at once accept a tenet. I advanced slowly, and my healing was correspondingly slow, but the constant increase of inward joy was very marked.

For a long time I thought I could remain in the church to which I then belonged, giving new interpretations to creed and ritual,—putting "new wine into old bottles,"—but I presently found there was much of the service in which I could no longer join. For awhile this caused me distress. The new idea of God as infinite, all-pervading Spirit instead of a limited personality, strangely enough gave me a lost feeling. They had taken away my Lord, and I knew not where they had laid him. I finally emerged from this state of error to find myself above the clouds—no longer a blind repeater of creeds, but a Christian Scientist, free-winged in God's blessed sunshine. For four years, now, Christian Science has been absorbing more and more of my time. If I am obliged to hear much voicing of error, I rejoice in the privilege of offsetting the world's opinions by quiet study and prayer when I can again be alone. If I come from a merrymaking, my first desire is to read Science and Health or the Bible for true rest. "In all times of our tribulation, in all times of our prosperity," as I was wont to pray in the Litany, God delivers me, lest "tear or triumph harm" (Miscellaneous Writings, p. 398).

My great desire is to become a qualified practitioner, and to manifest in every detail of my life that God is Love, since "more than this we cannot ask, higher we cannot look, farther we cannot go" (Science and Health, p. 6). My gratitude is beyond expression to the consecrated woman who has made health and happiness a present possibility for me and for every child of God, and through whose teachings we may all become helpers of humanity.

Ruth Ingraham, Mountain View, Cal.

IN March, 1897, I was very ill with what the physicians said was an internal abscess. I had also suffered for about twelve years with severe hemorrhagic attacks induced by bowel trouble, often having as many as ten or twelve a day. Three minor operations had been submitted to without the use of anesthetics because of weak heart action, with no result except to shatter my nervous system, leaving me worse than before. At this time of discouragement a dear Christian Scientist came to my home, and told me I could be healed. It seemed a tremendous assertion to make, for I knew I was not only physically, but also mentally sick. I was disgusted with life and its disappointments and sorrows. I had lost faith in the God I had been taught to trust. It seemed that when I asked for bread I was given a stone, and when I told this dear one so, she replied by asking for my concept of God.

To my own surprise, I found that I had no definite idea which I could express, so I put it this way: "Jesus said, 'Our Father which art in heaven,' but my own earthly father would not have allowed me to suffer as I have ever since he died, and I guess heaven must be so far away that God cannot hear our prayers; at least He has been deaf and dumb to mine." Then this friend told me of the Christian Science idea of God as ever-present Love, and that heaven was not a place but a state of harmonious consciousness, and that to be in harmony with God we must be loving. I saw that my heart was filled with hate and anger and bitter resentment against God, or man, or fate,—I was not quite sure who was to blame,—and as she talked of God as changeless good, as infinite Love, I saw how unjust I had been in my ignorance. Error was self-seen, and the healing light of Truth and Love pierced the clouds of my darkened sense. The heavy weight of

loss and of grief gave place to a prayer of thankfulness that God was not responsible for my woe; that it was self-inflicted and could be self-destroyed. I saw that God is "our Father" still; He is Love, He is good; and in proof thereof I rose from that bed of suffering. The pain was gone, the hemorrhages had ceased, severe headaches, to which I had been subject from childhood, were gone, a failing memory, the result of illness, was restored, and better, far better than all else, I was reconciled to God, through Christ, Truth.

This was enough to convince me that I had touched the hem of the garment of Truth, and I at once procured a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to study as I had never done before. I fairly devoured its pages day and night. I wish to express publicly my gratitude for this "Key to the Scriptures"—which the text-book of Christian Science really is, as its title indicates.

I had for many years been an active Sunday School worker, side by side with my father, who taught the Bible class while I taught the infant class. We had all the commentaries and Bible helps that could be had, but not one of them had enabled us to heal the slightest ill, while this wonderful "Key" unlocked for me the leaves that are for "the healing of the nations," and one by one my troubles, including those already mentioned, also chronic throat trouble, heart disease, and many other physical ailments, were overcome for myself and members of my family. And not only this, but errors of disposition, such as irritability, criticism, condemnation, intolerance of others' faults and failures, self-pity, and kindred errors,—all these are little by little being put out, while sorrow and unsatisfied longings are being replaced with a greater peace and contentment, by better health and increased strength, physically and mentally. All the fetters of material belief are gradually dissolving in the light of ever-present Love as revealed in Christian Science, and a greater liberty is being manifested.

Words can never express my gratitude to God for the gift to this age of God's glorious, liberating truth; nor to His loving, faithful messenger, our beloved Leader. Jesus bade Peter, as a proof of the love he bore his Lord and Master, "Feed my sheep;" and only by similar service can I prove my love.—*Mrs. Ida D. Yates, Chicago, Ill.*

FOR the benefit of pain-ridden and fear-burdened humanity, I desire to say in words of very deep gratitude that Christian Science heals physically, morally, and—best of all—spiritually. Two and one half years ago I was entirely healed, in two weeks' treatment, of an aggravated form of spinal trouble. My physician had done all that he could to cure me. For eleven months my spine was cauterized every other day, before I received even temporary relief from the terrible pain, which at times seemed almost more than I could endure. Even after these many months of what would seem to mortal sense heroic treatment, the relief was of short duration; and at last, in desperation and utter despondency, I decided to give Christian Science a trial. I can truthfully say that I was healed after one week's treatment, but it required one more week to overcome my fear that those terrible pains would return.

I would also like to mention that about a year after this beautiful healing a disease of a very malignant nature presented itself, and because of my intense fear a longer time was required to overcome it than for the former ailment: but this trouble, too, was met and destroyed. With the disappearance of these ailments an almost incessant neuralgic trouble of many years' duration also vanished. All tendencies to nervous exhaustion have gone back into their native nothingness. To-day I am a perfectly well and happy woman, endeavoring daily and hourly to live and apply the little I know of this saving and healing truth. I am very grateful to God, and also to dear Mrs. Eddy, who by her wonderful spirituality was able to show us what the omnipotence and the omnipresence of God mean.—*Anne H. Leffingwell, Chicago, Ill.*

WHILE living in Boston, many years ago, I first heard of mental healing. My interest was aroused, for I had been a semiinvalid for three years, and I was anxious to find relief from my misery. A regular physician had been treating me during this time, but my physical condition was worse in some ways than before I began. Soon after this, a friend was healed by Christian Science of a complication of diseases, a healing which seemed impossible to human sense. This friend talked to me of Science, and explained the difference between Christian Science

and so-called "mind-cure." At this time I had no religion, was inclined to agnosticism, and thought that the only objection to this new system was the name Christian. I, however, consulted a practitioner and began treatment. Improvement was marked at first, for I lost a chronic backache at once. After three weeks' treatment I suffered terribly for twenty-four hours, from a painful reaction, but was much better the next day, and from this time continued to improve, until I was perfectly well. My healing was slow (I was under treatment five or six months), but it was permanent, for I have never had any return of the physical trouble.

The spiritual regeneration which took place in my consciousness was most wonderful to me. My idea of God, and man's relation to Him, underwent a radical change, and Jesus appeared to my awakened thought as the "Son of God" indeed, clothed with the majesty and power of the impersonal Christ. This new view of God and man enabled me to pass through severe domestic unhappiness, to assume the responsibility of my three children, their support and education, successfully. I was able to keep before me continually the saying of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I have proved in my own experience the truth of Mrs. Eddy's statement, "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Miscellaneous Writings, p. 307). I have seen many diseases and discords melt away, when this truth has been applied, for others as well as myself; and I rejoice in some progress in the "straight and narrow way" which leads to the realization of Life eternal.

And what shall I say of our beloved Leader, who has opened up to us the glorious possibility of living according to the Golden Rule? Words cannot express my gratitude to her, but I feel that it is a privilege to live at this time, with such a Christly example before me.

Adella E. McDonald, Pittsburg, Pa.

I WAS so much helped and cheered in the beginning of my experience with Christian Science by the testimonies in our periodicals that I trust this one may also be of use to some sufferer. Many years ago I had a very serious

illness, which brought me nearly to death's door. After partial recovery, for more than ten years I hardly knew what it was to be without pain. During part of that time I was made to lie in a poroplastic jacket, never raising my head from the pillow for six months. Afterward, in spite of everything the doctors could do, both at home and abroad, the pain increased and was so constant that for more than two years I lay quite helpless from paralytic trouble, and could only move a little with support on both sides.

In this state Christian Science found me. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I felt that I had at last found an understanding of God which would help me to overcome sin and to love my neighbor in a way I had thought would never be possible to me. I did not know if Christian Science could help me physically, but as I read Science and Health, and later had the loving help of a practitioner, to whom I can never be sufficiently grateful, I found one slight improvement coming after another. I could turn myself a little on my bed, I could sit up straighter without falling forward, and the pain was being overcome. I was not healed quickly, but the healing has been sure and is still coming. I am now well, and able to go everywhere alone and to lead the life of a strong person. Although some movements are still slow, I know the Christ heals now as he did two thousand years ago, and I am realizing that it is Truth that sets us free.

My gratitude is very great for the physical healing,—for the freedom from pain and helplessness,—but I am still more grateful for the spiritual help that Christian Science has brought me through the beautiful life and work of our Leader, Mrs. Eddy, who has pointed us back to the teachings of the gospel and shown us again how to go to the Christ who not only takes away our sins but who also heals all our diseases.

C. Woodhouse, London, England.

[Translated from the German.]

ABOUT the middle of November, 1906, I was taken with a dreaded illness. I was at home and in bed for three weeks, and as I became worse was finally taken to a hospital. There I had to undergo an operation, after

which all seemed well except that I was in constant pain, but the physician said this would in time leave me, and I returned home. After eight weeks the pain increased so much that I had to return to the hospital, where the physician diagnosed the case as a dangerous internal growth, which must be removed by an immediate operation. Again I submitted to an operation, after which I was very weak, and grew worse instead of better. The consulting physicians agreed it would be necessary to operate again, but my condition became so alarming that my parents were called at ten o'clock in the evening, and later in the night a minister and the physician were summoned. It seemed as if the end had come; but man's extremity is God's opportunity, and He never forsakes us. He sent me help through an aunt, who brought me to Christian Science. This was on a Sunday, and the next day, which was May 6, my mother went to see a practitioner, who took the case immediately.

After the first treatment the pain diminished, and I noticed that my condition was rapidly improving, for I slept the following night. On Tuesday the practitioner came to the hospital with my mother, and gave me a present treatment. When I said the next morning that I would like to get up for an hour, the physicians were surprised. In the afternoon I was up again and longer. After that, I was well enough to be wheeled into the garden. The almighty power of divine Love did not forsake me, and my improvement was so rapid that by May 9 the physicians said that I could be dismissed from the hospital, and that a miracle had been performed which was beyond human reason. At noon I left the hospital, and walked home. When I appeared at our door my parents did not know whether it was I or a specter. The growth had been dissolved, and the purulent matter passed off without pain.

I wish to express my gratitude to God for the blessing He has given us in Christian Science; and I wish to thank our dear Leader, Mrs. Eddy, through whom humanity have been enabled to find the way of salvation. Since I came to Christian Science I have felt well and strong as never before. I have not only received these physical blessings, but have spiritually gained the true understanding of Life.—*Helene Mengler, Hannover, Germany.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THE WAY OF WISDOM.

MARY BAKER EDDY.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew 6 : 24.

THE infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely

and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all.* "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

"WHERE SHALL WISDOM BE FOUND?"

New York, N. Y., Jan. 17, 1909.

Mrs. Mary Baker Eddy, Chestnut Hill,
Brookline, Mass.

Revered Leader:—When searching for the answer to Job's question, "Where shall wisdom be found? and where is the place of understanding?" we found it in you, our beloved Leader, who are wisdom's mouthpiece to this age.

The demonstration of our church is the direct result of your instructions obeyed, and we shall continue to follow as you forever lead on in "the way of wisdom." You are continually pouring into our lamps the oil of consecration, and we are drinking of the wine of inspiration which you provide. The word has gone forth, "Hurt not the oil and the wine."

In grateful acknowledgment of the redemption of the first-born, mindful of the ever-present protection of divine Love, we will enlarge our spiritual phylacteries, binding them as frontlets between our eyes, that we may "demonstrate Christian Science to a higher extent." Having completed our demonstration of the church militant, we will strive more earnestly to attain the higher understanding which will reveal the church triumphant, where "Spirit is infinite; therefore *Spirit is all;*" no mistaken sense whose incentive is in malicious animal magnetism can prevent this unfolding.

The "spiritual modesty" with which you have "crowned The Mother Church building" has been and ever will be our abiding inspiration in building upon "a wholly spiritual foundation." Glorious, indeed, is it to have the horizon of our spiritual vision thus widened by virtue of your vigils on the watch-tower of Zion.

Loyally yours,

The Board of Trustees of First Church of Christ, Scientist, of New York City.

E. F. HATFIELD, *Chairman,*
JOHN D. HIGGINS, *Clerk.*

A NEW BY-LAW.

ARTICLE XXII.

AGREEMENT REQUIRED.—SECT. 13. When the Christian Science Board of Directors call a student, in accordance with Article XXII., Sect. 11 of our Church Manual, to the home of their Leader, Mrs. Eddy, said student shall come under a signed agreement to remain with Mrs. Eddy during the time specified in the Church Manual.

IN reading the "Testimonies from the Field" published in each issue of this magazine, we find many instances where the writers have been healed of diseases which had been pronounced incurable by the physicians in attendance, and the present number is no exception in this regard. In these testimonies, as in all those which are given in our publications, the facts must be vouched for by some one knowing to the conditions of the healing, and preferably by a member of The Mother Church. It occasionally happens, however, that in addition to this required voucher, some one who has become interested from the medical standpoint in a particular instance of healing, is willing to put himself on record not only respecting the diseased condition, but also respecting the efficacy of Christian Science as a remedial agency. We are always glad to publish these proofs of a fair and even liberal judgment whenever we are permitted so to do, and it is in this connection that we would call special attention to the case of Miss Prior, a professional nurse in a hospital in London, England, who was healed by reading Science and Health.

In this case, at least, it is reasonable to suppose that, in addition to the verdict of the doctors, the patient was herself able to form some opinion about the nature of the disease with which she was afflicted, and the alleged seriousness of its character. A fellow-nurse who had known her for about fifteen years while she was at work in St. Mary's Hospital, also corroborates her statement that she was compelled to give up nursing on account of the state of her health; that her condition improved while she was reading Science and Health, and that she is now entirely well. And if this be not enough, we have the statement of a physician that Miss Prior "is perfectly well since her instantaneous healing through reading Science and Health, two years ago."

This case alone would seem sufficient to dispose of one of the stock criticisms made by opponents of Christian Science, namely, that the persons who testify to their healing through Christian Science base their testimony upon a self-made, unprofessional, and wholly imaginary diagnosis. Not only Miss Prior but almost every person whose testimony appears in our columns had been attended by one or more physicians before resorting to Christian Science, and if in any instance the given diagnosis be incorrect, the responsibility therefor rests with the physician.

ARCHIBALD MCLELLAN.

MUCH has been said of late years concerning the prevention and treatment of so-called contagious or infectious diseases by various material methods, and it is to be noted in this connection that whatever results may be claimed by the advocates of these methods, the area of such diseases, according to medical opinion, is steadily widening. It is held, on the basis of the germ theory, that nearly all diseases are communicable, consequently the segregation of sufferers is coming to be insisted upon as a means of prevention; this, too, in spite of the general admission that fear is a preponderating element in all diseases, and that separation from home and friends would have a disastrous effect by inducing the hopelessness which more than almost anything else needs to be guarded against. There are few thoughtful physicians who would deny that epidemics are largely due to intense fear, yet in spite of this no rational attempts are made to overcome the fear, indeed this can never be done except by an appeal to the higher nature, which can always be relied upon to dominate the fearful and selfish tendencies of the material nature,—"the fleshly mind,"—to quote St. Paul.

Many years ago, Mrs. Eddy began her great work for humanity by declaring that the truth of being is available in all trouble, and that every form of disease can be cured by the understanding of God and of man's relation to Him. It is of course inevitable that if all disease can be overcome, disease and death must disappear. Christ Jesus demonstrated the truth of the first proposition and promised that the demonstration of the second would follow in its proper order. He said, "If a man keep my saying,

he shall never see death;" and he also said, "Because I tell you the truth, ye believe me not." His hearers responded to this, "Say we not well that thou art a Samaritan, and hast a devil?" The Discoverer and Founder of Christian Science met with no less opposition than this from the mortal belief of the present day, but, like the Master, she was not seeking her "own glory," and she went fearlessly on, with the result that thousands of otherwise hopeless sufferers have been healed in Christian Science of "all manner of sickness and all manner of disease," as in Jesus' ministry and that of his students. It is no small thing that now the narrow enclosure of mortal belief is widening, and some dread diseases, once held to be incurable, are now said to be curable. This would certainly appear to be a step in advance, but if the method of treatment turns thought away from God, from Spirit, to matter, nothing has been gained. We must come to Life for life—and Christian Science teaches that God is "the only Life" (Science and Health, p. 330). This one statement lifts Christian Science far above human opinion, and indicates the wide gulf between its teachings and every material hypothesis. In the treatment of every form of disease Christian Science holds tenaciously to the scientific fact that disease and sin are not manifestations of Life, that they consequently lack entity, and that the perpetuation of evil is limited by its very nature,—it is self-destructive, while health and holiness are self-perpetuating.

Too long has it been erroneously believed that opposites combine in man and the universe, but this falsity is fast disappearing before the light of Science. The ideas of the divine Mind undoubtedly manifest infinite variety, but this does not imply or include contradictory qualities, such as good and evil. In Genesis we read that God saw "good" and only good at each advancing unfoldment of creation, and the same holds true to-day.

Christian Scientists have no quarrel with any demand for cleanliness and order, either in health or disease, since they have learned the necessity for absolute purity both within and without, but they insist upon their God-given and constitutional right to seek health and happiness by spiritual means, which are wholly ignored in medical treatment, and they maintain that health and happiness can be secured by these means without the sacrifice of the

weak or suffering. When it is seen that spiritual law prevails everywhere, the contagion of evil will no longer be feared, for as there is no center from which darkness radiates, and as it can never be taken into a lighted room, neither can disease or sin enter the consciousness which is illuminated by the light of divine Truth and Life.

Those who contend for the enforcement of material methods in the treatment of disease argue that one must not be allowed to menace the welfare of others, and this is exactly the contention of Christian Scientists when they insist upon their right to rely upon spiritual law and spiritual means, to the exclusion of the material. *Materia medica* has had a long time for the exercise of its methods, with practically no result so far as the actual overcoming of sin and disease is concerned. When its results are compared with those which followed the work of Christ Jesus, every honest thinker can but desire to see the great Teacher's methods given a fair chance to-day. Many cases of so-called tubercular disease have been healed in Christian Science after having been pronounced hopeless by physicians, and if any one ventures to say, after this healing, that the patient never had the disease, we would reply that such a statement furnishes a strong reason for doubting the medical diagnosis in every case. Especially do we protest against the present tendency to force medical examinations upon those who do not desire them; the medical representative in some cases trying to convince people that they are ill when they have no sense of illness at all; and this does not refer to Christian Scientists, but to others.

Christian Science stands by the Master's test, that of fruits, and insists upon the right of every human being to think out and work out his salvation from all evil—from sin, disease, and poverty—by the method which recognizes man as a moral and spiritual being, with infinite capabilities and possibilities awaiting the quickening touch of divine Science.

ANNIE M. KNOTT.

THE recently published statement of the dean of a well-known Protestant cathedral, that "God never intended His people to have immunity from those ills to

which flesh is heir; but that sickness, like all other disciplines of life, is to be treated as a means of spiritual education," is thrown into striking relief when put over against the word of the Lord to our fathers, saying, "I will take sickness away from the midst of thee," and the specific command of Christ Jesus to his disciples that they "heal the sick, cleanse the lepers, raise the dead, cast out devils."

When we recall the unnumbered assurances of the Bible that it is the will of God that those who accept His government should be well, and the corroborative fact that Christ Jesus constantly healed the sick of "all the ills to which flesh is heir;" when we read how the people came to him by the thousand, bringing the suffering and the diseased, and it is said again and again that he "healed them all," and then find those who are known as the ministers of Christ practically declaring that in all this blessed work the Master was defeating the divine purpose by robbing the beneficiaries of his ministry of the "means of spiritual education," then surely we have come upon an anomaly of colossal proportions.

All who are sufficiently free from the domination of dogma to be disposed to think a bit for themselves, will not fail to see that if God has ordained sickness to be the "means of spiritual education," then Christ Jesus could not have separated the sick from this divinely provided "discipline" without interfering with his Father's purpose and plans, and that he was certainly doing wrong if he knowingly resisted the processes of right. He was either working in harmony with the divine will or he was not, and they who hold with the dean that sickness pertains to a normal Christian life, and who further affirm that Christ Jesus in all his doings acted in harmony with divine law, even as he claimed, have certainly placed themselves in the vortex of an abysmal contradiction.

The difficulties attending the effort to adjust the fact of unmerited suffering, as in the case of infants, and adult victims of hereditary disease, to the asserted beneficence of the One who, it is claimed, is responsible for these things, have led many apologists to pass this point and lay their emphasis upon the practical gains which may be won by those who accept life's ills as of educational value. Says a late writer (Caroline Stephen in *Hibbert Journal,* October, 1908), "The question is not whether the application of

pain can be morally justifiable, but whether the endurance of it can be made morally profitable." "The whole question for practical purposes turns on that of the moral and spiritual effects of pain when rightly met."

In reply to this contention it may be said that if pain pertains to the Christian life by divine appointment, then it is manifestly wise to bear it heroically, and thus win from it whatever negative virtues—patience, endurance, etc.—we may; but we are still confronted with the question why Christ Jesus, who gave himself for the advancement of humanity's spiritual interests, should have stepped in between men and the discipline which God was administering for the same purpose and end. Moreover, as it has been said, "if pain means a spiritual benefit which the sufferer, having the choice, would gladly purchase at this cost, then there can be no room for calling it evil [hence no ground for seeking to escape it] short of the assertion that the whole constitution of nature ought to have been different," which assertion amounts to a definite impeachment of the divine wisdom.

Furthermore, the justice of the asserted disciplinary order is called in question by the fact that the imposition of very much sickness and suffering is made without regard to the offensiveness or non-offensiveness of those disciplined. That a spiritually aspiring mother should be tortured for half a lifetime as the result of the fulfilment of the assertedly highest function of her nature, namely child-bearing, is not right, but monstrously wrong, and her disposition to endure patiently what she has been taught to look upon as having been sent of God, in no way or degree lessens the cruelty of this wrong. Says the psalmist, "He shall cover thee with his feathers, and under his wings shalt thou trust;" and in the parable of the good shepherd Christ Jesus teaches unequivocally that all would-be obedient souls are gently and lovingly led, not cruelly goaded forward by their heavenly Father.

Yet again, this philosophy clashes grievously with the practice of those who champion it, in that when they fall sick they spare neither effort nor means to escape from the educational touch of what they declare to be a divine order. To be half-way consistent they should yield to the "will of God" and accept their sicknesses as a part of necessary experience from which it would be both

recreant and perilous to turn aside. For him who, in his misery, regards himself as under the tutelage of infinite wisdom and Love, every effort to dodge his afflictions is a palpable resistance of the divine will which can but mean spiritual disaster. It is forever true in this matter as in many others, that the attempt to reconcile the irreconcilable, namely, an infinitely loving Spirit and the unloving and unjust order of the material world, tends to break down the sense of moral discrimination and to make men think, if not say, with the ancient Brahmin, "One essence is the evil and the good," a teaching which is directly opposed to the whole tenor of Scripture, and which is proved demonstrably untrue through the healing work of Christ Jesus and Christian Science.

Progress in the spiritual life means overcoming and growth, and a Christian Scientist finds abundant occasion to be patient and to endure bravely many things while the problems of human sense and suffering are being worked out. He is stimulated and strengthened in his struggle, however, by the clear conviction that divine law is not against him, but for him in the fight, and that in so far as he apprehends the truth of being and finds his place in the purpose of divine Love, he will regain his native freedom from every claim of sin, sickness, and death. As an ambassador of Christ, commissioned to continue the Master's works, every Christian will find plenty to do in resisting temptation and in righting human wrongs; and he will need unfailing health and strength to do it, even as Christ Jesus needed and put to effective use the health and freedom which were ever his and which he bestowed abundantly upon all those who yielded themselves to his healing and saving apprehension of Truth.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVI MARCH, 1909 Number 12

LOVE.

FREDERICK DIXON.

THERE is a story of the apostle John, recorded by Jerome, which may possibly be apocryphal, though both the external and internal evidence in support of it seems to be irrefragable. It relates to the days subsequent to his release from imprisonment on the rock of Patmos, when he had returned to Ephesus. Here, it is said, he would sit, lost in thought, in the assembly, never opening his mouth except occasionally to remark, "Little children, love one another." The younger members of the church, exasperated perhaps at the silence of the beloved disciple, with his memories of those wonderful years of the Master's ministry, and wearied possibly by the monotony of his advice, at last demanded from him why he kept repeating these words. "Because," he answered, "it was the Lord's command; and, if that only is done, it is sufficient."

Fifteen centuries later, one who was regarded as the greatest of the world's thinkers at that time declared that love was all very well in the theater, but that in real life it did considerable mischief. It is quite true that he modified this statement later on, but he left no doubt that he regarded love as essentially a passion, for which he had no more respect than had Whitfield after him. Between the conception of the Galilean fisherman and that of the Elizabethan philosopher there is a great gulf fixed, as wide as the one which separated Dives from Lazarus; nor did any teacher attempt to return absolutely to the definition of the former until Mrs. Eddy uncompromisingly accepted Love as a synonym for God, and declared that the realization of what this means would destroy sin, disease, and death.

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The verb commonly used in the Greek Testament to express love is *agapao*. What its exact meaning was in later Greek, the bastard tongue which in the first century had become in a measure the vernacular of the Mediterranean basin, it is perhaps not yet possible to say; but that in the writings of the New Testament the word had acquired a peculiar "religious-ethical" significance, the lower and more material sense being in turn expressed by *phileo,* is an admitted fact. The most familiar illustration of this occurs in the record, in the last chapter of the Gospel of John, of the famous charge of Christ Jesus to Peter, "Feed my sheep," where the difference is completely and probably unavoidably lost in the translation:—

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (*agapas*) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (*philo*) thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest (*agapas*) thou me? He saith unto him, Yea, Lord; thou knowest that I love (*philo*) thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest (*phileis*) thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (*philo*) thee. Jesus saith unto him, Feed my sheep."

It is of course absolutely impossible to imagine for a moment that the man who in a few months was to be found healing the sick instantaneously and raising the dead, did not understand the significance of Jesus' words, and therefore we are compelled to accept the only possible alternative that, remembering the horror of that night in the hall of the palace of Caiaphas, he shrank from the lofty claim to the spiritual love for the Christ implied in Jesus' question, and took refuge in the assertion of his human love for his Master.

Now it is manifest at the beginning that the word *agape* can be, and is in the New Testament, used sometimes as a synonym for God, as in the text, "God is love," and sometimes as an attribute of God, as in the phrase, "Love is the fulfilling of the law," just as, Mrs. Eddy writes on page 319 of Science and Health, "we can by special and proper capitalization speak of the love of Love."

Now the law had always insisted on the primary importance of love. The Deuteronomical writer had insisted, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" and the Levitical writer had required, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord;" while Hillel, writing years before the Christian era, had declared, "That which is hateful to thee thou shalt not do to thy neighbor. This is the whole law: the rest is only commentary."

It is obvious, therefore, that when Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," he was not insisting on anything that the Jews had not always superficially accepted; and that when consequently, at a later period, he again enforced this in the words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," the newness must have lain not in the letter but in the spirit, not in the scope but in the interpretation.

It is clearly of supreme importance to the student of the Bible to discover how the new understanding of love differed from the old; in what fresh sense a man was to love his neighbor as himself. Jesus' words were perfectly clear, the disciples were to learn to love mankind as he had loved them. Now how had Jesus loved them? Viewed humanly, he had taken them from their homes and families, and had made practical outcasts of them; he had exposed them to the malice of the rabbis and the violence of the mob; he had embarked them on a career of privation and danger, with martyrdom at its end. On the other hand, he had taught them to heal the sick and the sinning, to cast out devils, and raise the dead; that is, he had given them the knowledge of God as Life; he had taught them to rise above the evidence of the senses, and to find the kingdom of God within themselves; that is, to value Truth and nothing but Truth; he had taught them, in short, to understand Love, for, in the words of the beloved disciple himself, "he that loveth not knoweth not God; for God is

love." Love, then, used as an attribute, is knowledge of God; and therefore, in a phrase of frequent occurrence in the New Testament, it is the *epignosis tou theou,* the full, exact, therefore scientific, knowledge of God, who is Truth.

To love any one, then, at all as Christ Jesus loved the disciples, it is necessary to bestow on him some perception of the fact that man is spiritual and not material. In the belief of a physical personality apart from God is inherent the belief in sin, disease, and death, of all, in a word, that is unlike God. Human birth is only one end of a chain, the other being death, of which every link is forged out of fear. Human education is the effort to avoid the consequences of these fears, and to see by how many links the chain may be extended, To prevent, however, any undue optimism, the victim is warned to remember that hopeful signs should be regarded with suspicion, as something possibly too good to be true; as if, God being Truth, anything could possibly be otherwise than too bad to be true.

Now fear when analyzed is the belief that there is a human being physically created, and because so created subject to all the laws of the flesh. Consequently the deeper the human affection for a sick person, the more terrible the fear which accompanies the growth of what are known as serious symptoms. Yet the beloved disciple declares that "perfect love casteth out fear." It is manifest, therefore, that if for this human love there could be substituted something of the love which Jesus had for the disciples, the fear of the power of evil to injure would be cast out, and healing would come with the realization that man, as the image and likeness of God, is not subject to laws of sin, disease, and death. Writes Mrs. Eddy, on page 476 of Science and Health, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." The love expressed in the new commandment is the recognition of man's spiritual selfhood, just as fear is the belief in his materiality.

If, then, a man wishes to exercise his God-given dominion over fear, he must first gain this loftier understanding of Love. He must lose his parochial sense of the impor-

tance of a particular church or "field" in a spiritual recognition of what Christendom really is; that is to say, not a geographical area, but the kingdom of God in our midst. He must broaden his human sense of family and kindred into that diviner sense of the sons and daughters of God to which Jesus referred when he declared, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He must approach the healing of the sick and the sinner not from a personal wish to get his own patients well, but with that impersonal hold on Truth whose aim is to demonstrate the omnipotence of Love. When the seventy, returning from their first healing mission, rejoiced that the very devils were subject to them, their Master replied with a promise and a warning: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Now if a man's name is to be written in heaven, it will only be because he has learned to "dwell in the secret place of the most High;" that is, in those beautiful words by Mrs. Eddy, in *The Christian Science Journal* of March, 1899, to keep his mind "so filled with Truth and Love that sin, disease, and death cannot enter." Healing, that is to say, is the result of abiding in Christ, Truth; not of spasmodic journeys into Christendom. Some twenty years ago a great painter and a famous critic fell out, and carried their quarrel into the English law courts. In the course of cross-examination one of the leading counsel of the day asked the artist if he charged two hundred guineas for a picture which he had taken only a day to paint, and received the answer that he charged it not for a day's work, but for the knowledge of a lifetime which had enabled him to paint it in a day.

This reply is not without its lesson to Christian Scientists. The foolish virgins were called when their oil was exhausted; and only as the flame of a man's love ceases to flicker and die down, and when, instead, it burns with steady brilliance, will he be able to obey the summons of the bridegroom, whenever it comes, and enter the sick-chamber with that clear perception of man's spirituality

which will cast out the fears of those to whom the sick man is a suffering, perchance dying, mortal. The fact is, of course, that healing is not accomplished by the mere effort of giving a treatment, but by the persistent devotion to and effort to abide in Truth which brings the healer to his patient with the unshaken conviction that God is Love.

Now this does not mean that human affection is in any way to be undervalued or despised. Human affection is the mortar that holds together the social system, or, as the ablest of the Dukes of Buckingham has said, "the salt of life." In the noble words of a living poet it is the only solution of our earthly problems known to the wayfaring man:—

When the pulse of hope falters,
When the fire flickers low
On your faith's crumbling altars,
And the faithless gods go;
When the fond hope ye cherished
Cometh, kissing to betray;
When the last star hath perished,
"Love will find out the way."

When the last dream bereaveth you,
And the heart turns to stone,
When the last comrade leaveth you
In the desert alone;
With the whole world before you
Clad in battle array,
And the starless night o'er you,
"Love will find out the way."

That "love," in the words of the old song used as a refrain to these verses, "will find out the way," is undoubted. Still this human love in its saner and disciplined state only dominates the consciousness as it strikes a more impersonal note. If Pilate had demanded, "What is love?" it would certainly have been because he had misunderstood Jesus as completely as in the question he did ask. A mere relative sense of love is as perplexing and unstable as a relative sense of truth. The mass of contradictory aphorisms contained in Bacon's famous essay is sufficient proof of this. Anybody reading it might be forgiven for adapting the famous words of Madame Roland, as she stood, facing the statue of Liberty from the scaffold in the Place de la Revolution, "Love! how many crimes are committed in thy name!"

Many of these crimes are so manifest as to deceive no one, but there is perhaps not one so subtle as the sugges-

tion to overlook evil in the name of Love. It is true that Jesus said, "Judge not, that ye be not judged," but it is equally true that he said, "Judge righteous judgment." These two sentences, like a great many others in the Bible, may appear to be antithetical, and any one who, as Mr. Ruskin would have said, has the vanity to believe that the Bible is written in so slipshod a manner must be allowed to regard them as such. As a matter of fact, the one is the complement of the other. The verb *crito,* which is translated judge in the Gospels, means to accuse, to bring to trial, and so to judge in this sense; but it means more naturally to put apart, to separate; to judge, that is, in the sense of judging between good and evil.

Any one who will take the trouble to examine the quotation from Luke will find that the word is used in it, as part of an illustration, in the first sense. Jesus had been speaking of love, and he went on to say, "Judge not [accuse not], and ye shall not be judged [accused]: condemn not [sentence not], and ye shall not be condemned [sentenced]: forgive [acquit], and ye shall be forgiven [acquitted]." Any one can see that Jesus, using a simile drawn from the legal procedure of the day, was warning his listeners against condemning a person, that is, against confusing a sinner with his sin. He did not mean, however, that, because of this, the sin was to go unrebuked. On the contrary, he said, "Judge not according to the appearance [that is, superficially], but judge [the] righteous judgment;" and here it is obvious that he used *crino* in its normal sense of distinguishing good from evil, and that, not merely by the standard of truth (righteous judgment), but of absolute Truth (the righteous judgment). In plain English, Jesus, though he uttered his warning against judging a person, never suggested for a moment that there was any love in dealing gently with sin. His scathing utterances showered at the conditions known as scribes and Pharisees, his biting lessons hurled across the very boards of those with whom he sat at meat, no doubt roused the devil of resentment in the hearts of those who misunderstood him, nevertheless

> The faithful witness to the truth,
> His just rebuke was hurled
> Out from a heart that burned to break
> The fetters of the world.

The fact is that the man who is afraid to judge in the last sense, so far from giving any evidence of love, is simply giving evidence of fear, and so of ignorance, twin brethren of mortal mind of whom it may truly be said,—

> By many names men call us;
> In many lands we dwell,

and the sooner he acquires something of the true knowledge of God, the perfect love which casts out fear, the happier for him. Then he will begin to learn to be able to say with understanding, "Forgive us our debts, as we forgive our debtors;" or as Mrs. Eddy has interpreted these words in one of the most far-reaching sentences in Science and Health (p. 17), "Love is reflected in love." Love, then, is the fulfilling, or to be more accurate perhaps, the completion of the law; for the law is grasped by faith, held to in hope, and at last realized in love, for "now abideth faith, hope, love, these three; but the greatest of these is love."

[Written for the *Journal*.]

THE LESSON-SERMON.

FRANCIS E. FALKENBURY.

OH, to shut out the world!
  All day, this day,
Like long black banners, blank, unfurled,
  That shift and sway,
The thoughts of mortals have been blown
  Against my soul all day, this day.

And now my books—so sweet—
  Like mighty wings
Lift me where earth and heaven meet;
  And Michael sings,
In a God-anthem fair and strong;
  For Truth's thoughts are the only things.

And now my thoughts up-wing,
  Rising higher,
Past the gates where cherubs sing
  In heavenly choir,
To Gabriel's gaze that fronts to God,
  And His own perfect Love entire.

[Written for the *Journal.*]

THEN AND NOW.

MARY WHEELER.

I.

FAITH.

"My soul doth wait.
Too long it struggled sore,
And sought to outreach the powers that were its gift,
Craving the guerdon ere the race was run,—
O'erwrought by the heavenly vision, strained and yearned
To win Godlikeness in the mortal clay,—
Till now it tires, and sinks beside the way,
And finds itself at last, blind, lame, and weak,
Broken in will, a foolish, erring child.

"Yet this it knows,
This hath it learned at least,—
Plucked it, a shining gem, from out the stony path,—
That God is over all.
His days, His ways, are long;
They ask no anxious haste,—ask only faith,
And patience for all truth, though clouded yet,
And courage to the end, or far, or near.

"And so,—
Knowing the vision true
(Though past and dim, and veiled in incompleteness),—
And knowing God is God,—enough for now,—
My tired soul waiteth for the fuller light,
And resteth in the darkness, as, at night,
One lieth down to sleep till day shall come."

II.

UNDERSTANDING.

So ran my song those weary days of old.
So, like "an infant crying in the night,
And with no language but a cry,"
My frail heart sought to ease its heavy load

Of pain and care and mortal mystery,
And comforted itself with such faint gleams of light—
Scanty, but precious past all gifts of earth—
As from the enshrouding darkness faith might cull.

But now, behold!
The heavens are opened wide!
Mind's all-pervading sunlight floods the illimitable world!
Faith, grown to understanding, is swallowed up in sight!
The vision, heavenly-fair, once seen in days long past,
Presage, like Bethlehem-star, of Truth's pure revelation,
Fulfilment finds at length in knowledge tried and proved,—
Knowledge of good, the All; of evil's nothingness;
Of man, the perfect child of the all-perfect One,
The inalienable heir, forever blest, of God!
And all the weary questioning, and tears, and fears are fled
Into the utter void of chaos whence they came!

Yes! now
The way lies clear;
Step after step leads on, the light fails not.
Though slow, at first, the sullen clouds withdrew,
With impotence of sense disputing Spirit's sway,
Though slow and grudgingly earth's hosts obeisance made,
Though stumbled oft my feet,
Yet onward still I pressed,
Assured and glad through all,—secure of victory.
And now once more
I sing,—
Sing 'mid the free winds of God,
Sing as I walk with Truth,
In Love find rest and peace,
In Life now live!

FAR up yon steps of light,
On toward the sun!
Climb the fierce path of Truth,
All shall be won;
Yea, though thy heart of care
Faint on that fiery stair!

Frederick Lawrence Knowles.

THE EFFECTIVE POINT IN PRAYER.

SAMUEL GREENWOOD.

EXPERIENCE teaches mortals that merely to pray does not of itself bring the desired blessing, although their petitions may be fervent and sincere. The fact that some realize distinct and marked benefits from prayer, while others who are apparently as earnest in their petitions do not, proves that there is a vital condition or element needed to make prayer effective. Seeds which lack vitality decay in the soil, although the labor expended in their sowing may be as arduous and as faithfully done as that bestowed on good seed. It is much the same with prayer. There is a vital kind which demonstrates its power and utility, and there is a lifeless kind which brings nothing to pass except disappointment or indifference. It is evident that the vitalizing element necessary to effective prayer is not dependent upon any outward form, and must be found in the thought of the petitioner.

Prayer understood and used aright is not an idle ceremony; it is the motive power of the Christian's progress Christward. Without it the pilgrim is at a standstill. It is as if one should undertake to run a motor-car with the gasoline-tank empty. The machine might be beautiful to look at, of the latest model, be kept in perfect condition, and the different parts be correctly manipulated, but it would not take one anywhere. Christians should not be satisfied to stand still in their religious experience; they ought to be moving onward and upward to better living. Time is too short to spend in praying or working ineffectively. The motor-car would go if the motive power were supplied, and the Christian's prayer will bring him what he needs if he sees to it that its effective element is supplied.

Men do not judge the value of seed by the lifeless kind, nor the utility of motor-cars by one without gasoline; and neither should they decide as to the efficacy of prayer by the ineffective sort, such as the Scripture speaks of as being offered "amiss." Only good seed is real seed, and effective prayer is the only real prayer; that is, the prayer which avails with God and which meets the needs of men. Christian Scientists have found that their new apprehension of Truth enables them to supply the effectiveness which

their prayers formerly lacked, and they have been able, to some extent, to overcome disease and sin and lesser forms of evil. Prayer has become the motive power in their daily experience, lifting thought above and away from the conditions that make human life wretched and sordid and sinful.

Jesus defined the effective point in prayer when he said, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." (Rev. Ver.) Comparatively few of Jesus' professed followers accept this standard today, therefore but few have any very lively faith in the efficacy of their prayers, or in the probability of their receiving the things asked for, much less believing that they are already received. This, doubtless, is because they are guided in their judgment by material appearance instead of by faith in the unseen spiritual reality. Yet our Lord warned his disciples not to judge (or be deceived) by "appearance," but to "judge righteous judgment,"—that is, according to Truth.

Modern religionists excuse their disobedience to this precept of Jesus by arguing the impossibility of its fulfilment without denying the evidence of the physical senses. How can we, they say, believe we have received what our senses declare we have not? The Master was assuredly aware that material testimony would have to be denied in order to pray as he enjoined, and no doubt his teaching was received with the same incredulity as it is today when reiterated in Christian Science; but Jesus was not influenced by physical evidence, his vision took in the spiritual, eternal reality of things. He said of the child supposed to be dead, "The maid is not dead." His prayers affirmed the presence of Life and harmony. They were the realization of perfect being, the knowledge that God's will is done in earth "as it is in heaven," whatever physical sense might declare to the contrary.

To pray with the belief that we have the things prayed for involves of necessity a disbelief in the sense of lack, whatever its name may be. This gives prayer a quite different meaning from what is generally attached to it. Ordinarily the religionist centers his thought upon his need, and thinks of God as having not yet supplied it, implying that man is ever in want and that God is ever withholding. In Christian Science this position is re-

versed. The Scientist in prayer thinks of man as the "image and likeness of God," and hence as never lacking anything,—as never sick, never sinful, never separated from the Father. This prayer is not a mere petition, since it regards God as constantly bestowing all good upon man. It is, rather, the effort to realize the ever-presence of God as All-in-all, and that His children possess all things.

How, then, does the Christian Scientist think of the human sense of need which drives him as well as others in prayer to God? As a false sense of things, a wrong concept of being, and not as a God-bestowed or God-permitted reality. He recognizes this false sense as a condition to be denied and overcome before he can know God or man aright. The Scientist believes that in his real, spiritual self he has received all the good he can desire or ask for, although to human sense he is not wholly conscious of it, and he prays in order that he may become conscious of it. Recognizing that God is All and does all, his prayer affirms this truth, and leads to the realization that man's needs are always supplied. If this sounds paradoxical, it must be because one is believing in error more than in Truth. Jesus uttered no paradoxes; he demonstrated in his own experience all that he taught others to do. Christians who have full faith in their Master's works must have full faith in his words also, and know that in obeying them they are fulfilling the truth, even though they go contrary to the wisdom of the material world.

It can be seen that to pray according to the rule of Jesus demands the rejection of whatever condition asserts itself in place of the divine reality; hence the Christian Scientist has the highest Scriptural example and authority for his much-criticized practice of denying evil and disease. It is morally impossible to believe opposites; if one is accepted, the other must be denied. If one affirms that God supplies his need, he must in all consistency deny the sense that would declare otherwise. It is error that would prevent the perception of truth by declaring itself true; and it is a false condition accepted which prevents the human recognition of man's real being. Undoubtedly the cause of ineffective prayer is that the material concept of man, which pictures him as a sick, sinful, suffering, dying being, is accepted as true; which prevents the recognition of the spiritual side of the question, wherein man is upright,

harmonious, holy, the image of God. It is self-evident that if the Christian should think of the good as already his, he ought not to think of the evil as his.

The denial of error is not, however, the main act or purpose of prayer, but rather is it preliminary to reaching its real effective point, viz., the realization of man's spiritual sonship with God, the divine unity of Father and son in which man embodies all goodness. This is not a mere intellectual recognition, but such as one's daily thought and conduct rest and rely upon. Until prayer attains this point it is not effective, for it perpetuates rather than effaces the false sense of alienation from God. The declaration, "Son, all that I have is thine," expresses God's side of prayer; and Jesus' words before quoted define the Christian's side. But, say the sick, how does this method of praying apply to us? How can we believe ourselves to be well when we feel so wretchedly sick? By recognizing that God's man is never sick, and by knowing that it is ours to enter into this true consciousness of freedom. Discord, disease, sin, death do not obtain in God nor in His likeness; they are therefore a false, abnormal sense or consciousness with which God has nothing to do, and which men should condemn and deny with all their might. Christian Scientists deny evil that they may understand and do good. They deny disease that they may perceive the wholeness of man. When they pray for health they affirm health, and turn away from the belief of disease,—not because of physical evidence, but because of the omnipotence and omnipresence of God.

While mortals cling to the evils from which they suffer, they cannot grasp the opposite facts of goodness and peace in which lies their salvation. One cannot see the landscape, the trees, flowers, or sky, or the faces of his friends if his view is obstructed, although all these are there. So their sense of evil hides from mortals the presence and the reality of good; but if they have faith in the latter they will deny the former, and continue this course until the good they affirm becomes to them a realized fact. If Christians apprehend as did St. John that they are now the sons of God, they can fulfil Jesus' ideal of prayer in every respect, knowing that God has provided for every need of man.

It should be the aim of every Christian to pray effectively

and successfully, just as it is his aim to work effectively and successfully in his chosen occupation or profession; but one cannot do this because of desire, or because he believes it to be his duty. He must have an intelligent foundation for his faith, that it may abide serene and secure in the face of all contrary suggestion or testimony. He must know why he believes, and his assurance of God's allness be such as to destroy his confidence in the asserted power or presence of evil. In Christian Science mankind may find this foundation and gain this knowledge and assurance. In Science and Health, the text-book of Christian Science, Mrs. Eddy gives such a logical and conclusive definition and explanation of God and man, as divine Principle and idea, that Jesus' rule regarding prayer becomes plain and practical, and is seen to be the only form consistent with the infinite fatherhood of God.

Christian Scientists are sometimes criticized because, as it is alleged, they do not pray at all, and sometimes it is asked why Christian Scientists need to pray if they believe their needs are already supplied. The fact is that Christian Scientists pray more and better than before they accepted this teaching. They go to God as children, and not as beggars or outcasts. Their attitude in prayer is not so much that of a petitioner as that of a recipient. They feel constrained to pray, "without ceasing," the prayer of affirmation, because human sense, if not guided by Truth, is apt to be deceived by material suggestions. They pray, not because God is less than the infinite, ever-loving Father, but that they may be ever mindful of His fatherhood. They pray, not because they believe what physical sense declares about them, but because they desire to keep in mind the "perfect model" (Science and Health, p. 407) and grow like unto it. They pray, and feel their need to pray, not because God has forgotten or neglected them, but lest they forget God and His infinite goodness.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1909. Applications should be in the hands of the Clerk on or before May 12, 1909. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul streets, Boston.

"FOR THINE IS THE KINGDOM."

W. C. WILLIAMS.

JESUS said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," and the futility of earthly wisdom as a preparation for the enjoyment of heaven, now or hereafter, is thus unmistakably set forth. A thorough knowledge of the world and the ways of its people, gained from long and perhaps painful experience, the study of physical phenomena in its many different phases, and research as to the material origin of these phenomena,—all these are inadequate to teach us what God's kingdom is and how we may attain it. It can readily be discerned that the continued assumption that material knowledge is the truth will be detrimental instead of helpful in our efforts to apprehend the kingdom of Spirit, unless indeed the lack of results, the entire absence of harmony, has opened our eyes to the uselessness of trying to fathom God in that way. The pride of intellectuality makes it more difficult for us to become as little children; which we must do, or we "shall not enter therein." Not that we shall forget or lay aside all we have so assiduously sought, but we shall realize that it has no actual bearing on the truth; that in itself it has no power to command one iota of heaven. This realization makes a servant of it, and as such it is a very useful and perhaps necessary adjunct at the present time in dealing with the so-called highest in human thought.

The forgiving child-thought will overcome malice when used against us consciously or unconsciously, and we must lay hold of this pure thought, and adhere to the fearlessness that only innocence can give, before we may enter the gates of heaven, harmony. Then must come childlike meekness in the acknowledgment that it is God's kingdom, not ours, in which "not my will, but thine," is to be done. Little children are willing to give up their kingdom for something better; they value but lightly their desires, their toys, their plans, or their pride, if they are made happier without them. We, also, shall be willing to honor but the great King, our only pride being in the thought that we are His children, our only desire to serve Him who supplies

us with all that is good, and who guides and guards us infinitely better than we are capable of guiding or guarding ourselves or others. When we know God's plan, our mortal plans will appear very insignificant. This cannot be misconstrued to mean that we should give up the development and practice of our talents, of our highest aims and desires of achievement; on the contrary, from our present outlook, this is part of God's plan, if we give Him the glory and not ourselves.

When we have entered, through the child-thought, and understand that we are living in God's kingdom, we shall also realize that it belongs to Him, and that we must in every way be loyal subjects and abide by His laws if we wish to receive the freedom of the kingdom, which means everything that God has to give. Then we cease to be children in understanding, and see as men that everything belongs to God, hence the folly of selfishness. We shall see that working for our own aggrandizement regardless of the Golden Rule, the devotion of all our energies and thought to the acquisition of wealth, position, prestige, or temporal knowledge, for the purpose of becoming little kings in kingdoms of our own, is not loyalty to Him. We shall then understand that, as the poet tells us, "ceasing to give, we cease to have;" that self-interest narrows us so that Love is lost to sight, and fear is all that is left,—a parody on God's man.

A true subject knows that he is but the instrument of good, that his business is to disseminate the wealth of thoughts and their expression which Truth so bountifully provides. Unselfishness, therefore, is the key to supply —"such is the law of Love." In God's kingdom our time belongs to Him, and it should be unselfishly given to His work; nor should it be forgotten that all work is God's work, if done to His glory.

The love that is supplied to us so freely we cannot selfishly withhold. A kind word or act should be very natural to those living in the kingdom, as the supply is unlimited. The children of good must deny self, mortal personality, a power apart from God, pride, will-power, sordid acquisitiveness, temper, lust, lest they be found guilty of denying God, and so lose their citizenship in His kingdom.

The striving for personal power causes us to forget

God's power, and eventually to deny it. Though many or all of us would trust Him if we could "see him as he is," yet the gradual growth of thought away from Truth has fostered the desire for self-glorification to such an extent that few ambitions are so pure that power in some form is not the goal. Even those of us who study the highest in human thought,—art, music, literature, and the sciences,—generally aim to become authorities in our line of work, thus to control our immediate kingdom, and the large majority who fall by the wayside in this attempt prove that their mode of working is wrong. It is another proof that when the desired end is seemingly attained by those who have this erroneous purpose, it is found that the power has been greatly overrated, that it is a constant strain to preserve it, and that it seems the signal for a thousand enemies to spring into existence with their shafts of malice. When we have selfless motives, and work for the glory of God, though we may be persecuted, we are not overcome, but rise to greater heights than could be dreamed of by the self-seeker, and attain results that amply satisfy all righteous desires, content to give Him the glory. We are counseled, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you," remembering that of ourselves we can do nothing, that human power is but a shadow.

The false power that is given to money because it seems to supply our needs, though more often used to satisfy our unnecessary desires, is the cause in a great measure of our materialistic views, of degrading and underhand methods of business, of unfair competition, of crime, engendering evil thoughts and results that seem uncontrollable. But the good man acknowledges God's power and reflects it, and to him the earth is a footstool. Behind all this, however, is the mortal belief in fear—fear of poverty, fear of mediocrity, fear of being outdistanced in the race, fear of old age without provision, etc.—and what is fear? Non-reliance on the power of God. God is omnipotent, then there is no other real power; and our only real power is reflected from Him. This power is ever-present protection, supply, and strength; it is wealth with wisdom. Why, then, do we desire any other so-called power? Perhaps because this real power is lost to the unrighteous. But it is natural and of the highest satisfaction

to be righteous. The false allurements appeal to us, then, only because we are blind to the good. Jesus opened the eyes of the blind, and the Christ is just as powerful to-day to open our eyes. Our beloved Leader, Mrs. Eddy, has shown us how to find the Christ. To her our gratitude is but small return for the selfless devotion that enabled her to overcome all obstacles in searching for and finding this spirit of Truth through which she has seen the "signs of the times," so lovingly interpreted to us.

As man's real intelligence is reflected from Truth, the divine Principle, he cannot arrogate to himself the honor of achieving a good work, a great deed, or a grand benefaction; his only glory is the willingness with which he obeys God's commands. But the reward of obedience is wondrous, and those who have been exalted even by a small reflection of God's glory would not exchange it for all the world can give,—and yet that also is added.

[Written for the *Journal.*]

ELOHIM.

MARION COOK.

THE Mind that governs all that moves
And thinks and feels—each heart that loves;
The grace that saves and points the way,
And to the deepest night brings day;
The might that each dear child upholds;
The Love that ever soft enfolds
Earth's tired ones, and lifts the brim
Of heaven that they may look within!
With joy Mind quickens faltering feet;
And Truth each day and hour makes sweet.
This knowledge will endure for aye;
His harmony aye holdeth sway
If we but let, and not oppose;
Truth's open door no hand can close;
The sure supply for all our need;
The Life that speaks through thought and deed;
The only consciousness that is,
That giveth, maketh, knoweth bliss—
Our God omnipotent!

SUPERSTITION.

LYMAN J. HUBBARD.

THE commonly accepted definition of the word superstition is this: an excessive reverence for or fear of the unknown or mysterious. It has become a fact that unknown and mysterious are words popularly applied to any phenomenon supposedly beyond or outside of the material. On this point Christian Science takes decided issue, and is slowly but surely reversing public opinion by its educational propaganda of proof by fruits.

From time immemorial, that only which could be seen and handled has been considered the real and tangible. Material laws have been universally known as nature's laws, even the laws of God Himself, and were considered absolute, until in the course of time the more astute thinkers observed that some of these so-called laws were being annulled, that nearly every great achievement in science, civilization, or progress seemed to result from the domination of some material law. For example: Some years ago, although confined to the limitations of a metal link, the telegraph wire annihilated the seeming power of time and space. Now the law of the necessity of a material connection between communicating instruments has been abolished. Standing aghast at the subtle possibilities of wireless telegraphy, we ask, If the wire has been done away with, why cannot the instruments likewise be discarded? Such a question as this is, so to speak, a reaching out toward the mere touching of the "hem of the garment"—the limitless power of Mind. Another achievement of which so-called material science is justly proud, is the overcoming of the law of the opacity of matter by the efficacy of the X-ray, and if some properties of matter, which have been considered impregnable, have thus been mastered, what does this prophesy for those which remain?

Dense, monopolizing materialism, void of one ray of spirituality, denying anything beyond itself, has held such relentless sway as to obscure the metaphysical; any manifestation of spiritual power being relegated to the realm of the miraculous, mysterious, or superstitious. Materialism makes great pretensions as to its own power and

authority; but of what value is its testimony, when investigation shows that, at a final analysis, matter is unable to give a reason for itself; to demonstrate its logical place or necessity. With pretentious assertions it proclaims its existence, the proof of which it deems unnecessary, according to a self-satisfied egotism which says, "Does not each of the senses testify to my reality; what could be more positive evidence?" But what is back of the sense testimony? Suppose the five material senses were destroyed, is the comet-like flash of human birth, life, and death, that has been going on for ages, all there is to man? What is the governing animus or Principle that supports all reality of being? Is it or can it be mindless matter or of it? Matter answers not; it cannot, for its temporal nature knows nothing of eternity, as eternity knows nothing of time, space, or matter. The cause or Principle of all reality must be eternal, self-existent,—the exact opposite of matter,—and therefore Spirit. But "like cause, like effect;" hence Spirit's effect must be spiritual. Matter not being spiritual, it cannot be the effect or manifestation of Spirit, the only cause. Matter must therefore be merely a seeming, without a cause; that which is outside the pale of reality, a falsity claiming a cause the reverse of itself; an existence manifested merely through the so-called evidence of sense testimony.

With this understanding, matter—that which seems to be but is not—becomes the truly "unknown or mysterious;" and this constant dabbling in temporal causeless effect—absolute acceptance of and reliance on sense testimony—is seen to be only "excessive reverence for or fear of the unknown or mysterious;" therefore the actual superstition. After accepting, with the material scientists, that there is an adequate cause for all that exists, is Mrs. Eddy mistaken because she affirms this First Cause to be Spirit and seeks a spiritual effect from this cause? The delusion lies rather in accepting as true and real a mythical material effect, and from this effect trying to deduce a spiritual cause. This has resulted in pandemonium, a house divided against itself, which cannot stand. The ceaseless tale of woe which goes up from mortality proclaims that something is fundamentally wrong, the belief in matter has always resulted in trouble, pain, discord, and death. Christian Science proclaims that superstition, the acceptance of sense testimony,

has ever separated humanity from a true sense of life and peace, from the rightful inheritance of every child of God.

Superstition means darkness, doubt, fear, weakness, distrust, limitation, and evil. Its worst forms always accompany the most degrading manifestations of sin. In fact, sin and superstition are so closely allied as to be inseparable; each being, in its degree, a having of "other gods before me." Superstition is a coward, having no ability or self-reliance of its own. It looks to the personality of others, or imploringly beseeches favor of some material idol. By placing intelligence, power, and causation where they are not, it indicates a lack of understanding of the basic law of cause and effect,—an ignorance which can even entertain a positive expectation of variations in the nature and expression of divine law. Fear and ignorance are the main supports of superstition, and the chief avenues through which it works. It says, "I know I exist, but why or how I do not and possibly can not know." To account for existence, it endows matter with qualities and properties which matter of itself cannot possibly possess. Its material investigations can proceed only so far in any direction; for, when asked for a final reason or law, it finds itself confronted by unanswerable questions. In the realm of material sense it flits from flower to flower, seeking the honey of promises never satisfied nor realized. As we observe mortal sense we find that superstition enters into its every phase and department; that it is indeed its basis and support. Although its objects seem ever so real, the dreamer is in fact self-deceived.

It is the wildest superstition to endow mindless, inanimate matter with properties and possibilities of life, growth, development, and mortality. How could matter, always of the same identical properties, assume on one occasion one phase, and on another similar occasion, a phase entirely different? There is no answer. We must go back of and beyond matter for a cause. Material sense declares that God intends that when we are sick we shall support prayer with material means; and what greater superstition could there be than this effort to combine Spirit and matter? Opposites never assist each other or mingle. Think of light assisting darkness; heat, cold; good, evil. If medicine heals, a particular medicine which according to belief heals a certain disease, will always heal that disease, under what-

ever conditions; and unmedicated pellets, thought by the patient to contain medicine, could never heal that disease. Yet this last has been proved true in unnumbered instances. Medicine is based on the superstition that intelligence for good or evil can be in mindless matter, and mortal man in his ignorance has swallowed or applied nearly everything under the sun for relief from his aches and pains. Upon reflection it can readily be seen that the asserted powers of the drug are superimposed on matter. They are but the phenomena of belief. Christian Science does away with all material and intermediate agencies in healing; at once and wisely it addresses itself to the real seat of the trouble, the place in which the healing actually occurs—the patient's mentality.

In no place is superstition more pronounced than in the field of religious beliefs and activities. It is little wonder that some deep-thinking people refer to religion as "a pleasant superstition." As a result of its failures and inconsistencies, many churches are empty; while religion, the subject which pertains to the deepest and the most practical things of life, and which should be of absorbing interest to every one, is practically barred from general conversation. Too frequently the world has asked for bread and been given a stone. This natural avenue of good, this one grand means for humanity's salvation, this channel for recourse to the divine, has been made practically of noneffect by the blighting influence of that superstition which would materialize the spiritual. In the first chapter of Genesis we read of God's creation,—of the universe and man, the real man, spiritual, eternal, God's image. But superstition immediately appears, and in the second chapter declares for man as material, mortal, temporal, and dying. In the first chapter truth is declared; in the second, superstition secures recognition through material belief.

Instead of seeing Jesus as a demonstrator of divine Principle, a Wayshower whom all men can follow, superstition looks upon the personal Jesus as God, or a part of God, performing miracles,—destroying or interfering at will with God's laws; all in the face of his own words, "I am not come to destroy, but to fulfil." Instead of recognizing heaven as a state of harmonious consciousness, superstition declares heaven to be a locality "up" in the sky. In their superstitious thought of heaven men con-

tinue to look up until the earth has made a complete revolution. In the successive moments of that revolution, "up" has been in a different direction, and the completed circumference of their range of vision has spanned the entire sweep of limitless space. Christian Science recognizes the fallacy of this material sense of heaven, and regards it as an existence which knows no space and time limitations; as wholly spiritual.

Unable to fulfil its alluring promises, superstition keeps itself in popular belief by making death the portal of its imaginary heaven, but Jesus came, as he said, "that they might have life," while the Bible throughout predicts the destruction of death, calling it an enemy. God, Life, could never consider His opposite, death, a fitting gateway into heaven—into eternal reality.

Christian Science is the antipode of superstition. It is based on and makes its deductions from eternal, unchangeable Truth, and the reality of all that is a consequence of the being and laws of the one omnipotent, self-existent cause, —God. This omnipresent cause and its laws are necessarily spiritual, good. The infinitude of self-existence precludes a possibility of an opposite—evil. The action of good and the laws of good are acknowledged and proved to be always constructive, sustaining, progressive, everlasting. If the so-called opposite of good, evil, had ever been admitted into the premise as a fact, its laws from their very nature would have insured downfall, destruction, oblivion, non-existence. As a consequence of the fundamental law, that "cause must have an effect," it follows that the infinitely good cause and its effect constitute all that is. Truth is the only thing that is true, therefore a consciousness or realization of Truth is the only reality there can be to man. Christian Science endeavors to bring mankind into the kingdom of heaven by awakening the consciousness of reality. Unheeding material opposition, the contrary evidence of the physical senses, Christian Science affirms the whole truth; not only a good cause, infinite Spirit, but a good effect, which is spiritual; and that this effect does exist and is now present. In proportion as men realize this, the seeming evil and its manifestations, so called, disappear, and they become conscious of Truth, reality, good.

Effect must have a cause, as ideas must have a Principle, but matter is without either. Christian Science accepts neither matter nor material evidence as reality. If we try

to find a like cause for matter, it would be opposed to Spirit in nature, and we should therefore have two contradictory first principles. Deny reality to matter, and immediately we know it belongs to the domain of the untrue, illusive, the temporal. Christian Science places matter on a par with the seeming substance cognized in the sleeping dream; this is very real to sleeping sense, but when the dreamer awakes to reality—knows the truth about the dream—the dream substance disappears from his consciousness. This process of awakening may occupy a longer or shorter time, dependent on the dreamer. The psalmist says, "I shall be satisfied, when I awake, with thy likeness." With God, good, the cause (the All-in-all), and man the effect (image and likeness), Christian Science proclaims with certainty that man depends absolutely on God for life, intelligence, action, ability, wisdom, understanding, health, happiness, and supply: these are his birthright, and he has them here and now and cannot be separated from them, according to the unchangeable law of God. This is the Science of Truth. So-called laws or powers opposing God's law are unreal, a superstitious belief.

In our school-days we were given in the text-book of arithmetic, problems, and the correct answers, and these we learned to prove. We knew the given answers to be true and right; although in our inexperience we often could not see how this was possible, since the rule as we then understood and applied it did not always bring the result given; but as we conformed to the rules laid down in the text-book, we learned how to get the correct answer, and to prove it correct. We were not able, perhaps, to prove all the problems to our complete satisfaction, until after years of growth, but one by one points that had been troubling us were understood, and then the correctness of some long delayed answer was realized. So it is with the Christian Scientist: as he turns away from superstition and works scientifically he is able to solve life's problems and to prove the correctness of his method. Temporary defeat in his effort does not daunt him, but rather begets a closer adherence to Principle, for he knows that Truth never fails. His reward is sure, for his God is with him. He goes from victory to victory, each experience of overcoming bringing to him a clearer realization of "the glorious liberty of the children of God."

RESULTS.

G. M. GIFFEN.

WHEN we contemplate the conditions under which mankind have been living for centuries past, along social, moral, and physical lines, and the unsatisfying results which have so often attended the highest efforts put forth in these directions, the wonder is that in general they have been so stupidly willing to permit obviously wrong methods of thinking and living to govern them. In business matters the necessity for progressiveness has been recognized far more than in dealing with those vital questions which concern our social and moral welfare. If a peanut-vender, offering his wares on a certain street-corner day after day, finds that his sales do not cover his expenses, he very logically makes a change in location, because of the unsatisfactory results. The merchant who finds at the end of the year that his profit is not commensurate with the effort put forth, immediately begins a searching investigation to learn why, and proceeds to inaugurate such changes as will at least promise better results. He does not placidly fold his hands and accept unsatisfying conditions as inevitable, but arouses himself to apply the right remedy.

Although in the ever-present problem of human life—this vexed question of social reform and betterment—there has been a ceaseless endeavor to find satisfying results, the experience of ages has only added to the accumulated evidence of failure to reach any firm foundation or lasting condition of contentment. The highest efforts in this field of activity are often barren and fruitless. In the great arena of religious thought the beauty of the theories advanced, as earnestly expounded by able advocates, has appealed to mankind, and has in a measure served to buoy men up with hope; it has instilled the impulse to work on and on, enduring meanwhile with patience the ills of the flesh and the failure of cherished hopes; yet in this field of endeavor also there is an acknowledged absence of practical results. The whole scheme of human government and effort seems to be attended by the most stupendous difficulties and disheartening failures in every avenue and channel of human thought and endeavor, and humanity as a whole has hitherto prac-

tically accepted the situation unquestioningly and plodded along in the same old way, with an occasional variation or perchance some hope-inspiring innovation in its methods, fondly yet vainly believing that the renewed effort would in some way effect a change which would bring better results here and now.

It seems almost incredible that the theories which govern human activity should have gone so long unchallenged, when decade after decade, century after century, has written the same tale of failure, disappointment, sin, sickness, death; yet the remedy for the countless ills of humanity seems so simple, now that it has been given to the world and proven true in "Science and Health with Key to the Scriptures" by Mrs. Eddy,—a book which the ages to come will gladly accord the very highest place in literature, —that we wonder it had not been found before. The truth which will cure mankind of all forms of sickness, free them from all forms of sin; destroy forever all belief of failure in business and social life; that will give to mankind healthful bodies, and minds in which lust, greed, discontent, dishonesty, have been supplanted by chastity, benevolence, harmony, honesty, bringing to our every-day life the practical and conscious realization that the kingdom of heaven is at hand, here and now, as proven by results, is right thinking,—the right thinking taught by Jesus nineteen hundred years ago, and today made practical and applicable to our every-day needs through the orderly arrangement and scientific explanation given in Science and Health.

When the search-light of Truth is turned on, and the thought attitude closely scrutinized, the developments are astounding. One is surprised to learn how much fear enters into every avenue and effort, how much hate, envy, malice, hypocrisy, dishonesty, and kindred undesirable thoughts are lurking in consciousness, frequently without their presence being suspected. As the searching continues, and the consequent watchfulness corrects a thought habit here, a wrong impulse there, it is indeed wonderful to note the great change that takes place in the mental, moral, physical, and financial conditions. At times the task seems great, yet this is only seeming, for this watchfulness and correction of thought requires no greater effort than was formerly put forth; it consumes no

more seconds to the minute or minutes to the hour than before the correct method was adopted, but the results,—ah, there's the point,—the results pay so much better than any investment ever made at any time before, that one wonders the way had not been earlier discovered and adopted.

What a great revelation it is that a diseased body, a disordered mind—all discord—is positively attributable to wrong thinking and to nothing else; that the squalid poverty of our slums is due solely to wrong thinking; that the crash and wreckage of business failure is due only to wrong thinking; that the disquiet, immorality, and crime of social life is due solely to wrong thinking; that the tottering, doddering wreck of a man, once the keen-witted, strong-limbed, active participant in the great affairs of the world, is the result of a wrong mental attitude; that war and pestilence, famine and sin, are alike the dire results of unbridled, unwatched, uncorrected methods of thought, and that the failures of success are also the result of this self-same wrong thinking to which the world has so placidly submitted for all the centuries of which record is made. Strange to note (and yet not strange when one realizes the absolute illogicality of all human reasoning), now that the scientifically correct method of thought has been promulgated to the world, it is met with condemnation, censure, ridicule, in fact every form and phase of opposition that mortal ingenuity has been able to devise, yet the sole and only claim and aim of this right method of thought is admittedly to free suffering humanity from affliction, sin, and discord, and to substitute therefor health, morality, and happiness.

Today, in almost every part of the civilized world, there are men and women from practically every walk of life, representing every phase of social, business, literary, and religious activity, who stand ready to asseverate that the whole aspect of existence has been changed for them to the "higher hope" through the study of the Christian Science text-book, Science and Health. The blank despair of hopeless endeavor which has been the companion of thousands of earth's faithful workers, under the marvelous influence of the corrected thinking taught in Christian Science has been changed to joyous hope. Homes where discord and discontent formerly reigned, have undergone a most

wondrous transformation through this silent, scientific influence. Dishonesty has been supplanted by honesty, licentiousness by chastity, and thousands upon thousands of grateful hearts today pay glad tribute of gratitude to Mrs. Eddy for regenerated minds, and bodies redeemed from every form of disease known to mankind.

The world has hitherto been vainly striving for better results in every ramification of human endeavor, and it is indeed a glad privilege which is accorded to thousands of men and women, to say with all the earnestness of those who know whereof they speak, that the way to better results is here today for all of us. To those who may be burdened with despondency, who may be racked with pain and disease, who may be struggling against adversity, poverty, and failure, the remedy is available, and it is found in the sane, simple, logical, and preeminently practical teachings of this world-emancipating book, "Science and Health with Key to the Scriptures."

[Written for the *Journal.*]

THE REAL.

WARWICK JAMES PRICE.

His world was very real, they said,—
The sky's blue dome stretched overhead,
  Above deep-blossomed trees.
His intimates? Some well-thumbed books.
His friends? The flowers and the brooks,
  The butterflies and bees.
Come summer's sun, come winter's snow,
What high ideals could one know
  Of truer worth than these?

A happy life; set round about
With beauty. Yet one well may doubt
  If all its cherished joys
Were truly real. These things must pass.
(We darkly see, as in a glass),
  They are but transient toys.
The true must be eternal. Love,
And Life, and Truth—all else above!—
  Such not e'en time destroys.

OBEDIENCE.

ELIZABETH F. VANCE KENNEDY.

WEBSTER defines obedience as "the submission to rightful restraint; a proper submission to control." A little reflection shows us that obedience to divine Principle, to lawful authority, both human and divine, is a universal requisite, and applies to mankind in all ages and under all conditions. Equally certain is it that the fruits of disobedience are suffering and death, that this law is as immutable and unchangeable as the law of Life and Love, and that it applies to every detail of our lives, in small affairs as well as great. That these facts are generally recognized is evidenced by the efforts which mortals have made, from the beginning of history, to establish laws and regulations for the government of families and the regulation of social relations and civic duties.

The wise parent or teacher of the young lays a broad and enduring foundation for good when he lovingly but firmly plants in the youthful mind the seeds of obedience to "the powers that be," to whom we are all accountable, from the least to the greatest. The greatest, most exalted, and most powerful personage known to human history, the one who presented to human consciousness the grandest ideal, and who, above all others, might be justified for taking the reins into his own hands, emphasized throughout his entire life-work the absolute necessity of obedience to the Father, and laid great stress upon its rewards. Says our beloved Leader, "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. . . . If in one instance obedience be lacking, you lose the scientific rule and its reward" (Miscellaneous Writings, p. 116). The emphatic testimony of Christ Jesus, together with the words of our Leader, should be sufficient to establish in every Christian Scientist a sense of the vital necessity for unqualified obedience, but it is profitable to follow the argument farther in the domains of human experience,—the state, the municipality, our institutions of learning, and especially the family, where right thinking and strict obedience to all just parental, social, and civic demands should be lovingly enforced at all times.

Verily "as the twig is bent the tree's inclined," and pitiable indeed is the lot of the child who leaves the sheltering and loving influence of parental guidance and enters upon the activities of life without having first acquired the habit of rendering ready and respectful obedience to persons, conditions, and laws superior to himself, for sorrow and suffering will certainly be his portion until he learns this lesson and submits to needful restraint. The universe is established and maintained in obedience to law and order, and so long as it is governed by law a wondrous harmony prevails; but if one of the planets should disobey the laws established by divine wisdom for its guidance, its destruction would follow and chaos reign. It is a noticeable fact that infringement of or disobedience to any established order, whether enunciated by divine wisdom, or instituted by men to regulate their civic affairs, invariably brings punishment, suffering, and consequent discouragement with all its evil consequences. History, revelation, and our own daily experiences plainly show us that disobedience is the foundation fact of all transgression.

Obedience, then, is a lesson that we must all learn, and it is important to our peace, happiness, and salvation from sin, sickness, suffering, and death that we learn it now. The earlier in life we acquire the habit of habitual obedience, the greater and sweeter will be our store of the fruits thereof, the more time we shall have to enjoy them, and the easier it will be for us to yield obedience as we advance from one stage of existence to another. It is therefore the manifest and imperative duty of parents, guardians, and teachers to see to it that the fundamentals of obedience are well grounded in the understanding of the young, and neglect of this duty is a great wrong to the child. It is a serious mistake, at the fireside or in the class-room, to allow even the suspicion of disobedience to go unnoticed. To permit a child to entertain a sense of his own importance in opposition to established etiquette and recognized good breeding, to allow him to disregard the common amenities of decorum, to permit boisterous, unbecoming, and disorderly conduct, to overlook disrespectful acts and words, to condone offenses or overlook error in children "because they are so cute," or for any other reason, is to allow children to disobey the divine command, "Honor thy father and thy mother," and incurs the sharp

reproof of the Master. All attempted education that excuses disobedience or error in any form is building upon sandy foundations and doing a positive harm to the young, and wise indeed is the parent, guardian, or teacher who exacts implicit obedience and decorous conduct from the children under his care. In so far he is building upon the "rock of ages."

The child who is reared to love, honor, respect, and obey his parents, teachers, and guardians, learns the rewards of obedience, and when grown to manhood enters the activities of life ready and anxious to honor the laws of God and man. He naturally becomes a law-abiding citizen, and enriches human society. He does not "lose the scientific rule and its reward." On the other hand, a child who is nurtured on a diet of excuses for misbehavior, who is allowed to feed his own importance with a relish for disorderly conduct, boisterousness, and disregard for the amenities of life, sows the seeds of a discordant and unhappy future. He enters school, where the seedlings of disobedience must be uprooted, or they gain in stature and power until the youth steps out into the world so overshadowed by the rank growth of his own assertiveness that he has no regard for the rights of others. His own desires, passions, and self-importance, so long unrestrained, now take possession of him, and his end is, alas, too often, the prison cell or the gallows. He "loses the scientific rule and its reward." An eminent Quaker philanthropist of New York, some years since, investigated the history of one thousand convicts in that state, and reported that eight hundred and seventy-three out of that number were men whose careers of crime were clearly traceable to the lack of restraint and discipline at home during childhood.

It is therefore incumbent upon us as Sunday School teachers to do our utmost to elicit from our pupils loving and loyal obedience, not only to the rules of the class-room but to all those just requirements of daily life which custom and general consent recognize as the rules for orderly conduct. There are those who hold that deportment and conduct of children should be left entirely to divine wisdom, but we must bear in mind that Love is a fixed and perfect Principle, in whom is "no variableness, neither shadow of turning;" that Love's work is finished, Love's laws established, unchangeable, and immutable; and that

we are counseled in Christian Science not to make the mistake of asking Love to do the work already done. The great Wayshower gave us a code of laws in the Sermon on the Mount, and plainly tells us that we must obey his commandments or have no part in the rewards of the righteous.

Mrs. Eddy is most emphatic in her declarations that we must be obedient if we would demonstrate the truth. In "Miscellaneous Writings" (p. 118) she says: "Human will must be subjugated . . . in other words, the material senses, false suggestions, self-will, selfish motives, and human policy. . . . However keenly the human affections yearn to forgive a mistake, and pass a friend over it smoothly, one's sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love: 'Keep my commandments.'" There is, therefore, every divine command and the wisest and best of human authority for the conclusion that children at home, in the public school, and in the Sunday School should be well grounded in the absolute necessity of obedience to those in charge of them, and thoroughly schooled in compliance with the rules of orderly conduct. If this rule is observed in the home circle, the teacher's duty is light; but in proportion as this duty has been neglected at home, his duties are multiplied and his difficulties increased.

Fortunately most Christian Science parents appreciate the importance of this subject, and teach the rules of obedience, health, and holiness at the fireside. Little ones so taught are a constant well-spring of joy. Here and there, however, are exceptions so pronounced that Love's imperative demand calls upon us as Sunday School workers to perform our duty and establish and enforce such rules for the regulation of conduct as shall be necessary to maintain strict order and decorum while the children are under our care, and to prohibit all unmannerly, unseemly, or disorderly conduct while in the class-room or when entering or leaving the building. If this duty is faithfully performed, the great majority of parents and guardians will appreciate our efforts and applaud and encourage our work, the little ones will grow up to love and respect law and order, ever holding us in grateful remembrance for leading them into paths of pleasantness and peace and

for teaching them that the laws of obedience are the laws of life eternal; while the beloved Master will pronounce upon us the benediction, "Well done, good and faithful servant."

If "order is heaven's first law," it should certainly find a place in the Christian Science Sunday School.

[From the book of words of a recent Historical Pageant in Dover, England, by Louis N. Parker.]

THE COMING OF THE KING.

BRITONS and French with hearts and hands!
Knit ye the league of the neighbor lands!
Doubts and fears to the winds be hurled!
Freedom and friendship win the world!
We have conquered each other enough to prove
That that which must conquer at last is Love;
For a loveless man is a lifeless clod,
And the spirit of Love is a spark from God:
O Love-star, rise in the night, we pray,
And lead, lead on to diviner day.

The nations have heard, they have heard a call,
The voice was the voice of the Lord of all;
His mold is ready, his furnace hot,
He hath men's hearts in the smelting-pot!
For a time is coming—ah, let it come!
When the tiger in man shall be quelled and dumb;
When the shuttle of death shall ply no more
'Twixt the hands of the weaver whose warp is war,
And envy and hate no more have sway,
For the former things shall have passed away.
But what of the word our ears once heard
That or ever the ages cease,
King Arthur himself should homage pay
To a mightier one of wider sway
Whom North, South, East, and West obey,
Lover and Lord of peace?
O winds be whist! O waters dumb!
The King is coming! The King is come!

"SIN NO MORE."

DORA M. KNAPP.

IN the 5th chapter of John's Gospel we read that Jesus said to a man whom he had healed, "Sin no more, lest a worse thing come unto thee." This admonition of Jesus provided all mankind with an unfailing prescription for the prevention and cure of disease. All other statements connected with his healing ministrations are in accord with this, and have substantially the same meaning when analyzed and rightly understood; it may therefore be considered the basis of all spiritual healing, both of mind and body.

In contrast with medical theory and prescriptions, this command of Jesus in the exercise of his mission as a physician is unique and startling. Even when viewed from a moral standpoint it still stands separate and apart from all scholastic theology in that it classifies disease as the effect of sin and strongly emphasizes the necessity of uplifting and purifying the individual consciousness in order to gain and retain health. Jesus had healed the man before these words were spoken, thus proving that the supposed law or claim of sin which had produced the physical ailment had already been destroyed by the power and operation of spiritual law, as understood and demonstrated by him. The man's consciousness was therefore partially regenerated or he could not have been healed. This conclusion and the premises leading to it must be recognized as essential and inevitable, or Jesus' remark would be lacking in consistency and would bear no relation to the healing which had just been accomplished.

This one instance, recorded through all ages since its occurrence, should be enough in itself to arouse humanity to the recognition of disease as something else than physical, and to seek its prevention and cure through spiritual rather than material means. The healing of disease by Christian Science is an exemplification of the truth of Jesus' words and works, and is accomplished wholly through its theology, which uproots error and begins at once to rid the human consciousness of sin. Christian Science includes in its analysis of sin all forms of thought which claim to have origin, intelligence, or power apart from God, or which are

unlike infinite good. It includes the collective sense of error as well as the individual belief in or expression of it. It declares that all human action and conditions are the effect of thought, so that it matters not whether any instance of disease is the direct result of individual yielding to sin, or has its cause in the universal belief in a law of disease, or whether it is superinduced by fear—it is all included in the scientific classification of sin, and Jesus' remark is applicable to all these conditions.

While Christian Science teaches the unreality of sin as having no place in the divine consciousness and no part in the divine purpose, hence no possible place or reason in man, as God's reflected idea, it declares that the only way in which the belief of sin can be made unreal to human consciousness is to make it nothing by ceasing to indulge it, by ceasing to love it or to fear it. In other words, to let the Mind that was in Christ Jesus so dominate individual thought that sin cannot enter. Christian Science teaches that sinful, erroneous thoughts must be eliminated in order to attain right action in mind and body; also that the belief and indulgence in sin always brings its own penalty. The Christian Scientist finds in Jesus' command a loving caution and protection as well as a wise rebuke. As applied to the conflict of the senses, it means to each and every one to-day: Fear no more, lest a worse thing come upon thee; hate no more, lest a worse thing come upon thee; claim no mind, will, or power apart from God, lest a worse thing come upon thee; look no more to matter for intelligence, life, or health, lest a worse thing come upon thee; doubt not that God is able and ready to heal and save now as in the days of Jesus, lest a worse thing come upon thee.

These and many similar injunctions are synonymous with Jesus' words, and in purport are included in them. His words are, moreover, just as imperative today as when they were uttered, for did not Jesus say, "Heaven and earth shall pass away: but my words shall not pass away"? The latter part of the statement, "lest a worse thing come unto thee," shows clearly that reformation and regeneration must accompany the physical healing or the individual is not on safe ground, is not truly healed. The theology and healing of Christian Science are inseparable, hence if one were to seek deliverance from some disease through Christian Science and then used his restored

energies to perpetrate more evil, he would naturally be in a worse condition than before, because of the increased activity of evil in his consciousness. The text-book of Christian Science makes it very plain that in order to attain and retain the results of spiritual demonstration, one must "rise into higher and holier consciousness" (Science and Health, p. 419).

This one statement alone, "Sin no more, lest a worse thing come unto thee," proves that Jesus' teachings were based wholly on spiritual cause and effect. Human will had no place in his ministration. There was no attempt to attract attention to his own personality, or even to attract the attention of the man to his own physical deliverance; the appeal was to the redeemed consciousness of the man, and the command was not against any one sin, but against all that constitutes sin in the mind of mortals. In its fulness it means, "Be ye therefore perfect, even as your Father which is in heaven is perfect," another command of Jesus which is based wholly upon the spiritual fact of God's eternal perfection, and of man's likeness to Him; and because of this fact, Jesus taught that perfection was not only attainable but essential for man. In his own experience Jesus voiced the whole truth of spiritual being, the inseparableness of God and man, and then demonstrated his teachings through progressive stages up to his final overcoming of all materiality. There was no tinge of asceticism in his nature. He called himself "friend" and "brother" to those about him. He was meek but not obsequious. He did not ostracize himself, but rather gave forth many of his deepest teachings while at the homes of his friends or in company with them in their pursuits.

All these things are for the guidance of every one who is trying to follow in his footsteps today. If one's duties still demand attention to material things and compel one to associate with those whose thought is not in accord with the Mind that is good only, he or she, if a Christian Scientist, knows how to find refuge and deliverance, even in the midst of discordant conditions. Right thinking forms his consciousness, and in this way it is possible for him to dwell in that "secret place of the most High," where no evil can befall him. Under all circumstances, demonstration means the solution of a problem according to the right rule and the obtaining of a right result. Oftentimes impatience and discontent, under conditions and environ-

ments that have not yet manifested the transforming power of good, constitute the special sins that need to be destroyed before the effect of Truth can appear. Once having entered upon the ascending pathway, and gained the knowledge of how to separate the false from the true, one's progress onward and upward will be continuous, if the understanding of Truth is allowed to have dominion and to assert itself at all times.

Christian Science promises deliverance from all sense of evil, sin, and disease, for it declares that the false sense of evil is all the evil there is, and reveals spiritual sense, which in reality is the only sense that man ever had or can have. This is wholly without sin, and is the saving sense or the savior. Without it salvation is impossible; with it one loves good because it is good, and resists and overcomes the false claims of evil because they are false. This resisting and overcoming will continue until error can find no witness in the consciousness that recognizes infinite good as the only source and substance of all being; the only influence controlling and satisfying man. In the chapter "The Apocalypse" in Science and Health, Mrs. Eddy, with spiritually illumined thought, penetrates the seeming mysteries of the revelation of St. John, clearly defining its metaphors and unveiling the nature and purpose of sin in all its forms. The scientific teaching of this chapter is invaluable to every student of Christian Science, representing as it does the progress of human consciousness, enlightened with spiritual understanding, out of the bondage of mortal belief and into the final victory over all false sense. The beautifully inspired assurance is given that "a recognition of being," such as St. John experienced, "is, and has been, possible to men in this present state of existence" (p. 573), and that the spiritual consciousness of Jesus' words, "The kingdom of God is within you," is a present possibility.

There could be no greater hope, no greater blessing bestowed upon humanity than that which Christian Science presents to the world in its interpretation of divine Principle as the law of infinite and immutable good, revealed and rendered demonstrable through scientific understanding for the redemption of mankind. Let us work, watch, and pray that this image and likeness of good may forever increase in individual consciousness until, in place

of the command, "Sin no more," the voice of Christ, Truth, will proclaim through purified thought that sin is no more, and divine Love through its everlasting victory will claim its own.

THE POWER OF PRINCIPLE.

HELEN WARD BANKS.

In the history of the American Revolution two names stand over against each other as showing the clearly defined results of working for self or working for Principle, the names of Benedict Arnold and Philip Schuyler. There were similarities in the circumstances of these men. Both gave themselves heartily for the cause of liberty; both were courageous—some of the most daring deeds of the early part of the war were done by Arnold; both were treated with great injustice, for lesser men were passed over their heads by Congress, while they went unrewarded. It was their manner of meeting this adversity that proved the different caliber of the men. Schuyler retired to his home and waited quietly till his country needed him again. At her first call his sword was in his hand. He was fighting for a cause, not for personal advancement. Arnold sat down with his wounded feelings and nursed them, until his patriotism, his high spirit, his usefulness were hidden beneath the dark blot of treachery to a noble cause. Schuyler, in living for his highest sense of Principle, not only had a share in the accomplishment of his greatness, but he gained his own peace. Arnold, in living for self, not only did his utmost to obstruct the current of right, but secured his own present misery and buried whatever he had done of good under a load of infamy, for he betrayed his cause to the enemy.

Does not the question as to which of these two classes we belong come to us vitally? Principle to us means more than any human cause. Are we then living truly for Principle? If so, the mortal self is out of sight; and there can be no sensitiveness, no discouragement, no personal demand, no jealousy, and no selfish ambition. There will be instead a quiet waiting for the "still small voice" to call us to our duty, and an instant active response to it. Our sword need not get rusty as we wait. It may be that we

are working for self under cover of advancing the Cause of Truth, or perchance we are shirking our work because we think it is not properly appreciated. Do we nurse hurt feelings because of a rebuke? Are we cherishing jealousy because another is doing what we think we could do better? Are we thinking that, among so many, the active loyalty of one individual does not count? Do we aim at a high position instead of perfect work? All those things make for inharmony and disintegration, while in the service of Principle all is harmony and unity. If we are giving any encouragement to wrong feelings, we have not yet learned the meaning of impersonal Truth and Love; and we may be taking the first steps on the dangerous path that leads toward treason.

But the true Christian Scientist has only to see the danger to avoid it. With honest heart he has enlisted to follow Principle, not self, and to such as he self-love has no place nor power, and it must vanish if we let in on it the clear light of Truth. When we learn to know the one universal Love, there is no desire to encourage mortal self, and we do not lack example in this direction. Our Master, through the bitterest struggle which human thought could ever know, taught us what it means to live for Principle. For many years our Leader has held aloft, with unfaltering hands, on the highest peaks, the banner of Truth, that she might guide our footsteps up to God; and what can hinder us, that we should not obtain the promises? Christian Science today is a great power. The world has ceased to speak of it as something on which to sharpen its wit, and is dealing with it as a force that must be taken account of. How it is regarded depends largely on the pure patriotism of the soldiers within its ranks!

As our Cause advances in the estimation of the outside world, it must grow from within. We should know that we stand for Principle, and forget the pettinesses of self-seeking. We should not linger over long in the period of trying to adjust the burden of our knapsack, preparatory to the march, or of learning how to carry our sword. Instead of getting ready, we should march; instead of fitting our sword to the scabbard, we should strike. Is it not some sense of our own importance, or of our own weakness, that keeps us so long engaged on personal prob-

lems? When we turn from self to Principle, from personality to impersonal Truth, from the desire of appropriating to the desire for giving, then will come unity and strength, and we shall stand one invincible body in our holy Cause. Principle, Love, is ready to save the world, and we shall help in the salvation only in proportion as self dies and we reflect the Love that "suffereth long, and is kind;" that "envieth not; . . . vaunteth not itself; . . . seeketh not her own, is not easily provoked, thinketh no evil."

Jesus said, "Whosoever will lose his life for my sake shall find it." No one can go even a little way in Christian Science without learning in some degree what this means. It is merely another way of saying that as we lose self for Principle, we find our true life in the loss. This is the reward that will come to all who give up self-interest for Principle. If we serve self, we shall find the hollowness of vanity. If we follow Principle, we shall secure peace and joy and power, and with Truth dominating us, we shall carry our Cause with holy hands high above everything that could drag it down, thus having our part in bringing in the consummation of Love—the evangelization of the world.

NOTICE.

A number of pages have been added to *The Christian Science Journal* during the past few months and the weight of the magazine has thus been increased to the point where it now requires three cents (3c.) postage on single copies to all points in the United States, Canada, and Mexico, and five cents (5c.) to other countries.

This information is for those who wish to remail the *Journal,* and does not affect the subscription price.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CORRECTION.

"The Definition of Dignity" on page 651 of February *Journal* should have been credited to William George Jordan—instead of Gordon.—EDITOR.

TESTIMONIES FROM THE FIELD.

IN 1863, while a boy in college, I was attacked by a fever, from which I suffered greatly, and which left me with a badly diseased leg. I had an operation for this performed at the Massachusetts General Hospital in 1868, and was told that the bone would give me no more trouble, but that some day the veins would cause me much suffering. For quite a number of years I did not suffer greatly, but was deprived of the sports that young men usually engage in, as my leg was a heavyweight, was never supple, and became tired very easily. About twelve years ago it began to give me great trouble. I was treated by many physicians, but received no real benefit. My suffering was intense, and at times my friends despaired of my life. In January, 1905, I went to a hospital in Minneapolis, and there had about thirty-two inches of diseased veins removed. The surgeons told me that I would be a well man, that the cause of the trouble had been removed. It took six months for the leg to heal, and then I felt better than at any time for several years; but this condition lasted only about two years, when, without any warning, the leg became worse than at any time previous. I again consulted the surgeon and physician, and after an examination they shook their heads and said, "There is nothing more that we can do for you. Medicine cannot reach it, and the knife has done all that it can do without taking off the leg." One surgeon said, "You will never use that leg again; you will have something to nurse as long as you live."

It was here that Christian Science found me. I consulted a practitioner in Minneapolis, and decided to take Christian Science treatment. In less than four days from the time I took the first treatment the pain had disappeared and the healing was quite pronounced, and in about two months I was free physically for the first time in forty-four years. I also received a spiritual uplift which to me far transcends my physical healing, and today I am rejoicing in the freedom that belongs to God's child. I am grateful to God for His unbounded love, and to Mrs. Eddy for her untiring efforts in showing us how we may avail ourselves of the divine Principle of Christian Science.—*Heman L. Magoon, Minneapolis, Minn.*

I GIVE my testimony with a heart overflowing with joy and thanksgiving to God for all His goodness and mercy to His children, with an earnest prayer that it may turn some other weary wanderer, in search of "living water," to this haven of rest in divine Science. I thank God for our beloved Leader, Mrs. Eddy, who so bravely, trustingly walked with God in the straight and narrow path, ever keeping in view the goal; and that thus was ushered into the world once again the Christ-living, the Christ-healing; namely, Christian Science.

Before I came into this blessed truth, I never knew a day without some suffering or sorrow. When I was a very young child I had a fever which left me with all the ills, seemingly, that flesh is heir to. As I grew into girlhood and womanhood my suffering increased, until I often prayed for death. I can count at least six operations without any permanent relief. I had the best doctors and specialists in Chicago (my home) and in New York city, all of them good, conscientious men and women of the medical profession. They treated me for various diseases, particularly rheumatic and nervous troubles. I walked with a cane for several years and suffered greatly from bowel trouble. I could not sleep without some opiate, and for more than fifteen years I was kept on a special diet. I had a serious ear trouble, for which I had been doctored since childhood. One of the best aurists told me I ought to have an operation performed immediately, that he would not insure my life over night, comparing my condition to that of carrying dynamite, which might explode at any moment. I told him that I had had one operation performed already, from which I had received no benefit, and that I feared the operation as much as the dynamite explosion. Besides all this, two operations for female trouble had failed to help me; nothing but a rest in bed for two and three days at a time, with hypodermic injections, ever relieved me. I had the most heroic treatments, and everything that *materia medica* could suggest was tried, no expense being spared for my relief. I visited various springs, baths, and sanitariums; had electricity, osteopathy, X-rays, massage, etc., giving them all a long and fair trial; but they all failed, and left me more discouraged and weak than before. My last physician advised me to stop all doctoring and medicine, since these had failed to help me,

and to make the best of my condition. I thanked him for his honesty and interest in me, and took his advice.

Not long afterward I overheard some one mention Christian Science, and I lost no time in visiting a practitioner. It was not long before I walked freely without a cane; slept naturally, ate anything I desired, and gradually all the pain and sufferings of which I have written became things of the past. Through my study and understanding of this Science (and I realize that I have much yet to learn) all the skepticism and bitterness of my life also passed out. I have found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the priceless pearl. I feel grateful, blessed, and privileged to live in this age that has ushered in anew the Christ-healing. I am a Jewess by birth, but I really had no religion. The Bible was a sealed book to me; I could not believe or understand its hidden meanings, nor could I accept anything blindly. I wanted to know, and that longing brought a sense of emptiness into my life which I could not express, and disheartened with my ill health at that time, I sought comfort—after a fashion—in "other gods," which eventually brought only disappointment.

When I took up the study of divine metaphysics honestly and earnestly, the Bible became a new book to me, and with the aid of its "Key" all things are being revealed which before seemed so obscure. I recognized in Jesus of Nazareth the Christ, my Saviour, the Wayshower. I found a "God of Love," unchangeable, perfect, an ever-present help. I can truthfully say that in my own experience "divine Love always has met and always will meet every human need" (Science and Health, p. 494). When I was able to demonstrate for myself and help others, I trusted God to bring this healing truth, Christian Science, into my own home, and at last it came. Man's extremity proved to be God's opportunity, even though we turned to Him at the eleventh hour.

Last January my father, who is in his eighty-sixth year, was taken very ill with serious lung trouble, which kept him in bed many weeks. We had two doctors and two trained nurses, and the doctors finally agreed that the end had come,—that father could not survive the night. They also advised us to send for all the members of the family. We at once wired to my brother in New York city, al-

though the doctors declared that he would not find our father alive, as he had been unconscious most of the time for several days. Up to this time I had not voiced Christian Science to my family, as I felt they were not ready for it. After my mother and a brother living in Chicago had become resigned to what seemed to be the inevitable, I asked them kindly if they were now willing to have Christian Science treatment for father. My brother consented at once, remarking that there was nothing to lose; adding, however, that it was not fair to Christian Science to turn to it now, when all hope was gone. I told him to leave that to God. Mother, too, consented. I called in a Christian Science practitioner, who came about nine in the evening and remained over night. I removed the material remedies from father's room, and when I took away the tank of oxygen the nurse remarked that I was killing father off sooner than was necessary. Then the struggle for life began, but the practitioner and I knew that God is Life. I remained in father's room all night, and it was not long before the labored breathing stopped and he fell into a gentle, peaceful sleep. When the dawn of day crept into the room he was still asleep, breathing naturally. God's word and His Christ had been again manifested as in Jesus' time, and the command to "heal the sick, raise the dead," was proven to the whole family to be adapted to the present time.

When my brother arrived from New York father recognized him and spoke to him. From that day he gained in strength and health; even the asthmatic trouble from which he had suffered in former years disappeared. He has never asked for help in *materia medica* since, and acknowledges that his healing was due to Christian Science. He has enjoyed the summer, going to the park daily, walking there and back alone. He reads the "little book" daily, although he does not understand it clearly, but I know that this will come to him. My mother and brothers are also reading and trying to understand this divine Science. We have indeed had much fruit of the Spirit in our home, and can say with Job, "I know that my redeemer liveth." I can never forget our inspired Leader, who is ever lovingly and loyally watching and praying for more of that Mind "which was also in Christ Jesus." God's blessings rest forever upon her; as she re-

ceives she freely gives, and in helping others she finds her present reward. It is my daily prayer that I may so live and love and work as to follow worthily the great Master whom she so faithfully and lovingly serves.

Bertha Subert, Chicago, Ill.

PROMPTED by a feeling of gratitude, I take pleasure in making partial mention of the gain I have made, morally, mentally, and physically, through the knowledge of the truth as conveyed to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Eight years ago, while a member of the Soldiers' Home, this county, I went into the Home library in quest of reading-matter, and in overhauling some unbound literature I brought to view several copies of *The Christian Science Journal.* I had never before heard of Christian Science, but I picked up one of the magazines, a little curious to see what kind of religious teaching I had discovered. I read a few lines, then dropped the *Journal* with a contemptuous expression; but I almost instantly took it up again, for on second thought I realized that if what I had been reading could be true (a case of healing by the Christ-power) I wanted to know more about it, so without moving I read for perhaps ten minutes. What I then read influenced me to take away two of the *Journals,* and after giving them a thorough perusal I procured two more, which received the same attention. A search for Science and Health disclosed several copies in the library. I had one charged to me by the librarian, and from that date I have never been without a copy. I have purchased several, and for most of the time have been a subscriber for the *Sentinel, Journal,* and *Quarterly.* After reading the "little book" for about two weeks, my knowledge of the truth enabled me to discontinue the use of morphine, to which I had been addicted for over six years; also all desire for alcoholic stimulants, to which I had been accustomed for twenty-seven years, left me. Profanity, which was one of my failings, left me about the same time. Since then, with the kindly assistance of a Christian Science practitioner of Santa Monica, Cal., I have been able to overcome the tobacco habit, to which I had been a slave for almost forty years. I also have enjoyed better physical health than ever before.

For all of this I return, first of all, thanks to God, and next to Mary Baker Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

Henry C. Moorman, Sawtelle, Los Angeles Co., Cal.

IN 1905 I asked for treatment in Christian Science for stomach trouble, and also commenced the study of "Science and Health with Key to the Scriptures." Before this my health had for years been very poor. I had suffered from stomach trouble, very badly at times, since I was a young girl. My healing from this was slow, but with it other diseases also disappeared, and I gained in flesh very fast. I was also healed of a large lump on my left breast in February, 1906. I had been told by a physician in Logansport, Ind., that it would have to be removed by an operation. I refused to have that done, and it was treated in *materia medica* for some time. I suffered agony from the medicine as well as from the growth, but after a while the pain stopped though the growth remained, and I had no trouble from it for three years. In February, 1906, however, it commenced to grow again and became quite large and very hard. It also pained me extremely, and affected my left arm so I could hardly use it at all, besides affecting my breathing. I was greatly frightened, and asked for treatment in Christian Science. The treatment gave immediate relief from the pain; in less than a month the growth had disappeared, and there has been no return of the disease. In 1906 my son was healed of a serious throat trouble in one treatment, and of mumps in one treatment last spring. In both cases he had immediate relief.

We have had a number of other things for which to be grateful, and we thank God for sending us our dear Leader, Mrs. Eddy, and for the truth she brought to us.

Adelia Oakes, Asheville, N. C.

I WISH to express my heartfelt gratitude to God for what Christian Science has done for me. It is now about eight years since this truth found me. At that time I was suffering from heart trouble, for which I had been treated by many different physicians, but without results. Christian Science healed me of this trouble in a short time. While taking treatment for this ailment I was carrying my

left arm in a sling, as it had been seriously injured and was in a bad condition, for I knew nothing of this truth at the time of the accident. The splints had been on my arm for eleven weeks and the injury to the shoulder made it impossible for me to raise my arm at all. It had also become crooked, and the doctors told me it would never be straight again and that I would have to take electric treatments to develop the muscles at the shoulder. I went home and found a Christian Scientist, told her my trouble and what the doctor had said, and after she had talked to me for a while I saw that if God could heal heart trouble he could also take care of my arm. I turned the case over to the practitioner, and that very same afternoon I took off the sling and threw it away. In a very short time I was at work again and suffered no inconvenience in using my left arm to do whatever was necessary. It has never troubled me since, and is now as straight as the other.

For this and many other blessings that have come to me and my family through the study of Science and Health I am very grateful, but for the spiritual uplifting which I have received through this understanding I find no words to express my gratitude to God, and to Mrs. Eddy. At the time of my healing from heart trouble I was also healed of the drink habit, and I never had a desire for liquor after that time. Surely Christian Science has been a pearl of great price to me and to my family.

A. Thirion, Austin, Minn.

At the age of sixteen I was thrown from a carriage, thereby injuring my spine so seriously that for fifteen years after I never knew what it was to have a perfectly well day, having pain in the head and back much of the time, and almost constantly during the last two of the fifteen years. Three years prior to my coming into a knowledge of the truth, I was in such a condition that it was thought a trip to relatives in Iowa might be beneficial. I went West with the intention of remaining six weeks, but was there four months, as I was taken very ill with a fever and at times doubts of my recovery were entertained. As soon as I was able to do so I started for home, a physician going to Chicago with me and my husband meeting me there. At this time I weighed but eighty-six pounds. I reached my home in September, and three months later I

was undergoing both medical and surgical treatment in the Maine General Hospital. I could say much of the kindness shown me there, but I was not benefited physically and my sufferings were so great the last year that often I would waken in the morning and drearily think of another day to be lived through, and when I retired at night thank God that I was one day nearer the end. To say this meant much, for I was young, had a devoted husband, a dear little daughter, a pretty home, a host of friends and relatives,—everything but health to make life worth living.

One day in the following spring, a friend who was calling asked why I did not try Christian Science, and in surprise I asked her what that was. She could only tell me that a relative of hers who had been a confirmed invalid for years had been healed by it, and that she herself had seriously thought of applying to it for physical relief. I was interested in what she told me, but as I had just purchased an expensive three-months course of medical treatment I felt I must try that first; if it failed, then I would think of what she had said. This experiment failed, as all material things must, and by that time I was quite ready for Christian Science and sought out my friend. This lady had a copy of Science and Health by Mrs. Eddy, which she kindly offered me, and she also advised me to write to a Christian Scientist of whom she knew.

I remember writing the Scientist that I could not understand why so much pain had been mine, but that doubtless God had sent it for some good purpose (how could one think that of the dear Father!), and that I had truly tried to be patient, brave, and uncomplaining; also that if my receiving help depended upon my understanding Science and Health, I feared it would be useless to try, as my mental condition was such that I could not understand anything very clearly. A beautiful letter came in reply to mine, in which the practitioner said that it was never God's will that we should be sick, and he quoted this verse of Scripture, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" assuring me that what God had given us He never would take away. I then began the study of Science and Health, and at the end of three weeks my friend and I went to the practitioner for treatment.

During the three weeks' study I had made notes of cer-

tain points on which I wished explanation, and in my first conversation with the practitioner I said that I had come with a very long list of questions. Some of these were asked the second day, but after that, in the absorbing interest taken in the whole subject, they must have been forgotten. At the close of the week the practitioner asked, with a twinkle in his eye, what had become of that formidable list of questions, and when I hunted them up I found, to my great joy, that they were practically all answered. After a week's treatment I was so convinced that I had found the truth that I decided to take the case into my own hands and work out the problem myself. I have been at work ever since, with the result that I have not spent one whole day in bed for eleven years; and not only this, but I have had the privilege of lifting the burdens in life's pathway for others through the power of this blessed truth.

The kind practitioner became my teacher the next summer, and since then I have had the added blessing of instruction in the Metaphysical College. I was early instructed on two points for which I am most grateful: first, that we could not receive the revelation without accepting the revelator; second, that it was better to rise at our Wednesday evening service and simply say, "I thank God for Christian Science and what it has done for me," and sit down, than not to rise at all, as otherwise we were being robbed in more ways than one. I have thanked God from the first for our dear brave Leader, Mrs. Eddy, and have never had anything to meet in my thought in the attempt to give loving, prompt, unquestioning obedience to everything that comes from her, or from headquarters with her approval. The second point has also been most helpful, for it has enabled me to rise to my feet, at home or elsewhere, if there is a pause and no one else seems inclined to occupy that time, and to express briefly a little of my gratitude for Christian Science. Thus the truth was borne to this beautiful town in the White Mountains, and for years there has been a faithful little society of Truth-seekers, whose love for God, for our dear Leader, and for our fellow-men broadens and deepens with every hour.—*Mrs. Alice Lyman Sleeper, Lancaster, N. H.*

I AM thankful to Christian Science for an interpretation of the Scriptures which has removed many of the mysteries

and given me an understanding of God that I can reconcile with my common sense. I find in it an every-day religion to be practised in place of a Sunday one to be preached, and in proportion as I have lived up to my highest understanding, God's infinite supply of good has been opened up to me. In the four years that we have been studying Science and Health, by Mrs. Eddy, great changes have taken place in our home. A fondness for liquor, the tobacco habit, and the use of profane language have left me. My constitution, which was formerly very weak, so that I was sick a great deal, has been made strong, which fact is shown by an increase of over forty pounds in my weight. My wife enjoys greatly improved health and our two children do not know what medicine is, and with the help of a practitioner many annoying complaints have been effectually overcome. Another blessing for which I am deeply indebted to my slight knowledge of man's God-given dominion over all adverse conditions, as made plain in Christian Science, is a marked increase in my financial income. I also find that I am conducting my business without many of the worries and perplexities of former years. I am truly thankful to God for the life of the Founder and Leader of the Christian Science movement, through whom the Christian way of healing the sick as Christ Jesus taught it has been reestablished on earth. May this truth—as truth will—go ever onward, carrying its blessings to all mankind.—*A. S. Blair, Baltimore, Md.*

CHRISTIAN SCIENCE has brought such happiness to me that I am more than glad to tell others of my experience. For a year before learning of this truth I had felt very ill—my strength seemed to be failing and I was greatly emaciated. My trouble was finally pronounced by the doctors to be asthmatic, with an affection of the lungs. Three doctors attended me at different times, but I received no lasting benefit from their treatment. At last it was decided that a change of climate would be best for me, and the only means of recovery. I dreaded to go away on account of leaving my two little ones, though it was believed that if I did not go at once I might not be long with them.

About two years ago my husband's employer spoke to him of Christian Science. My husband was very anxious

that I should try it, and I went to a friend who was a Scientist for information. She told me what she could, and then went with me to a practitioner. I commenced to take treatment at once and bought the book "Science and Health with Key to the Scriptures." In two weeks' time I felt that I was perfectly healed, although still weak; but in a few days more my strength had returned, and since then has never left me. I had always been of a discontented disposition, fault-finding, envious, and easily offended; now all is so different, and my heart is full of peace and love toward all. Then, too, we have been prospered in every way through the understanding of God as our present supply. I can say with the psalmist, "It is God that girdeth me with strength, and maketh my way perfect." My heart goes out in grateful love to that brave woman who has brought this knowledge of God to me and to all mankind.

Mrs. Celia Brown, Arkansas City, Kan.

My heart sings a great song of praise for the many blessings which have come to me through Christian Science. For six years I was an invalid, several physicians of good repute pronouncing my case throat and lung trouble. Various treatments were resorted to, both schools of medicine tried, and finally I was told I could not live in this climate. I went hither and thither, year after year, in search of health, only to return from each trip weaker and more heartsick. I saw plainly that medicine, diet, and change of climate were giving me no permanent relief, and abject despair enveloped me. At this stage a friend suggested that I try Christian Science, but I, being of Jewish faith, hesitated, though in a way I was eager enough to try anything. I had no faith in Christian Science; in fact, I knew absolutely nothing about it except that it claimed to cure without medicine. I was afraid, however, that I might have to become a Scientist in order to obtain the treatment, but I was told that I would not be required to change my religion.

I sought a practitioner, and his kind words of encouragement and assurance that I would regain my health sent me home with a lighter heart than I had borne in many a day. In a very short time I had improved so noticeably that I marveled. I, however, felt that the improvement

was too rapid to be permanent, yet steadily and surely I continued to grow stronger, conditions which had caused me much suffering vanishing like darkness before the light, and I became well and strong. I was a new being, with a joy that knew no bounds. It is now one year since my healing, and I have continued to live here, braving all kinds of wind and weather with the sweet assurance that in God is my health and strength.

When I began to improve so remarkably I grew curious to know something about this Science, how I got well, and whence had come this peaceful, comfortable state of mind. I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to investigate. I read the book earnestly, thirsting for knowledge, and I found that this mental healing was based upon a scientific knowledge of God; that it was right thinking and right living, and surely I could find no fault with a religion which embodied such uplifting ideals. I had formerly been taught to have faith in God, but my faith must have been very lukewarm indeed. The wondrous truths in this book awakened me. I found God, and slowly but surely there dawned in my consciousness what the apostle referred to when he wrote, "In him [God] we live, and move, and have our being." This was the healing balm. Each day my thoughts are being remodeled into something better and purer, and my gratitude to our dear Leader, Mrs. Eddy, is very great. She has brought to us a realization of man's coexistence with God, in whom we can find surcease from all pain and sorrow.

I advise those who are sick and heartsore to try Christian Science. They will not find it wanting. I can testify that it brings a peace "which passeth all understanding." I am deeply grateful to God for this wonderful truth, but I know that deeds more than words will prove my gratitude.—*Miss Bertha Fickessen, New Orleans, La.*

I FIRST heard of Christian Science about six years ago. I had been a sufferer from rheumatic trouble about three years, and unable to find permanent relief, when I was asked by a friend why I did not try Christian Science. I had never heard of it, but when she invited me to attend the meetings with her, I willingly consented, though I wondered what any form of religion could have to do with

one's physical condition. I attended the Wednesday evening meeting, expecting the ordinary orthodox prayer-meeting, and I was amazed when people spoke of their wonderful cures through divine power. Not a shadow of doubt crossed my consciousness; rather, I breathed a prayer of thanksgiving for the uplifting discovery. As I walked home a new sense of freedom seemed to bear me along as if on wings. On awakening the following morning, how well I felt! I had slept all night long without that terrible cramping in my legs. I went happily about my duties that day, but dreaded to retire at night, as I believed the pains would only come with renewed force for having missed the night before; yet they did not, nor has any symptom of the disease ever appeared since.

The following few weeks found me a regular attendant at the meetings; then I left the city, strongly determined to remain an adherent to Christian Science, but always thinking I was too busy to study. My relatives and friends were very much opposed to my views, and for the next few years I was entirely out of the atmosphere of Christian Science, never even hearing of it unless in ridicule. Unconsciously I was drifting away from the truth that had healed me. I became afraid to tell any one that I had ever been friendly toward this great truth; nevertheless, the good thoughts which had come to me during my brief experience had produced in me a state of perfect health for the first time in my life.

In time I returned to the city, but not to Christian Science; my debt of gratitude was forgotten. Within a few months I became nervous, gradually my health began to fail, and in less than two years I again left the city, unable to work. In about six months I was married, and the following eighteen months I weakened rapidly. In all this time I had never heard my husband express an opinion on Christian Science, but I had a foolish notion that he would bitterly oppose it; so when he called in medical attention for me, I mutely submitted. In August, 1906, a complication of diseases set in, among them a serious dropsical condition. The best physicians were called, some of the crimes charged to my system being a disease of the kidneys, etc. Tapping was resorted to, a torture to me that could not be exaggerated and which afforded only the slightest relief, but after three weeks I became larger

than ever. For months I lay helpless, and was told that if I could be gotten into condition to operate on, I might in time recover. Then I awakened from the dream, as the best physicians in the city said they would not give anything for my chance of living, and my faithful friends again asked why I did not try Christian Science.

When my husband called to see me that evening, I told him all. He had never felt any prejudice against Christian Science, and said if I felt it was safe to try it, he would arrange for treatment. I was taken home from the hospital where I had spent the winter, and Christian Science treatment was begun in February, 1907. The first two weeks I apparently grew worse, and the faithful practitioner, seeing this, forcibly impressed all those about me that doubtful disputations must cease. This wise advice was obediently responded to, and by April I was able to go about the city. Through May and June I visited other parts of the state, and in July I went to housekeeping, being able to do much of my work. I was entirely free from pain, and in a short time all the swelling had gone. Though this was over a year ago, there has been no hint of a reaction.

As a result of this wonderful healing, before God, our gracious Leader, Mrs. Eddy, and every faithful worker in the field of Christian Science, I avow that neither "things present, nor things to come, nor height, nor depth, nor any other creature" shall be able to separate me from the love of God, as revealed in Christian Science. I am indeed grateful for all my blessings.

Mrs. Helen Kroll Carpenter, Indianapolis, Ind.

I CAME into Christian Science broken in health and with no hope of ever being any better. My case had been pronounced hopeless by physicians, who ordered a change of climate as a last resort. I came from a high altitude in Colorado to California, but steadily grew worse instead of better.

Nearly a year ago I began to take treatment in Christian Science, and I improved from the first treatment. I have been helped of asthmatic trouble of twenty years' standing, the attacks becoming less and less frequent and each of a less violent nature. I have been cured of heart trouble, said to be organic. Before my healing I would

not have dared even to walk rapidly, but recently I ran two blocks to catch a train and felt no inconvenience either with my breathing or my heart. I have been cured of a worrying disposition, and this means so much to me. There have been many demonstrations of healing in my family recently, and I cannot express my gratitude for all that Christian Science has done for me.

As I write this these words of our Saviour come to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," together with Mrs. Eddy's words of reassurance (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

Mrs. Bernetta Atkinson, Santa Ana, Cal.

BEFORE knowing about Christian Science I had been more or less of an invalid all my life, and was growing constantly more hopeless. A frail girl at the age of fifteen, I at that time had a fall which injured my back and brought on serious spinal trouble. I was compelled to leave school, yet I kept on my feet and tried to be happy and to do as others did. I was early married, but soon a new ailment was added to my affliction, a very severe form of stomach trouble. A trusted physician recommended all sorts of remedies and treatments. I followed the medical prescriptions faithfully for many years, but became more and more emaciated.

A change in my condition became evident the very day on which Christian Science was brought to me as a possible means of relief. It was on a Friday night that a neighbor handed me several copies of the *Christian Science Sentinel,* and my husband urged me to call in a Science practitioner at once. I had decided I would take no more medicines, for I felt they did me no good, but I clung to what I had read in those *Sentinels* and told my husband to wait till the next day, when I might be better, before doing anything. On Sunday morning he wished to carry me to the Christian Science church, but this was postponed until the following week. I cannot begin to describe the spiritual uplift which came when I listened to the reading of that beautiful service,—so new and strange; yet it seemed as if I must have heard and known it all before somewhere, and that for the loss or lack of it I had grown hungry and needed to learn it all over

again. A copy of Science and Health was soon purchased. I read it constantly and eagerly, and my healing followed rapidly. I began to walk and be active.

Looking back over the three years since that time, I can truthfully say, and those who knew of my condition are saying it too, that I have been completely healed of the stomach trouble. I eat anything I like and feel no distress. The emaciated condition and extreme nervousness are gone. My back gives me very little trouble, and so improved am I that even my dressmaker exclaimed recently, "Why! even your back is a great deal straighter than it was last year." Three years ago I was not expected to live any length of time; now I present a picture of health. Considering how all this benefit has come to me through Mrs. Eddy's wonderful book, is there any reason why I should not feel gratitude to her who has rediscovered and given to this age the Christ-healing practised by Jesus, the Founder of Christianity, so many centuries ago? I see none.

Mrs. F. E. Boyd, Manchester, N. H.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

FEW would be disposed to question the proposition that the concept of God is the most important factor of human progress. Paul recognized this in his Mars Hill address, where he said, "Whom therefore ye ignorantly worship, him declare I unto you." It was asserted by William Morris when he wrote, "The knowledge of God I regard as the key to all other knowledge." It is affirmed by our Leader when she says, "When we realize that Life [God] is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (Science and Health, p. 264).

Not only does the logical detail of religious belief invariably take its form and flavor from the concept of God which is entertained, but the whole trend, animus, and result of human conduct may easily be forecast when the thought of God is known, since this can but shape the sense of man and his possibilities and supply the final motive for action, the reason for all that we do and undertake. It can but seem natural and necessary, moreover, that in the progress of Christian civilization—the unfoldment of truth in human consciousness—the concept of God should advance, lose its anthropomorphic limitations, all its imperfections, and steadily grow more spiritual, more ideal. Furthermore, if it be true that the thought of God is the most influential and determinative element in religious belief, it must follow that all real progress comes about as a result of the realization of this advancing sense of Deity, and that every true increment of gain for human knowledge must yield in turn a yet more exalted sense of the all-knowing and all-sustaining source of being; and all this in harmony with that law of action and reaction between con-

cept and achievement which has universal sway in human thought. As Sam Walter Foss has written,—

As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew
And left his older god behind.
He saw the boundless scheme dilate
In star and blossom, sky and cloud,
And as the universe grew great
He dreamed for it a greater God.

Having noted the relation of the concept of God to human thought and action, and the grounds of legitimate expectation that its purification and enlargement will keep pace with the progress of the race, one can but be impressed by the contrast between the improvement in the idea of God, which is distinctly traceable in the history of religious thought up to and including the early days of Christianity, and the status of this idea during the succeeding Christian centuries. Speaking of this earlier period, Wellhausen says, "God becomes a different being in the consciousness of the people just in proportion as the people change. Jahveh becomes greater through struggles. He grows with the growth of the great men in Israel." From a tribal deity, embodying the local and partisan idea of an effective kingship, Israel's thought of God grew to the magnificent proportions which Isaiah and other great prophets outlined of the creator and ruler of the universe,—as One, the righteous Judge and loving Father of all men,—an outline which finds its consummate realization in the teaching of Christ Jesus that God is infinite Spirit, all Life, Truth, Love.

Coming now to the question of the advance or retrogression of the Christian concept of God, since those "early days of Christianity" in which the Christ-idea of the divine nature and nearness was so wondrously demonstrated, we note at once the confusion and contradiction which characterize the references to God by the great body of Christian writers,—the lack of unity and consistency which appears everywhere, not only in the theologies of the past, but in the denominational literature of the present. Paul speaks of the righteousness of God which was to be revealed "from faith to faith," but much that is said about God by Christian people today suggests self-contradiction and injustice as characteristic of His government and decrees. To illustrate: In defining God a prominent religious weekly

has recently said that "He is the source and foundation of all material life, all its springs are in Him." There can be no violation of the laws of nature, it is said, for "this would be a violation of God's own being"! This can but mean that He who has said, "I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight," is responsible not only for the song of the bird, but for the venom of the serpent; not only for the happiness which comes through the law of Love, but for the horrors entailed by the law of heredity!

Says a distinguished teacher in a theological seminary, "God is in the darkness as well as in the light, in failure and sorrow as well as in joy, in death as well as in life"! All of which is the necessary and logical outcome of the identification of material law with divine law, an error which for centuries has been a disguised but rampant wolf in the fold of Christian thought, and which Mrs. Eddy was not only keen enough to discover but brave enough to attack. Again, speaking of the realm of material phenomena, another Christian periodical has just said, "What *we* do is merely to press the button which turns on the current of vital energy, that is all of it *God's*." "Even the evil man's will is in God, no less than the good man's"! That such astonishing incongruities of thought respecting God do not seem to disturb the belief of some, is indicated by the fact that no less a person than Sir Oliver Lodge has written (Man and the Universe, p. 312) that "apparent blasphemy is the very soul of Christianity, since it calls upon us to recognize and worship a crucified and executed God"!

The recent catastrophe in Italy has brought this matter of the prevailing sense of Deity out into the open, and one is amazed to find again and again statements which make the all-loving Father of the Christ-teaching responsible for things so dreadful that our moral sense turns away with a shudder. As an explanation and apology for the desolation and death which, as he claims, the action of divine law brings about, an editor of a leading Christian journal which lies before us offers the suggestion that God must avoid growing a race of "softlings," "cravens," "infants," hence the need of the rule *de rigueur*. Furthermore, as this editor says, "God has implanted sympathy in the hearts of men for the defense and succor of the weak and suffer-

ing;" and thus inspires men, he might have added, "to alleviate His own mischiefs"!

With what unspeakable relief and gratitude does one turn away from all this conflicting and unworthy thought of God to the simple teaching of Christ Jesus which is reaffirmed in Christian Science: that the source of all being is infinitely and always good; that He is Truth and Love; that the wrong and injustice, the sin, sickness, disaster, and death of material sense do not pertain to His kingdom or manifest His law, and that these things are without reality and without power, save in the seeming realm of false mortal belief. As never before men are turning away from every sense of God and His law which violates the integrity of His nature or mars the ideality of His doing, and they are beginning to see how the anthropomorphic and contradictory concepts of God which have obtained in Christian teaching and belief for centuries must be held responsible, in an unmeasured degree, for all that is saddening in religious history and discouraging in the religious outlook.

In the coming of Christian Science the sun of a new and nobler thought of God, a new and more glorious hope for man, has arisen. Mrs. Eddy's great contention may be said to be an insistence upon the ideality of the divine nature, and an appeal that this ideality be fully and forever honored in Christian thought and statement; and for all who follow her interpretation of the Master's words,

> The face of God diffuses silent and universal bliss.

JOHN B. WILLIS.

IT is sometimes objected, by those who know of Christian Science only by hearsay, that it makes too much of physical healing, but this is an entirely mistaken sense both as to its purpose and results. If one were to read without prejudice all the testimonies published in our periodicals, he would see that in a large majority of cases the emphasis is placed upon the spiritual awakening which has come with the healing, and especially upon the opening up of the Scriptures which always accompanies the study of Science and Health. It is true that those who testify are apt to dwell at much length upon the experiences of the dark dream of fear and suffering from which they were awakened by the truth, but they had been taught to believe

that this dream was real. *Materia medica* had seemingly offered convincing evidence of its reality, and this was regarded as sufficiently authoritative, so much so, indeed, that the sufferers resented the slight implied by the declaration that disease is never real because it is not of God and is no part of man's true being. In Christian Science they learn that their sufferings were due to the belief in evil's reality, but others who have not yet experienced the awakening ask to be told all about the dream, that they may know whether it has any of the features of their own.

It is easy to tell other mortals of the dark experiences of suffering through which we have passed, but it is only as we rise above material sense, escape from its bondage, that we begin to comprehend spiritual reality with its inherent harmony and beauty, and when we attempt to tell of this, words fail! Even Paul could only cite the words of Isaiah, "Eye hath not seen, nor ear heard"! So the Scientist tells of his long struggle and of his glad release, but when he would tell of his spiritual awakening he can only say that he is glad even for the months of patient waiting and striving—anything—since the light came at last.

In the same way, words fail when one attempts to tell what the opening up of the Scriptures means to him. The Bible has always been admitted to be a treasure-house of truth, yet in all the centuries men have been sick and sinful and poor because they have not known how to avail themselves of its treasures. All through the ages there have been gleams of light, instances of healing, both before and after the time of Christ Jesus, whose three years of ministry seemed to be the radiant dawn of Truth's eternal day. But, so far as one can judge, the Word was not opened up until after Jesus had risen from the tomb, the event which Mrs. Eddy calls "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (Science and Health, p. 117). Luke gives us a hint of this opening up of the Scriptures when he tells of the walk to Emmaus, and later of the meeting with the disciples in Jerusalem, when the Master opened "their understanding, that they might understand the scriptures." After this wonderful experience we find them becoming ready to follow Christ as never before, to heal the sick and regenerate the sinful as the great Teacher had done.

All through the Acts and the Epistles there is evidence

that spiritual sense was gradually replacing the old material sense of the Scriptures, and nowhere is this so apparent as in St. John's Revelation, when we are ready to understand it. Sad to tell, however, this understanding seemed to be lost, and with it the Christ-healing, for long centuries of "dimness," to use Isaiah's term, when the light of Truth was obscured by creeds and dogmas, the product of material belief. Then came again in Christian Science a revival of this healing, and more than this, there came through Mrs. Eddy's inspired thought the opening up of the Scriptures by the revelation of God as the divine Principle of the universe and man.

This is what marks Christian Science as distinct from all materialistic hypotheses of healing which have been offered to the world in the past or at the present. Had Mrs. Eddy's discovery been bounded by her own healing, or even by the healing work which she did for others, she would doubtless have been spared much bitter opposition, but humanity would have been deprived of that which it most needed, namely, the opening up of the Bible through the teachings of "Science and Health with Key to the Scriptures." Jesus spent forty days in the wilderness, finding out how man lives by Spirit and not by matter. Mrs. Eddy spent three years in finding from the entire Bible how he reached this conclusion and made it the basis of all his healing work, and it is for the results of this effort, this study, that we owe her a debt which we can never pay. As we read the Bible in the light thrown upon it by her discovery of divine Principle, we walk with prophets, with apostles, with the Master himself, and meekly and fearlessly we essay to do the works which they did and which he commanded us to do, by the understanding that we must "walk not after the flesh [or matter], but after the Spirit."

Jesus once said, "Many be called, but few chosen." Many have attempted to cure the ills of humanity without gaining or giving the spiritual light which proves the Christ-healing, but that which does not lift men up to the discernment of spiritual reality is far behind the needs of this hour. The healing word is, however, at work the world over, and those who feel the presence and power of the Holy Comforter walk gladly in the light of divine Science, while upon their path

The gathered beams of ages shine.

When the Bible is opened up to us in Christian Science, and when we grasp the meaning of such a passage as this, "I will make darkness light before them, and crooked things straight," we do not attempt to build upon it some dogma. Rather do we apply it to the need of the hour, and then go on to find new treasures, knowing that there is no limit to "the things which God hath prepared for them that love him."

ANNIE M. KNOTT.

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Applicants are specially requested to read carefully the notice at the head of "Addresses of Christian Science Practitioners." Further instructions will be found printed on the application blanks. The applicant should be careful to give name exactly as it appears on the records of The Mother Church.

Advertisers are notified when payment is due for their cards. When a duplicate bill has been sent to an advertiser and there is no response, the neglect to make payment will be considered as intention to have the card removed.

The references in following paragraphs are as they appear in the 75th edition of the Manual.

NURSES' CARDS

Applications for nurses' cards in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. It is expected that the applicant will be able to conform to the requirements of the Church Manual, Art. VIII., Sect. 31.

CHANGES OF NAME

Any member of the Church whose name has been altered by marriage, or otherwise, from the form in which it appears on the records of The Mother Church should notify the Clerk of the Church in order that the records may be changed, and one dollar should accompany the notification to cover cost of making the change in the books of the Church Clerk, the Church Treasurer, and the Publishing Society.

SOCIETIES

When a number of Christian Scientists become associated together for the purpose of conducting regular Sunday services, they may have their services advertised in the *Journal* under the heading of Societies, if the Readers they elect are members of The Mother Church. In this connection attention is also called to Article XXIII., Sect. 10, of the Church Manual. A Society has the privilege of calling a lecturer (Church Manual, Art. XXXII., Sect. 3), but the giving of an annual lecture by a Society is not required.

CHURCHES OF CHRIST, SCIENTIST

When a Society, advertised in the *Journal,* or other group of Christian Scientists, proposes to become known as a Church of Christ, Scientist, the Church Manual should be carefully studied, particularly Article XXIII., Sects. 6 and 7. Article XXIII., Sect. 7, of the Manual requires that a branch Church shall not be organized with less than

sixteen loyal Christian Scientists, four of whom are members of The Mother Church; and that at least one active practitioner whose card is advertised in *The Christian Science Journal* shall also be included in this membership. The members of a Church should make provision for holding a regular Wednesday evening meeting, in addition to Sunday services, should also have a Reading Room (Art. XXI., Sect. 1), and arrange annually for a lecture (Art. XXXII., Sect. 4). Attention is called to Article III., Sect. 6, regarding Readers, also to Article VIII., Sect. 17.

Applications should be sent upon the blank form prepared by the Publishing Society, upon which will be found additional instructions.

When requesting a change of Readers in church notice, be careful to give name of new Reader exactly as it appears on the records of The Mother Church, giving also date of admission to membership.

COMMUNICATIONS FROM CHURCHES

Every Church (and advertised Society) should always keep on file with the Publishing Society the name and address of the duly elected Clerk in Office, and communications should be signed by the Clerk. In cases where the Clerk may be absent any communication affecting the interests of the Church should be certified as official by its Board of Directors, or by the First Reader whose name appears in the Church Notice. When a new Clerk is elected, the name should be sent without delay to the Publishing Society.

READING ROOMS

It is expected that a Reading Room notice, giving address and hours, will be advertised in connection with all church notices, and care should be taken to have the rooms open at the hours named. Notice of Reading Room is published only in connection with that of a Church or Society.

At these rooms a welcome is offered to the public, and authorized literature concerning Christian Science may there be read, or purchased if desired.

CHANGES

In order to insure insertion for the month desired, applications, or requests for changes in Church and Society Notices, should reach this office by the 1st, and for Practitioners' and nurses' Cards by the 5th of the month preceding the one in which the new Card, Notice, or change is to appear. No charge will be made for a change unless it makes an additional line or lines.

APPLICATIONS FOR ADVERTISEMENT SHOULD BE ADDRESSED

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

FALMOUTH AND ST. PAUL STS. BOSTON, MASSACHUSETTS

LIST OF ORGANIZED

CHURCHES OF CHRIST, SCIENTIST

WITH NOTICE OF REGULAR SERVICES AND READING ROOMS WHERE CHRISTIAN SCIENCE LITERATURE MAY BE READ, OR PURCHASED IF DESIRED

Applicants for cards should read carefully the Instructions to Advertisers before sending for blanks.

ABERDEEN, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Hutton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Elks Hall, 417 So. Main Street.
Reading Room, 2.30 to 5 P.M., Wednesday and Saturday; same address.

ABERDEEN, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Arnold Polson.—Services: 11 A.M.; Wed., 8 P.M.; S. S., 10 A.M.—1st Street, near Broadway.
Reading Room, 1.30 to 5 P.M. Suite 2, Kaufman Block.

ADRIAN, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte A. Clute.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open daily, 19 W. Maumee.

AKRON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Metta E. Wolcott.—Services: 10.45 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.45 P.M.—Walsh Block, Main Street.
Reading Room, 1.30 to 4.30 P.M. daily, except Sunday; same address.

ALAMEDA, CAL.—First Church of Christ, Scientist.—First Reader, Miss May W. Loveland.—Services: 11 A.M.; Wednesday, 8 P.M.—Woodman Hall, 1334 Park Street.
Reading Room, 2 to 4 P.M.

ALBANY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret R. Cox.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, Madison Avenue and Quail Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

ALBANY, N. Y.—Second Church of Christ, Scientist.—First Reader, Rev. William Henry Dodd.—Services: 10.45 A.M.; Wed., 8 P.M.—St. Andrew's Hall, Howard St., near Eagle.
Reading Rooms open daily, 2 to 5 P.M. Bender Building, 73 State Street.

ALBERT LEA, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie H. Wulff.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Syndicate Block, Broadway.
Reading Room, same address.

ALBION, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah C. Howlett.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Corner Erie and Clinton Streets.
Reading Room, same address.

ALHAMBRA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Jemima Jane Kellow.—Services: 11 A.M.; Wednesday, 8 P.M.—Garfield Street.
Reading Room, 2 to 4 P.M.; same address.

ALMA, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella F. Ellison.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—W. R. C. Hall.
Reading Room, 508 State Street.

ALPENA, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie S. Holmes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Beebe Block, up-stairs, South 2d Avenue.
Reading Room, same address.

ALTOONA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. La Rue Hensbey.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—1017¼ Chestnut Ave.
Reading Room, 2 to 5 P.M.; same address.

AMERICUS, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Maude H. Smith.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—315 Jackson Street.
Reading Room, same address.

AMESBURY, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Maud Hull.—Services: 11 A.M.; Wednesday, 7.30 P.M.—4 Sparhawk Street.
Reading Room, same address.

AMSTERDAM, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Vought.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—24 Market St.
Reading Room, 3 to 5 P.M.; same address.

ANACONDA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Tuck.—Services: 8 P.M.; Wednesday, 8 P.M.—209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

ANDERSON, IND.—First Church of Christ, Scientist.—First Reader, Lewis Walts.—Services: 10.45 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—122 West 8th Street.
Reading Room open daily, 1 to 4 P.M.

ANITA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ann Blattner.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room, Chambers Bldg., Main St.

ANN ARBOR, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Helen B. Dean.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open daily from 2 to 5 P.M. 409 South Division Street.

APPLETON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Olive B. Russell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—612 College Avenue.
Reading Room open daily from 2 to 4 P.M.

ARCATA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Georgia May.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 14th Street.
Reading Room, same address.

ARKANSAS CITY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Myrtle G. Boone.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Central Avenue and Second Street.
Reading Room, same address.

ASHEVILLE, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet H. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—64 N. French Broad Avenue.
Reading Room, same address.

ASHLAND, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Whyte.—Services: 11 A.M., Masonic Hall; Wednesday, 7.30 P.M. at Reading Room, Atkinson Bldg.
Reading Room open 10 A.M. to 5 P.M.

ASHTABULA, O.—First Church of Christ, Scientist.—First Reader, Miss Jennie Richards.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—18 Elm St.
Reading Room, same address.

ASPEN, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma D. Shehl.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Christian Church, 100 W. Main Street.
Reading Room, daily. 422 E. Hopkins St.

ATCHISON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Troy Clendinen. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Corner 9th and Santa Fe.
Reading Room, same address.

ATHOL, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah C. Barney.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.--K. of P. Hall, 456 Main Street.
Reading Room, 2 to 5 P.M. 96 Exchange St.

ATLANTA, GA.—First Church of Christ, Scientist.—First Reader, Walter H. Bedard.—Services: 11 A.M.; Wednesday, 8 P.M.—Cable Hall, 82 and 84 North Broad Street, near Peachtree Street.
Reading Room, 88 North Broad St., opposite Piedmont Hotel.

ATLANTIC CITY, N. J.—Second Church of Christ, Scientist.—First Reader, Mrs. Martha B. White.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 22 and 23, Real Estate and Law Building, New York and Atlantic Aves.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

ATLANTIC CITY, N. J.— ——— Church of Christ, Scientist.—First Reader, Mrs. Josephine H. Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—935 Boardwalk.
Reading Room open daily, 10 A.M. to 4 P.M.; summer months, 10 A.M. to 9 P.M.; same address.

ATLANTIC CITY, N. J.— ——— Church of Christ, Scientist.—First Reader, John S. Crellin.—Services: 11 A.M.; Wednesday, 8 P.M.—Board of Trade Rooms, Bartlett Building, corner No. Carolina and Atlantic Aves.
Reading Room, 10 A.M. to 4 P.M. 604 and 605 Bartlett Building; open daily.

AUBURN, ME.—First Church of Christ, Scientist.—First Reader, Reuel F. Gordon.—Services: 10.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, 100 Pleasant Street.
Reading Room open from 2 to 4 P.M.

AUBURN, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Lucinda E. Morgenstern.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open each Thursday, 2 to 4 P.M.

AUBURN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Boulter.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Room 318, Metcalf Building, Genessee Street.
Reading Room open 3 to 5 P.M.

AUGUSTA, GA.—First Church of Christ, Scientist.—First Reader, Miss Ritta May Metcalf.—Services: 11 A.M.; Wednesday, 8.30 P.M.—508-509-510 Leonard Building.
Reading Room, 10 A.M. to 12 M.; same address.

AUGUSTA, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Aralise C. Moncrief.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—93 Sewall Street.
Reading Room, same address.

AURORA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Mina B. Ross.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—G. A. R. Building, on the Island.
Reading Room, 2 to 4 P.M. Second floor, Beacon Building.

AUSTIN, MINN. — First Church of Christ, Scientist.—First Reader, Frank Guillemin.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Maple Street, West.
Reading Room open from 2 to 5 P.M., except Sunday; East wing of Church Building.

AUSTIN, TEX.—First Church of Christ, Scientist.—First Reader, William Brueggerhoff.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room, 122 East 9th Street.

BALLARAT, VICTORIA, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Miss Jemima Swan.—Services: 11 A.M. and 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Main Hall, Trades Hall, Camp St.
Reading Room open daily, 2.30 to 5 P.M. National Mutual Building.

BALTIMORE, MD.—First Church of Christ, Scientist.—First Reader, J. Elliott Gilpin.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. — I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M., and Monday and Thursday evenings from 8 to 10. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R., and three squares from Penn. R. R. Station.

BALTIMORE, MD.—Second Church of Christ, Scientist.—First Reader, George W. Smith—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Albaugh's Parlors, N. Charles Street, between Biddle and Preston Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 322 N. Charles Street.

BANGOR, ME.—First Church of Christ, Scientist.—First Reader, Gorham H. Wood.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—C. S. Hall, 47 Columbia St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

BARRE, VT.—First Church of Christ, Scientist.—First Reader, Irving W. Bates.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—7 Summer Street.
Reading Room open Tuesday and Friday from 2 to 4 P.M.; same address.

BATAVIA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

BATAVIA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss May L. McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. 217 E. Main St.

BATH, ME.—First Church of Christ, Scientist.—First Reader, Miss Anna Elisabeth Gibson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Y. M. C. A. Building, Summer Street.
Reading Room, 2 to 4 P.M.; same address.

BATH, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. R. Reubina Jacobs.—Services: 10.30 A.M.; Wednesday, 8 P.M.—10 W. Williams Street.
Reading Room, same address.

BATTLE CREEK, MICH.—First Church of Christ, Scientist.—First Reader, Alfred H. Hulscher.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Maple and Adams Streets.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

BATTLE CREEK, MICH.—Second Church of Christ, Scientist.—First Reader, Miss Clara B. Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. R. Hall, Champion Street.
Reading Room, 20 West Main Street.

BAY CITY, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Maud La Forge.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Root Block.
Reading Room, 2 to 4 P.M.; same address.

BEATRICE, NEB.—First Church of Christ, Scientist.—First Reader, James Elerbeck.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Ella Street.
Reading Room, same address.

BEAUMONT, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Martha M. Lappington.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pipkin Building, corner of Pearl and College Sts.
Reading Room, 3 to 5 P.M.; same address.

BEAVER FALLS, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth Whitehead.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1117 7th Avenue.
Reading Room, same address; open Tuesday and Friday, 2 to 4 P.M.

BELFAST, IRELAND.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Rose Crooks.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—13 Lombard Street.
Reading Room open 3 to 5 and 7 to 9 P.M. Tuesday and Friday; same address.

BELLINGHAM, WASH.—First Church of Christ, Scientist.—First Reader, Miss Mabel M. Moore.—Services: 11 A.M.; Wednesday, 8 P.M.—Aftermath Club House, corner Broadway and Holly.
Reading Room, 201 Exchange Building.

BELOIT, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. McGhee.—Services: 11 A.M.; Wednesday, 8 P.M.—Woodman Hall.
Reading Room, 501 East Third Street.

BELOIT, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Rosenblatt.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Brown's Block.
Reading Room, same address.

BENTON HARBOR, MICH.—First Church of Christ, Scientist.—First Reader, John O. Parker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Auditorium, Carnegie Library.
Reading Room, 2 to 5 P.M. 115 6th Street.

BERKELEY, CAL.—First Church of Christ, Scientist.—First Reader, Amos W. Huggins.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Wilkin's Hall, 2412 Haste Street.
Reading Room, 12 M. to 5 P.M. First National Bank Building.

BERLIN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Herr Paul Hüsgen.—Services: German, 10 A.M.; English, 11.30 A.M.; Wednesday, English meeting, 6.45 P.M.; German meeting, 8.15 P.M.—Choralion Saal, Bellevue Strasse 4.
Reading Room open daily, 10 A.M. to 1 P.M., and 4 to 8 P.M. Augsburger Strasse 71.

BERLIN, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Jean Brown Wood.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner Water and Francis Streets.
Reading Room in tower of Church.

BETHLEHEM, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara M. Wolle.—Services: 11 A.M.; Wednesday, 8 P.M.—138 East Broad Street.
Reading Room, Tuesday, Thursday, and Saturday; same address.

BILLINGS, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Woodson Moss.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also evenings, except Sunday and Wednesday, 7 to 8.30. 14 Beiknap Blk.

BINGHAMTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Ferris.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—62 Exchange Street.
Reading Room, 10 A.M. to 1 P.M. and 2.30 to 4.30 P.M.; same address.

BIRMINGHAM, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—11th Avenue, South, near Highland Circle.
Reading Room, 2029 5th Avenue, North.

BLOOMINGTON, ILL.—First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday. 210 Griesheim Bldg.

BLOOMINGTON, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Tunie Hays Buskirk.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—121 South Walnut Street.
Reading Room, same address.

BOISE, IDAHO.—First Church of Christ, Scientist.—First Reader, Eugene Washington Schubert.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edifice, State St., between 8th and 9th Sts.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

BOSTON, MASS.—The First Church of Christ, Scientist.—First Reader, Judge Clifford P. Smith.—Services: 10.45 A.M., 3 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the new Church Edifice, Norway, Falmouth and St. Paul Streets.
READING ROOMS: Suite 306-307 BERKELEY BUILDING, 420 BOYLSTON STREET; open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M., and on Wednesday from 9 A.M. to 5 P.M.; Suite 23-25 SECOND FLOOR, 15 EXCHANGE STREET; open daily, except Sunday, from 9 A.M. to 5 P.M. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

BOULDER, COL.—First Church of Christ, Scientist.—First Reader, Russell T. Mason.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Sternberg Building, Pearl Street.
Reading Room daily, except Sunday, 10 A.M. to 12 M. and 2 to 4 P.M.; same addr

BOWIE, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie H. Camp.—Services: 11 A.M.; Wed., 7.30 P.M.—Church. Reading Room open daily, except Sunday; same address.

BRADFORD, ENG.—First Church of Christ, Scientist.—First Reader, Miss Martha E. Frankland.—Services: 11.30 A.M., 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—10 Cunliffe Road, Manningham. Reading Room open daily, except Saturday; same address.

BRADFORD, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Compton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—18 Kennedy St. Reading Room open 3 to 5 P.M., except Sunday.

BRAINTREE, MASS.—First Church of Christ, Scientist.—First Reader, Frank H. Sprague.—Services: 10.45 A.M.; S. S., 10.45 A.M.; Wed., 7.45 P.M.—P. O. Blk., opposite depot. Reading Room open daily, 3 to 5 P.M., also Tuesday evening.

BRANDON, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Peachey.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.—Church Edifice, Victoria and 8th St. Reading Room open Tuesday and Thursday from 3 to 5 P.M. 235 3d Street.

BRANTFORD, ONT.—First Church of Christ, Scientist.—First Reader, Miss Dora I. Schneider.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street. Reading Room, same address.

BRATTLEBORO, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny G. Miles.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Emerson Building, Elliot Street. Reading Room, same address.

BRECKENRIDGE, COL. — First Church of Christ, Scientist.—First Reader, George W. Watson.—Services: 8 P.M.; Wed., 8 P.M. Reading Room, 2 to 4 P.M.; Church Bldg.

BRIDGEPORT, CONN. — First Church of Christ, Scientist.—First Reader, Romeo W. Miller.—Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street. Reading Room open daily from 10 A.M. to 1 P.M. and 3 to 5 P.M., also Friday evening and Sunday afternoon; same address.

BRIGHTON, ENG.—First Church of Christ, Scientist.—First Reader, Conrad R. Andreae.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Athenaeum Hall, North Street. Reading Room open daily, 11 A.M. to 5 P.M., except Sunday. 7 Old Steine.

BRISBANE, QUEENSLAND, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Edward L. V. Salisbury.—Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M.; Wed., 8 P.M.—Edwards Bldg., Petrie's Bight. Reading Room, same address.

BRISTOL, ENG.—First Church of Christ, Scientist.—First Reader, John Erskine Grant Sandford.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—Colston Hall. Reading Room open daily, 2 to 7 P.M.; also Friday evening until 9. 88 Park Street.

BROCKTON, MASS.—First Church of Christ, Scientist. — First Reader, Elroy Sherman Thompson. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, North Main Street. Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BROMLEY, KENT, ENG.—First Church of Christ, Scientist.—First Reader, Miss Ethel Maud Carr.—Services: 11.30 A.M., 6.30 P.M.; Wed., 8 P.M.—Gymnasium Hall, College Slip. Reading Room open daily, except Saturday and Sunday, 2.30 to 5 P.M.; also Tuesday evening, 8 to 10; Wednesday, 2.30 to 8 P.M.; 71 High Street.

BROOKINGS, S. DAK. — First Church of Christ, Scientist.—First Reader, Dora L. Palmer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First National Bank Building. Reading Room open Wednesday and Saturday from 2 to 4 P.M.

BROOKLYN, N. Y.—First Church of Christ, Scientist.—First Reader, Harvey M. Ferris.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M., Church Edifice, 404 and 406 Lafayette Avenue; Wednesday, 8 P.M.—Church of Our Father, corner Grand Avenue and Lefferts Place. Reading Room open week days from 9 A.M. to 5 P.M. 472 Fulton Street, corner Elm Place. Telephone, 3737 Main.

BROOKLYN, N. Y.—Third Church of Christ, Scientist.—First Reader, Mrs. Marie Pittner Woolcut.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M. — Hall of Berkeley Institute, Lincoln Place, near 7th Avenue. Reading Room, 199 Lincoln Place.

BRUNSWICK, ME. —First Church of Christ, Scientist. — First Reader, Guy Parkhurst Estes.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 114 Main Street. Reading Room, 2 to 5 P.M.; same address.

BUCYRUS, O.—First Church of Christ, Scientist.—First Reader, Joshua C. Lichtenwalter.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Bldg. Reading Room, same address.

BUFFALO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Trow.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Jersey Street, near Prospect Avenue. Reading Room, 9 & 10 German Ins. Bldg., Main & Broadway; open week days 9 A.M. to 5 P.M.; Tuesday and Friday, 7 to 9.30 P.M. 'Phones, Bell, Seneca 3073; Frontier, 20072.

BUFFALO, N. Y.—Second Church of Christ, Scientist.—First Reader, George L. Van Allen, M.D.—Services: 10.45 A.M.; Wed., 8 P.M.—Twentieth Century Club, Delaware Ave. Reading Room, 525 Ellicott Square.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North 3d Street. Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

BURLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Pilcher.—Services: 11 A.M.; Wed., 8 P.M. Reading Room, 2 to 5 P.M.; at Church.

BURNS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Fesler.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence Mrs. Fannie Fesler. Reading Room, same address. Post Office address, Cambridge, Ill.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Hughes.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—1135 W. Park St. Reading Room open daily, except Sunday, from 2 to 4 P.M.

CADILLAC, MICH.—First Church of Christ, Scientist.—First Reader, Jesse O. Packard. —Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Spruce and Shelby Streets.
Reading Room, same address.

CALAIS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Haycock. —Services: 10.30 A.M.; Wed., 7. P.M.—McAllister Block, opposite St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, John Ellis Sedman. —Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room, 11 Dunster St., Harvard Sq.; open daily, 2 to 5 P.M.; every evening, except Sunday and Wednesday, 7.30 to 9.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Clark.—Services: 11 A.M.; Wed., 7.30 P.M.—Burd Bldg.
Reading Room, same address.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Miss Mabel E. Kester. —Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—28 North 3d Street.
Reading Room open daily, 2 to 5 P.M.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Herbert D. Avery. —Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street.
Reading Room, same address.

CANTON, O.—First Church of Christ, Scientist.—First Reader, William Schilling.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third floor.
Reading Room open daily, except Sunday. 613 Courtland Building.

CARO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. Thomas.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, Church annex.

CARTHAGE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Frances M. Blakeney.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Maple Sts.
Reading Room, 2 to 4 P.M., except Sunday; same address.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary M. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Cedar Rapids Business College, 2d Avenue and 5th Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M. 806 Security Building.

CEDAR RAPIDS, IA. — Second Church of Christ, Scientist.—First Reader, George C. Gilfillan.—Services: 3.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M.—Universalist Church, corner 3d Avenue and 6th Street.
Reading Room, daily, except Sunday, 12 M. to 5 P.M., also Saturday evening, 5 to 6.30. 209 Cedar Rapids National Bank Building.

CENTRALIA, ILL.—First Church of Christ, Scientist.—First Reader, Ralph Cunningham. —Services: 10.45 A.M.; Wednesday, 8 P.M.—North Locust Street.
Reading Room, 2 to 4 P.M. Tues. & Thurs.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie R. Scofield.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room, 1 to 4 P.M. Saturdays.

CHAMPAIGN, ILL.—First Church of Christ, Scientist.—First Reader, Philip S. Barto. —Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—New Church Edifice, University Ave. and Elm St.
Reading Room open daily, except Sunday, from 9 A.M. to 5 P.M.; same address.

CHANUTE, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Lilley B. Yockey.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CHARLES CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Almyra Dodd. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Commercial National Bank.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

CHARLESTON, S. C.—First Church of Christ, Scientist.—First Reader, Robert Q. Grant. —Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.
Reading Room open Tues., Thurs., and Sat. 4 to 5.30 P.M. 145 Meeting Street.

CHARLESTON, W. VA.—First Church of Christ, Scientist.—First Reader, Frank Conklin.—Services: 11 A.M.; Wednesday, 8 P.M. —906½ Quarrie Street.
Reading Room, same address.

CHARLOTTE, MICH.—First Church of Christ, Scientist.—First Reader, George H. Spencer. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M., Munger Blk.

CHATTANOOGA, TENN. — First Church of Christ, Scientist.—First Reader, Silas A. Payne.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 806 James Blg.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, Walter E. Smith. —Services: 3 P.M.; Wednesday, 7.45 P.M.—Horace Memorial Free Baptist Church, Webster Avenue, near Broadway.
Reading Room, 31 Crescent Avenue, 3 to 5 P.M. daily, except Sat., Sun., and holidays.

CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Llewellyn C. Morley. —Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—406 Market St.
Reading Room open Tuesday and Thursday 3 to 5 P.M.; Monday and Friday evenings from 8 to 9.

CHEYENNE, WYO.—First Church of Christ, Scientist.—First Reader, Miss Minnie L. Limbach.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Ferguson and 26th Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, William A. Buttolph.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—4017 Drexel Boulevard.
Reading Room, 6 Madison St., 6th floor; also 141 Oakwood Boulevard.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, James A. Hemingway.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Church Edifice, Wrightwood and Pine Grove Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also 1281 North Clark Street, near Wrightwood Avenue.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Frederick Augustus Bangs.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, Washington Blvd. and Leavitt St.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room, 904 W. Madison Street.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 E. Madison Street; also 336 West 63d Street.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, John Stuart Coonley.—Services: 10.45 A.M. and 7.45 P.M. Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 4850 Madison Avenue.

CHICAGO, ILL.—Sixth Church of Christ, Scientist.—First Reader, Robert W. Watt.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 12026 Eggleston Avenue.

CHICAGO, ILL.—Seventh Church of Christ, Scientist.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 2385 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 1312 Wilson Avenue.

CHICAGO, ILL.—Eighth Church of Christ, Scientist.—First Reader, Downer McCord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bournique Hall, 51 East 23d Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room, Lexington Hotel, Michigan Boulevard and 22d Street.

CHICAGO, ILL.—Ninth Church of Christ, Scientist.—First Reader, Lyman J. Hubbard.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 6244 Kimbark Avenue.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Louise A. Rogers.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room open daily, 2 to 4 P.M.

CHILTON, WIS.—First Church of Christ, Scientist.—First Reader, Miss Agnes N. Goff.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—At Church.
Reading Room, Thurs., 3 to 5 P.M. Church.

CINCINNATI, O.—First Church of Christ, Scientist. — First Reader, Frank Bernhardt Beinkamp.—Services: 11 A.M., 3.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Ave., Avondale.
Reading Room, Rooms 1019 and 1020 First National Bank Building.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Clarence H. Stockwell.—Services: 11 A.M. and 3.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th St. and Cedar Ave.
Reading Room, 29 Taylor Arcade, open daily, except Sunday. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Daniel M. Ely.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 107 and 108 Colonial Arcade, Euclid Avenue.

CLEVELAND, O.—Third Church of Christ, Scientist. — First Reader, Mrs. Rose K. Raeder. — Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 1 to 4 P.M.; same address.

CLINTON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Maude E. Young.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Warner Block.
Reading Room, 2 to 5 P.M., Wed. and Sat.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Martha L. Bell.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—310 Third Ave.
Reading Room, 224 Fifth Avenue.

COBURG, ORE.—First Church of Christ, Scientist.—First Reader, Miss Edna Hoefflein.—Services: 11 A.M.; Wed., 8 P.M.—Church Bldg.
Reading Room, 2 to 4 P.M. Tues. & Thurs.

COLDWATER, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7 P.M.—20 Division Street.
Reading Room, open daily; same address.

COLFAX, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline M. Carter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie S. Nissley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and Cascade Avenues.
Reading Room, same address.

COLUMBUS, IND.—First Church of Christ, Scientist.—First Reader, Louis K. Phillips.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—225 4th Street.
Reading Room, same pl.; 1.30 to 4.30 P.M.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, Delbert Alonso Crowner. — Services: 10.30 A.M., 7.45 P.M.; Wednesday, 7.45 P.M. — Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sunday. 900-902 Columbus Savings and Trust Building, High and Long Sts.

CONCORD, MASS.—First Church of Christ, Scientist. — First Reader, Henry Joseph Hosmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Insurance Hall, Monument Sq.
Reading Room, Thursday, 3 to 5 P.M.; same address.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner State and School Streets.
Reading Room, School Street entrance.

CONNEAUT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Louise Judson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

CONSTANTINE, MICH. — First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Wed., 8 P.M.
Reading Room, 2 to 4.30 P.M. Wed. Church.

CORONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Isabel Wyatt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—8th and Howard Streets.
Reading Room, same address.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Miss Eliza W. Nickerson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Friday afternoon and evening; same address.

COUNCIL BLUFFS, IA. — First Church of Christ, Scientist.—First Reader, Clarence A. Laubach.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Auditorium of Public Library Bldg.
Reading Room open 2 to 4.30 P.M. 310 Merriam Block.

CRANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Etta D. Smith.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, North Avenue, corner Eastman Street.
Reading Room in Church Edifice; open daily, except Sunday, from 10 A.M. to 12 M. All Christian Science literature on sale.

CRESTON, IA.—First Church of Christ, Scientist.—First Reader, Gilbert Judson Ferguson.—Services: 11 A.M.; Wednesday, 8 P.M.—503 West Adams Street.
Reading Room, 2 to 4 P.M.; same address.

CRIPPLE CREEK, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Dorothea E. Trevarrow.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, same address.

DALLAS, TEX.—First Church of Christ, Scientist.—First Reader, Brigman C. Odom.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 So. Ervay Street.
Reading Room, same address.

DANBURY, CONN.—First Church of Christ, Scientist.—First Reader, Howard S. Hawley. — Services: 11 A.M.; Wednesday, 8 P.M.—203 Main Street.
Reading Room, 2 to 5 P.M., except Sundays and holidays; same address.

DANVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lutie W. Prutsman.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M. — Fera Hall, West North Street.
Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

DARLINGTON, DURHAM, ENGLAND.—First Church of Christ, Scientist.—First Reader, Frank L. Hastwell.—Services: 11 A.M., 6.30 P.M.; Wed., 7.30 P.M.—North Lodge Terrace.
Reading Room, afternoons, except Wednesday and Saturday; same address.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, Paul A. Aepli.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room in Church Edifice; open daily, except Sunday, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, Albert E. Fischman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, Room 301, Commercial Blg.

DAYTON, O.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Richardson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—At Church, 1st St., between Jefferson and St. Clair Sts.
Reading Room, same address.

DECATUR, ILL.—First Church of Christ, Scientist.—First Reader, Miss Emma B. Petsch.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 148 West Prairie Avenue.
Reading Room, same address.

DE KALB, ILL.—First Church of Christ, Scientist. — First Reader, Ernest G. Clark.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, open Wednesday, 3 to 5 P.M.; same address.

DELAVAN, WIS.—First Church of Christ, Scientist.—First Reader, Seth W. Gregory.—Services: 10.45 A.M.; Wednesday, 8 P.M.
Reading Room in Church Edifice.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Louie Seemann.—Services: 10.30 A.M.; Wed., 8 P.M.—At Church.
Reading Room, same address; open daily.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, William Mahin.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th and Logan Avenues.
Reading Room open daily, except Sunday, 9 A.M. to 9 P.M., Wednesday until 6 P.M. Rooms 600-602 Mercantile Building.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Arthur J. Allen.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, 927-29 8th St.
Reading Room open 10 A.M. to 5 P.M. 503-504 Fleming Building.

DETROIT, MICH.—First Church of Christ, Scientist. — First Reader, Edward Percival Prophet.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. 118 Broadway.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Louis La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church, west side of Kelly Ave., between 6th and 7th Sts.
Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

DIXON, ILL.—First Church of Christ, Scientist.—First Reader, Charles A. Lucas.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—215 1st Street.
Reading Room, same address.

DOVER, N. H.—First Church of Christ, Scientist.—First Reader, Albert E. J. Hurd.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Post Office Building, Rooms 8, 9, and 10.
Reading Room, same address.

DOVER AND FOXCROFT, ME.—First Church of Christ, Scientist.—First Reader, Orman H. Bragg.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. — Church Edifice, Lincoln Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

DOWNER'S GROVE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude E. White.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 8 P.M.—Masonic Hall, Main St.
Reading Room, 48 West Maple Avenue.

DRESDEN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Fräulein Anna Thilo.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, English, 7 P.M.; German, 5 and 8.15 P.M.—Winkelmannstr 7 p.
Reading Room, same address.

DUBLIN, IRE.—First Church of Christ, Scientist.—First Reader, Lady (Louise) King.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—15A Wicklow Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., also 8 to 10 P.M., except Wednesday. 21 Dawson Street.

DUBUQUE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Baird.—Services: 11 A.M.; Wednesday, 7.45 P.M.—N. E. corner 9th and Bluff Streets.
Reading Room open daily from 2 to 4 P.M., except Sunday; same address.

DULUTH, MINN. — First Church of Christ, Scientist.—First Reader, Gideon Schelin.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—In Church Bldg., 20 9th Av., E.
Reading Room, 410 Burrows Bldg., open daily, except Sunday, from 10 A.M. to 4 P.M.

DULUTH, MINN.—Second Church of Christ, Scientist.—First Reader, Mrs. Ora Gridley Bailey.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Winthrop Block, 1st Street and 4th Avenue, W.
Reading Room, same address.

DURANGO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Amy S. Ditchfield.—Services: 11 A.M.; Wednesday, 8 P.M.—922 2d Avenue.
Reading Room open Wed. and Fri. afternoons, also Fri. evenings; same address.

EAST AURORA, N. Y. — First Church of Christ, Scientist.—First Reader, Edward C. Avery.—Services: 10.45 A.M.; Wednesday, 8 P.M.—307 Main Street.
Reading Room, 2 to 5 P.M., Tuesday, Thursday, and Saturday; same address.

EASTON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Bell Edwards.—Services: 11 A.M.; Wednesday, 8 P.M.—Pomfret Building.
Reading Room, same address; open Tuesday, Thursday, and Saturday.

EAST ST. LOUIS, ILL. — First Church of Christ, Scientist.—First Reader, Fred S. Willbur.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.40 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Summit Avenue and Washington Place.
Reading Room open daily, except Sunday, from 1 to 4 P.M.; same address.

EATON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Appleby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Homan Building, N. Barron.
Reading Room, same address.

EAU CLAIRE, WIS.—First Church of Christ, Scientist. — First Reader, Calvin Carroll Thomas.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Sts.
Reading Room in Church Parlor.

EDINBURGH, SCOT.—First Church of Christ, Scientist.—First Reader, Charles W. J. Tennant.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—At 88 Pitt Street.
Reading Room open daily, 11 A.M. to 4 P.M. and 7.30 to 9.30 P.M.; same address.

EDMONTON, ALBERTA. — First Church of Christ, Scientist.—First Reader, Mrs. Beatrice Harrison.—Services: 11 A.M.; Wednesday, 8 P.M.—772 First Street.
Reading Room, 772 First Street.

ELGIN, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary Thorn.—Services: 10.30 A.M., Masonic Hall; Wednesday, 7.45 P.M.
Reading Room, Y. M. C. A. Building.

ELGIN, ILL.—Second Church of Christ, Scientist.—First Reader, Miss C. Louise Brown.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Hall B.
Reading Room, 13 The Spurling.

ELKHART, IND.—First Church of Christ, Scientist. — First Reader, Jacob C. Lane.—Services: 10.30 A.M.: Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Av.
Reading Room, same address.

ELMIRA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Baily.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—117 N. Main Street.
Reading Room, same address.

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Ellis V. Nuckolls.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Myrtle Avenue, opposite City Hall.
Reading Room, 509 Mesa Avenue.

EL PASO, TEX.—Second Church of Christ, Scientist.—First Reader, John George Hilsinger.—Services: 11 A.M.; Wednesday, 8 P.M.—811 Boulevard.
Reading Room open daily, except Sunday, 10 A.M. to 4.30 P.M. Room 26, Real Estate Exchange Building.

EL RENO, OKLA.—First Church of Christ, Scientist.—First Reader, Ernest J. Simpson.—Services: 11 A.M.; Wednesday, 7.30 P.M. Hoff Avenue and London Street.
Reading Room, 116½ Rock Island Avenue.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie D. Plackard.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—1421 West Main Street.
Reading Room, same place.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Beaumont. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—203 East Avenue.
Reading Room, same address.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Way.—Services: 11 A.M.; Wednesday, 8 P.M.—Holderman Block, West Sixth Street.
Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Brotherton.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Engle St. and Spring Lane.
Reading Room at the Church; open daily, except Sunday, from 10 A.M. to 5 P.M.

ENID, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Bluma Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—209½ North Grand Avenue.
Reading Room, same address.

ERIE, PA.—First Church of Christ, Scientist. —First Reader, Clinton B. Burgess.—Services: 8 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 108 East 10th Street.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie B. Lough.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Neville Hall, Lincoln Street.
Reading Room, same address.

EUGENE, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Ella H. Macy.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building, corner 9th and Pearl Sts.
Reading Room, 2 to 4 P.M., except Sunday.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Foster.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline P. Calohan.—Services: 10.30 A.M.; Sunday School. 11.45 A.M.; Wednesday, 7.30 P.M.—109 Washington Street.
Reading Room, same address.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, Frank H. Edwards.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, corner Chicago Avenue and Grove Street.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M.; same address.

EVANSVILLE, IND.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Collson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

EVERETT, WASH.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel E. Missener.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—2726 Rucker Ave.
Reading Room, same address.

EXCELSIOR, MINN.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Res. of Robert A. Wright.
Reading Room, same address.

EXETER, NEB.—First Church of Christ, Scientist.—First Reader, John A. Craven.—Services: 11 A.M.; Wed., 7.30 P.M.—At Church.
Reading Room, same address.

EXETER, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie E. Robinson. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Unity Hall, Elm Street.
Reading Room, same address.

EXIRA, IA.—First Church of Christ, Scientist. — First Reader, Isaac Statzell. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wed., 1 to 4 P.M.

FAIRBURY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah M. Spence.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open from 1 to 4.30 P.M. Wednesday and Saturday; same address.

FAIRFIELD, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie C. Louden.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassis Room, City Library.
Reading Room over Fairfield Nat. Bank.

FAIRMONT, MINN.—First Church of Christ, Scientist. — First Reader, Mrs. Phebe Lucinda Haines.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, Church Building; 10 to 4.

FALL RIVER, MASS.—First Church of Christ, Scientist.—First Reader, Joshua F. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Rock and Pine Streets.
Reading Room, 335 Pine Street.

FARGO, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mimie Neal.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, cor. 2d Avenue and 9th Street, So.
Reading Room, Edwards Building, 1.30 to 4.30 P.M.

FIRTH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Janes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 4 P.M., Wednesday and Saturday. Church Building.

FITCHBURG, MASS.—First Church of Christ, Scientist.—First Reader, Francis D. Tuttle.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Wallace Hall, 387 Main Street.
Reading Room open daily; same address.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, Miss Sue V. Portmess. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 401 N. Main St.
Reading Room, 2 to 4 P.M., Buice Bldg.

FLINT, MICH.—First Church of Christ, Scientist.—First Reader, John B. Fisher.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Rooms 129-130 Paterson Building.
Reading Room open 1.30 to 4.30 P.M.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma C. Rebord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 312 East Second St.
Reading Room, same address.

FOND-DU-LAC, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Markham.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—109 S. Main, between 1st and 2d Sts.
Reading Room, 2 to 5 P.M.; same address.

FORT COLLINS, COL. — First Church of Christ, Scientist.—First Reader, Mrs. Carrie Hall Bartley.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Unity Church, corner Mulberry and College Avenues.
Reading Room, same address.

FORT DODGE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes G. Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue N. and 12th Street.
Reading Room open 2 to 4 P.M., except Sunday; same address.

FORT MADISON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. Waite.—Services: 10.45 A.M.; Wednesday, 8 P.M.—809 Front Street.
Reading Room, 2 to 4 P.M.; same address.

FORT SCOTT, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Dillard Michel.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room, 2 to 5 P.M. daily, except Sunday. 6 Clapp Building.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Miss Charlotte E. Luce.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room, 702½ Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Roscoe C. Scheckler.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 31, Bass Block.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Jacob F. Luther.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 502 Lamar Street, corner Fourth.
Reading Room, open daily, except Sunday, 9 A.M. to 12 M.; 2 to 5 P.M.; same address.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Fred P. Newell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Newell's Hall, Main St.
Reading Room, Main Street.

FRANKFORT, IND.—First Church of Christ, Scientist.—First Reader, Joseph Palmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maccabee Hall.
Reading Room, open 1 to 5 P.M. Room 205 Falsinger Building.

FRANKLIN, IND.—First Church of Christ, Scientist. — First Reader, Mrs. Emma M. Goodman. — Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Axt Bldg.
Reading Room, 2 to 5 P.M.; same address.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Wilson.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., Friday, 7.30 to 9.30 P.M.

FREEPORT, ILL.—First Church of Christ, Scientist.—First Reader, Miss Silena Grandden.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M.; open Wednesdays and Saturdays; same address.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, John B. Anderson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Franklin Hall, 631 Park Ave.
Reading Room, 524 N. Main Street.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Luts.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 State St.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Frances B. Monnette.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building on Merced Street, between J and K Streets.
Reading Room, same place.

GALENA, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Shellacks Hall.
Reading Room open Wed. 1816 Joplin St.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, John Newton Conger.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Beecher Chapel.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday and holidays. Room 10, Galesburg National Bank Building.

GALT, ONT.—First Church of Christ, Scientist.—First Reader, Milton A. Snider.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —Dando Block.
Reading Room, same address.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ada P. Sweet. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist. — First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Ave.
Reading Room, 2 to 5 P.M. 295 Water St.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Crook.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

GEORGETOWN, COL. — First Church of Christ, Scientist.—First Reader, Fred Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Toas Street.
Reading Room, same address.

GIRARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Pearl H. Wayland.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, same address.

GLASGOW, SCOTLAND. — First Church of Christ, Scientist.—First Reader, Miss Mary L. Richmond.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—St. Andrew's Halls, Berkeley Street, Door G.
Reading Room, open daily, except Saturday; 141 Bath Street.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. H. Frances McCoduck.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, 2 to 5 P.M. Corner Warren and Jay Streets.

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Miss Eva H. Tolman. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall.
Reading Room, same address.

GLOUCESTER, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Cook. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.

GLOUCESTER, MASS. — Second Church of Christ, Scientist.—First Reader, Mrs. Alice F. Rowe. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 29 Washington Street.
Reading Room open Wednesday afternoon; same address.

GODDARD, KAN.—First Church of Christ, Scientist.—First Reader, Miss Cora E. Harvey.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Wed. and Sat. afternoons.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Silas W. Kline.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—206 North Main St.
Reading Room, 3 to 5 P.M.; same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Calista L. Bacon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wed., 8 P.M.—Church Edifice, cor. Belmont & 4th Ave., S.
Reading Room, 2 to 4 P.M.; Rooms 7 and 8, Clifford Annex, De Meis Avenue.

GRAND ISLAND, NEB. — First Church of Christ, Scientist. — First Reader, Arnold Fehrenkamp. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, So. Pine Street.
Reading Room, 2 to 5 P.M., except Sunday. 117½ West 3d Street.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Harry T. Wilson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 10 A.M. to 5 P.M., except Sunday. At Church, 652 White Avenue.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist. — First Reader, Percival Bancroft Garvey.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

GREAT FALLS, MONT. — First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Ave. and 3d St., N.
Reading Room, 19 Conrad Block.

GREEN BAY, WIS.—First Church of Christ, Scientist.—First Reader, Wilbert K. Bartels. —Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Cherry Street and Monroe Avenue.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH. — First Church of Christ, Scientist.—First Reader, Rev. Mrs. Julia G. Moffat. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building.
Reading Room, same address.

GUERNSEY, CHANNEL ISLANDS, ENG.—First Church of Christ, Scientist.—First Reader, Albert W. Le Messurier.—Services: 6.30 P.M.; first Wednesday in each month, 7.30 P.M.—10 Mount Row.
Reading Room, same address.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, Daniel M. Myers.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 No. Broad Street.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

HACKENSACK, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Coleman.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, 2 to 4 P.M.

HAGUE, HOLLAND.—First Church of Christ, Scientist.—First Reader, Miss Anna Schroot.—Services: 10.30 A.M.; Wed., 8 P.M.—Oranje Societeit, 14 and 15 Prins Hendrik Plein.
Reading Room open daily, 2 to 4 P.M.; also Thurs. from 8 to 9.30 P.M. 4 Praktisijnshock.

HALIFAX, N. S.—First Church of Christ, Scientist.—First Reader, John Ross.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—8 South Park Street.
Reading Room open Monday and Thursday from 3.30 to 5 P.M.; same address.

HAMBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. May McLaury Abbott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Monday, Wednesday, and Friday, 3 to 5 P.M.

HAMILTON, O.—First Church of Christ, Scientist.—First Reader, William Franklin Thomas.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—Hammerle Building, corner C and Main Streets.
Reading Room open daily, 10 A.M. to 4 P.M. Rentschler Bldg., 2d and High Sts., 5th floor.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Walter S. Middleton.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Church Edifice.

HANFORD, CAL.—First Church of Christ, Scientist.—First Reader, William R. McQuiddy.—Services: 11 A.M.—Masonic Temple; Wed., 8 P.M.—Room 12, 206 N. Irwin Street.
Reading Room, 206 N. Irwin St., Room 12.

HANNOVER, GERMANY.—Erste Kirche Christi des Scientisten.—First Reader, Frau Dr. Bertha Günther-Peterson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8.30 P.M.—Hildesheimerstrasse 216.
Reading Room, same address.

HARRISBURG, PA.—First Church of Christ, Scientist.—First Reader, Frank Bell.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Cameron Building, Second and Walnut Streets.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Clinton H. Newton.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel, 537 Farmington Avenue, opposite Kenyon St.
Reading Room open daily, except Sun., 10 A.M. to 5 P.M., Wed., to 7 P.M. Connecticut Mutual Building, 783 Main Street.

HARTFORD, CONN.—Second Church of Christ, Scientist.—First Reader, William B. Green.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—Connecticut General Building, 64 Pearl Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, Walter H. Brownell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium.
Reading Room, Suite 1, Madgett Block.

HATTIESBURG, MISS.—First Church of Christ, Scientist.—First Reader, Bevy C. Godwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Hartfield Building.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Joseph S. Moore.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.; Sunday School during the morning service.—The Bartlett, 59 Main Street.
Reading Room open daily, except Sunday, from 2.30 to 4.30 P.M.; same address.

HELENA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. L. June Ide.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Homer Block.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

HERKIMER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Frances G. Fuller.—Services: 11 A.M.; Wednesday, 8 P.M.—312 N. Main Street.
Reading Room open daily; 2:30 to 5 P.M.

HIGHLAND PARK, ILL.—First Church of Christ, Scientist.—First Reader, Oliver Stowe Brown.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hazel Avenue, near St. Johns.
Reading Room in Church; open daily, except Sunday, 2 to 4 P.M.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, ——— ———; Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, same address.

HOOSICK FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie K. Grogan.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 2 to 4 P.M. 22 Church Street.

HORNELL, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Clara E. Bennett.—Services: 11 A.M.; Wednesday, 8 P.M.—60 Broad Street.
Reading Room, 3 to 5 P.M.; same address.

HORNELL, N. Y.—Second Church of Christ, Scientist.—First Reader, Miss Helen M. Taylor.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 48 West Genesee Street.
Reading Room, same address.

HORNSEA, YORKSHIRE, ENG.—First Church of Christ, Scientist.—First Reader, Albert James Laybourn.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; first Wednesday of each month, 8 P.M.—Back Southgate.
Reading Room open Wednesday, 3 to 5 P.M., and first Wednesday of each month, 6.30 to 7.30 P.M.; also open Saturday, 3 to 5 and 7 to 9 P.M. Southgate.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Soper.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room open Wednesday from 2.30 to 4.30 P.M.; same address.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, Nathaniel Colyer.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond. —Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Cushman.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—O. F. Hall.
Reading Room open Monday, Wednesday, and Friday, 2.30 to 4.30 P.M.; same bldg.

HULL, YORKSHIRE, ENG. — First Church of Christ, Scientist.—First Reader, Harold Boardman. — Services: 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—4 Baker Street.
Reading Room open daily, 17 Jameson Street.

HUNTINGTON, W. VA. — First Church of Christ, Scientist.—First Reader, Miss Sarah Chapman.—Services: 11 A.M.; Wednesday, 8 P.M.—1109 Third Avenue, over Standard Printing Office.
Reading Room open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; same address.

HURLEY, So. DAK.—First Church of Christ, Scientist. — First Reader, Mrs. Jessie S. French.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN.—First Church of Christ, Scientist.—First Reader, Miss Lelia Watson. —Services: 11 A.M.; Wednesday, 7.30 P.M. —Century Hall.
Reading Room, daily. Rm. E, Higley Bldg.

HYDE PARK, MASS.—First Church of Christ, Scientist.—First Reader, Wilfred Carter.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Waverly Building, 53 West River Street.
Reading Room open Wednesday, 3 to 5 P.M., Saturday, 3 to 5 and 7.30 to 9 P.M.; same address.

INDEPENDENCE, IA. — First Church of Christ, Scientist.—First Reader, Miss Ella T. Wilson.—Services: 10.30 A.M.; Wed.,7.45 P.M.
Reading Room, same address.

INDEPENDENCE, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Katie E. Thomas.—Services: 11 A.M.; Wed., 7.30 P.M.—Church Edifice, cor. Main and 11th Sts.
Reading Room, same address.

INDEPENDENCE, MO. — First Church of Christ, Scientist.—First Reader, Adolphus W. Stevenson.—Services: 11 A.M.; Wednesday, 8 P.M.—Buchanan Hall.
Reading Room, same address.

INDIANAPOLIS, IND. — First Church of Christ, Scientist.—First Reader, Clare G. Cameron.—Services: 11 A.M. and 8 P.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Propylaeum, 17 East North Street.
Reading Room open daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; also Wednesday, 10 A.M. to 4 P.M. Room 17, Lombard Building, 24½ E. Washington St.

INDIANAPOLIS, IND. — Second Church of Christ, Scientist.—First Reader, Emerson W. Challie.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Caleb Mills Hall, corner Penn. and North Streets.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 611 Odd Fellow Bldg.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma E. Adams.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—110 E. Jackson Street.
Reading Room, same address.

IOWA CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie L. Lewis. —Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Kosa Block, 220½ College Street.
Reading Room, same address.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Laura C. Woodruff.—Services: 11 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—Wilgus Building, State St.
Reading Room, same address.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Frederick E. Chanel. —Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JACKSONVILLE, FLA. — First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, corner Laura and Union Sts.
Reading Room, Clark Building, Main and Monroe Streets.

JACKSONVILLE, ILL. — First Church of Christ, Scientist.—First Reader, Mrs. Mary R. Frankenberg.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—221 W. Morgan Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, William Willard Rooks.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wed., 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St.
Reading Room open daily, except Sunday; 2 to 4 and 7 to 8 P.M. Church parlor. During July and August, 10 A.M. to 12 M., 2 to 4 and 7 to 8 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Marshall P. Richardson.—Services: 10.30 A.M.; Wednesday, 7:45 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO. — First Church of Christ, Scientist.—First Reader, Mrs. Kate M. Henry.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JERSEY CITY, N. J.—First Church of Christ, Scientist. — First Reader, Mrs. Meredith Perry Chase.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Hasbrouck Institute, Harrison and Crescent Aves.
Reading Room open daily, except Sunday, from 1.30 to 5 P.M.; same address.

JOHANNESBURG, TRANSVAAL, AFRICA.—First Church of Christ, Scientist. — First Reader, Mrs. Claudine L. Ockenden.—Services: 11 A.M., 7.30 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Masonic Hall, Jeppe St.
Reading Room open daily, except Sunday, Corner Bree and Eloff Streets.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Miss Jennie Foster. —Services: 10.45 A.M.; Wednesday, 7.45 P.M.—607 Main Street.
Reading Room, 1 to 4 P.M.; same address.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Horace E. Baldwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Cor. Sherman St. and 2d Ave.
Reading Room, same address.

JONESVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Miss Maud Wolcott.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Sigel Reed.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, suite 403-405 Bartlett Building.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Homer D. Grant. —Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Church Edifice, Moffet Avenue and 6th St.
Reading Room, 309 Miners' Bank Building.

JUNCTION CITY, KAN. — First Church of Christ, Scientist.—First Reader, Miss Elisabeth Huldah Mather.—Services: 11 A.M.; Wed., 7.30 P.M.—5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KALAMAZOO, MICH.—First Church of Christ, Scientist.—First Reader, Miss Catherine Severens.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7.30 to 9. 808 Kalamazoo National Bank Bldg.

KALISPELL, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Whiteside.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—138 First Ave., E.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Kenaga.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday; Trust Bank Building.

KANSAS CITY, KAN.—First Church of Christ, Scientist.—First Reader, Miss Hannah G. Miller.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Auditorium, 6th Street and Minnesota Avenue.
Reading Room, 10 A.M. to 5 P.M. 209 Portsmouth Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, James Nelson Russell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, cor. 9th St. and Forest Ave.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Bert M. Whisner.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st and Troost Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY, MO.—Third Church of Christ, Scientist.—First Reader, Boyd M. Dudley. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 118 Westport Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Mae Lanyon. —Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open week days, 2 to 4 P.M. Christian Science Hall, cor. 1st Ave. & 23d St.

KENOSHA, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie M. Scott. —Services: 10.45 A.M.; Wednesday, 8 P.M. —165-167 Park Street.
Reading Room, 2.30 to 4.30 P.M., Tues., Fri.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss Anna M. Schmitt.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

KEWANEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—302 So. Main Street.
Reading Room, same address.

KEY WEST, FLA.—First Church of Christ, Scientist.—First Reader, Frederick A. Beckman.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Masonic Temple, Simonton St.
Reading Room open daily, 2 to 5 P.M.; same address.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, James Lloyd Phillips.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—40 Sterling St.
Reading Room, same address; open daily.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Frederic W. Albree. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Johnston Street.
Reading Room open daily, except Sunday.

KINSTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Redd Wade. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

KIRKSVILLE, MO.—First Church of Christ, Scientist. — First Reader, Mrs. Mina Fry. —Services: 10.45 A.M.; Wednesday, 8 P.M. —Sparling's Hall.
Reading Room, Wed. and Sat., 1 to 4 P.M.

KIRKWOOD, MO.—First Church of Christ, Scientist.—First Reader, Henry C. Ochterbeck.—Services: 10.45 A.M.; Wednesday, 8.15 P.M.—Choral Hall.
Reading Room, Northeast corner of Webster and Jefferson Avenue.

KNOXVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie H. Matthews.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Walnut and Cumberland Sts.
Reading Room, The Vanderventer Building.

KOKOMO, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Tate Seiberling.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—402½ N. Main St.
Reading Room, 2 to 4 P.M.; same address.

LACONIA, N. H.—First Church of Christ, Scientist.—First Reader, Miss Camilla A. M. Stillings.—Services: 3 P.M.; Sunday School, 2 P.M.; Wed., 7.30 P.M.—Unitarian Church.
Reading Room, 628 Main Street.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Miss Alice I. Bunting.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church on King Street, between 5th and 6th Streets.
Reading Room open from 2 to 5 P.M.; same address.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. May Scantlin. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Southeast corner of 7th and South Streets.
Reading Room, 2 to 5 P.M.; same address.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, Avery Coonley.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Church Edifice, Catherine Ave. and Cossitt Boulevard.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Tues., Thurs., and Sat. from 3 to 6 P.M. 607 3d Street.

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Miss Georgia A. Rigby.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. 134 N. Broad St.

LANSING, MICH. — First Church of Christ, Scientist. — First Reader, Arthur Davis Baker. — Services: 10.30 A.M.; Wed., 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2.30 to 5 P.M., except Sunday. Room 220, Hollister Bldg.

LA PORTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. Hulverson.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Church Edifice, 1008 Michigan Ave.
Reading Room, same address.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Lee Kilpatrick.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 3 to 4 P.M.; same address.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Henry B. Ober.—Services: 11 A.M.; Wednesday, 8 P.M.—F. A. A. Building.
Reading Room open daily, 2 to 5 P.M.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Miss Gertrude J. Emerton.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room, Bay State Building, Room 402.

LAWTON, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Stoneking.—Services: 11 A.M.; Wed., 7.45 P.M.—321 6th.
Reading Room, same address.

LEADVILLE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Effie Ovren Champney.—Services: 11 A.M.; Wednesday, 8 P.M.—816½ Harrison Avenue.
Reading Room open daily, 3 to 5 P.M.

LEAVENWORTH, KAN. — First Church of Christ, Scientist.—First Reader, George Monroe Barns.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Sts.
Reading Room in Times Building.

LEEDS, ENGLAND.—First Church of Christ, Scientist.—First Reader, John W. Doorly.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room, open daily, except Sat., 3 to 6 P.M., Wed., 3 to 7.30 P.M.; same address.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 612 Eagle Street.

LEWISTON, IDAHO.—First Church of Christ, Scientist. — First Reader, Mrs. Elda M. Twight.—Services: 11 A.M.; Wed., 8 P.M.—At Church, corner 7th Avenue and 9th Street.
Reading Room, New Idaho Trust Building.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Miss May E. Millikan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 4 P.M.; same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Taubman Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room open from 2 to 5 P.M. week days; same address. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia L. Day.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, George S. Barnes.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets.
Reading Room, 203 The Funke Building.

LITTLE ROCK, ARK. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Reaves.—Services: 11 A.M.; Wed., 8 P.M.—Hollenberg Hall, corner 7th and Main Sts.
Reading Room, same address.

LITTLE ROCK, ARK. — Second Church of Christ, Scientist.—First Reader, Mrs. Lessie H. Peay. — Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Anna D. Gilbert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—O. F. Block.
Reading Room, same address.

LIVERPOOL, ENGLAND. — First Church of Christ, Scientist.—First Reader, Lieut. Col. George Hobart. — Services: 11 A.M., 6.30 P.M.; Wed., 7.30 P.M.—27 Leece Street.
Reading Room, Monday, Tuesday, Thursday, and Friday, 11 A.M. to 5 P.M.; Wednesday, 11 A.M. to 7 P.M.; same address.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Avenue.
Reading Room in Chapel; open daily.

LODI, CAL.—First Church of Christ, Scientist.—First Reader, Arthur Elwood Percival.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, same address.

LOGANSPORT, IND.—First Church of Christ, Scientist.—First Reader, Harry G. Tucker.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — Christian Science Chapel, North and Ninth Streets.
Reading Room open daily; Stettiner Building, Broadway, 2d floor.

LONDON, ENGLAND.—First Church of Christ, Scientist. — First Reader, William Albert Boswell.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, same address; 10 A.M. to 9.30 P.M. Telephone, 6696 Gerrard; telegram, Scienziale, London.

LONDON, ENGLAND. — Second Church of Christ, Scientist.—First Reader, Lawrence Beesley.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 14 Hanover Sq. (entrance in Harewood Place), near Oxford Circus Tube Station. Open every week day, 10 A.M. to 5.30 P.M.; Saturday, 10 A.M. to 1 P.M.

LONDON, ENGLAND. — Third Church of Christ, Scientist.—First Reader, Mrs. Katherine White.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Portman Rooms, Baker Street, West. Telephone, 3204 Mayfair. Telegram, Scientol, London.
Reading Room open daily from 11 A.M. to 9.30 P.M. 39 Baker Street, West.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, William H. Huyck.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —Cor. Richmond St. Park and Princess Ave.
Reading Room adjoining Church Edifice.

LONG BEACH, CAL.—First Church of Christ, Scientist.—First Reader, Robert W. Foyle.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel Hall, 313 West 3d Street.
Reading Room open daily, 2 to 5 P.M. 307 Cedar Avenue.

LONGMONT, COL.—First Church of Christ, Scientist.—First Reader, Miss Mary Alice Thorn.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Buckley Bldg.
Reading Room open daily, 10 A.M. to 4 P.M.

LORAIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet V. Monroe. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. Corner Woodland and Dexter Streets.
Reading Room daily, except Sunday, 1 to 4 P.M. Room 28, Lorain Blk., Broadway.

LOS ANGELES, CAL.—First Church of Christ, Scientist.—First Reader, Porter Bolles Jordan.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 685-689 West 17th Street, between Figueroa and Georgia Streets.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 5 P.M. 500-501 Central Building, 6th and Main Streets.

LOS ANGELES, CAL.—Second Church of Christ, Scientist.—First Reader, George Monroe Gliffen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Simpson Auditorium, 734 So. Hope Street.
Reading Room, Rms. 510-511 Hellman Blg., cor. 4th and Spring; open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 5 P.M.

LOS GATOS, CAL.—First Church of Christ, Scientist.—First Reader, John J. Haring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—I. O. O. F. Building.
Reading Room, afternoons; Montezuma Blk.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Russell.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Third Street, between Oak and St. Catherine.
Reading Room open daily, 10 A.M. to 5 P.M. 717 Paul Jones Building.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Herbert L. Brownell. —Services: 10.45 A.M.; Sunday School, 12 M.; Colonial Hall, Pollard Building, Palmer St.; Wed., 7.45 P.M.—Middlesex Hall, same Bldg.
Reading Room, same building. Room 4; open 2 to 5 P.M. daily, except Sunday, and 7 to 9 P.M. Monday, Thursday, and Saturday.

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet V. Olney.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Delia and Filer Streets.
Reading Room, Forslind Block.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Burdett College Hall, Mt. Vernon St., opposite B. & M. Sta.
Reading Room, 3 to 5 daily; Mon. and Sat., 7.30 to 9 P.M. 113 Munroe Street.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Lee B. Findlay.—Services: 11 A.M.; Wednesday, 8 P.M. —Public Library, Mulberry Street.
Reading Room, same address.

MADISON, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Josie F. Jacobson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Adele J. Barker. —Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Woman's Building, 240 West Gilman Street.
Reading Room open daily, 10 A.M. to 12 M.; 2.30 to 4.30 P.M. Rm. 306, Wisconsin Blg.

MALDEN, MASS.—First Church of Christ, Scientist.—First Reader, R. Clinton Loveland.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Reception Hall, Auditorium Building, Pleasant Street.
Reading Room open daily, except Sun., Wed., & holidays, from 2.30 to 5 P.M. & 7.30 to 9 P.M.; Wed., 2.30 to 5 P.M.—527 Main St.

MANCHESTER, ENGLAND.—First Church of Christ, Scientist.—First Reader, Harold Priestman.—Services: 11 A.M. and 6.30 P.M.; Sunday School, 2.45 P.M.; Wednesday, 7.30 P.M.—Daisy Bank Road, Victoria Park (Upper Brook Street entrance).
Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M.; Wednesday, 9.30 A.M. to 6.30 P.M.; Saturday, 9.30 A.M. to 12 M. 13 Victoria Street.

MANCHESTER, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Lela M. E. Everett.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel Edifice, Harrison Street, near Elm.
Reading Room open week days, 2 to 5 P.M.

MANHATTAN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Greene.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.40 A.M.; Wed., 7.30 P.M.—German Church, Poynts Ave. and Sixth St.
Reading Room, open afternoons. Manhattan State Bank Building.

MANITOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Zuma N. Soule Todt.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Algers Hall, 8th and Chicago Streets.
Reading Room open Tuesday, Thursday, and Friday from 2 to 4 P.M.; same address.

MANKATO, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Dora B. Salisbury.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Swedish M. E. Church.
Reading Room open 1 to 5 P.M., except Sunday. Free Press Building.

MANSFIELD, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Moser. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Dickson Building, Room 53.
Reading Room, same address.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Miss Gertrude Jordan.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Stephenson and Liberty Streets.
Reading Room in rear of Church.

MARION, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Alberta Raynor. —Services: 11 A.M.; Wednesday, 7.45 P.M. —Conservatory of Music.
Reading Room, same address.

MARION, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Britton.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7 P.M.—East Church Street, corner of Baker Street.
Reading Room open daily, 1 to 4 P.M.; same address.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, George A. Stacy. —Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Albert H. Whitaker. —Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street. Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie Starr McGee.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and La Fayette St. Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MARSHALLTOWN, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Louise B. Simon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Bldg., Main and 5th Sts. Reading Room, 31 West Main Street.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie D. Burkitt.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room in White Building.

MARYVILLE, MO.—First Church of Christ, Scientist.—First Reader, Ralph W. Eversole. —Services: 11 A.M.; Wednesday, 7.30 P.M. —Maryville Conservatory of Music. Reading Room, Michau Building.

MASON CITY, IA.—First Church of Christ, Scientist.—First Reader, James E. E. Markley.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 West 8th Street. Reading Room, same address.

MASSILLON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ann Delia Pease. —Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Cor. Main & East Sts. Reading Room, same address.

McALESTER, OKLA.—First Church of Christ, Scientist.—First Reader, Fred Lipscomb. —Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs. Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M.

McGREGOR, IA.—First Church of Christ, Scientist.—First Reader, August Kranert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block. Reading Room, Wed., 2 to 5 P.M.; same pl.

McKENZIE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Pierce Moore.—Services: 10.45 A.M.; Wed., 7.30 P.M. Reading Room open Thursday, 2 to 4 P.M.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, Miss Ada M. Caudle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets. Reading Room, 3 to 5 P.M., Wednesday; same address.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline A. Brookhouser.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—361 Sherman St. Reading Room, open daily, except Sunday, 2 to 4 P.M.; same address.

MECHANICSBURG, O.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Hunt.—Services: 10.30 A.M.; Wed., 7.30 P.M. Reading Room open Wednesday afternoon.

MELBOURNE, VICTORIA, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Herbert Southern.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—The Athenaeum, Collins St. Reading Room, Royal Bank Chambers.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.)
Reading Room open daily, except Sunday, from 9.30 A.M. to 4.30 P.M. 42-44 Southern Express Building, N. Court Avenue.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Melissa H. Barber.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony Street. Reading Room open daily, 3 to 5 P.M.

MERIDIAN, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Florence May Stratton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—First floor Suttle Building.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

MERRILL, ORE.—First Church of Christ, Scientist.—First Reader, Thomas Malcom Durham.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice. Reading Room, 2 to 4 P.M.; same address.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Ella I. Morey.—Services: 10.45 A.M.; Wednesday, 8 P.M.—118A W. Monroe Street. Reading Room, same address.

MEXICO (City of), MEXICO.—First Church of Christ, Scientist.—First Reader, Archibald Lawrence Van Antwerp.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Cinco de Mayo 6. Reading Room, week days; same address.

MICHIGAN CITY, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Belva Cross Gotto.—Services: 11 A.M.; Wednesday, 7.45 P.M.—113½ West 5th Street. Reading Room open Monday, Wednesday, and Friday from 3 to 5 P.M.; same address.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda J. Beach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, South St. Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

MILFORD, UTAH.—First Church of Christ, Scientist.—First Reader, M. Catherine Smithson.—Services: 11 A.M.; Wed., 8 P.M.; Sunday School, 10 A.M.—C. S. Reading Room. Reading Room open daily, 2 to 5 P.M.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Francis G. Underwood.—Services: 10.30 A.M.; Sunday School, 9.15 A.M., at Pabst Theatre; Wednesday, 8 P.M. at Plymouth Church, corner Oneida and Van Buren Streets. Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Streets.

MILWAUKEE, WIS.—Second Church of Christ, Scientist.—First Reader, Mrs. Mary B. Morgan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—470 Farwell Avenue. Reading Room, same address.

MINNEAPOLIS, MINN.—First Church of Christ, Scientist.—First Reader, George Lawther.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue. Reading Room, 736 Andrus Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Henry Deutsch.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Second Avenue, South and Eleventh Streets. Reading Room, Church Edifice, entrance on Eleventh Street; 10 A.M. to 5 P.M.

MINNEAPOLIS, MINN. — Third Church of Christ, Scientist.—First Reader, Ned C. Hardy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 W. Lake St.
Reading Room, same address.

MINNEAPOLIS, MINN. — Fourth Church of Christ, Scientist. — First Reader, Charles Clark Rodolf.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth St.
Reading Room, 33 South 10th Street.

MINNEAPOLIS, MINN. — Fifth Church of Christ, Scientist. — First Reader, Schuyler S. Clark. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—300 Fourteenth Avenue, S. E.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

MINNEAPOLIS, MINN. — Sixth Church of Christ, Scientist.—First Reader, William H. Grant.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall of Minneapolis School of Music, 42 S. 8th Street, between Nicollet and Hennepin Avenues.
Reading Room, 9 A.M. to 5 P.M., daily, except Sunday. 601 Palace Building.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Kate H. Elliott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church, corner Pine and Pattee Streets.

MOLINE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, 2 to 4 P.M., except Sunday; same address.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Jared.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.45 P.M.—402 South 1st Street.
Reading Room, same address.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, Ivan S. Somerville.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room open daily, 10 A.M. to 12 M., 2 to 5 P.M. 12 South Fullerton Avenue.

MONTEVIDEO, MINN. — First Church of Christ, Scientist.—First Reader, Mrs. Henrietta A. Starbeck.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2d St. entrance Chippewa County Bank Bldg.
Reading Room open 2 to 5 P.M. Tues., Thurs., and Sat. Chippewa Co. Bank Bldg.

MONTGOMERY, ALA. — First Church of Christ, Scientist.—First Reader, Miss Greenie Burson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—16½ South Perry Street.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Mrs. Maria Pearson.—Services: 11 A.M. and 7 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse St., Western Sq.
Reading Room daily; also 8 to 9 P.M. Fri.

MONTREAL, P. Q.—Second Church of Christ, Scientist. — First Reader, Mrs. Jane E. Mackie.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—194 Peel Street.
Reading Room open daily.

MONTROSE, COL.—First Church of Christ, Scientist.—First Reader, Charles M. Remington.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—S. 2d St.
Reading Room open daily, 2 to 4 P.M.

MORRISON, COL.—First Church of Christ, Scientist. — First Reader, Mrs. Hattie B. Ewan.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Bank Bldg.
Reading Room, Res. Mrs. Hattie B. Ewan.

MORRISON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Maxfield Sands.—Services: 10.45 A.M.; Wed., 7.30 P.M.
Reading Room over Smith's Bank.

MOSCOW, IDAHO.—First Church of Christ, Scientist.—First Reader, Mrs. Arta Fisher.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Browne Block, 112 Main Street.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

MT. PLEASANT, IA.—First Church of Christ, Scientist.—First Reader, Chastine M. Snyder.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, No. Jefferson Street.
Reading Room open Wednesday and Friday afternoons at Chapel.

MT. PLEASANT, MICH.—First Church of Christ, Scientist.—First Reader, Wallace H. Marsh.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.—Corner Normal Avenue and Wisconsin Street.
Reading Room, 2 to 4 P.M.; side entrance.

MT. VERNON, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Pythian Hall.
Reading Room, 331 Upper Second Street.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, John M. Goodwin.—Services: 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Valentine Street and North 9th Avenue.
Reading Room, 2 to 5 P.M.; same address.

MUNCIE, IND.—First Church of Christ, Scientist.—First Reader, Greeley Price.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—127 N. Mulberry Street.
Reading Room, daily, 309 Wysor Block.

MUNCIE, IND.—Second Church of Christ, Scientist.—First Reader, Mrs. Alta S. Moore.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—106 W. Washington Street.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, Charles Howard.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—6th and Walnut Sts.
Reading Room, 2 to 5 P.M. 116 Iowa Avenue, 2d floor.

MUSKEGON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny J. Houseman.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Woman's Club Building.
Reading Room open daily, except Sunday, 2 to 5 P.M. 75 W. Western Avenue.

MUSKOGEE, OKLA.—First Church of Christ, Scientist.—First Reader, William T. Martin.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 7th and Court Streets.
Reading Room open daily. Turner Bldg.

MUSKOGEE, OKLA. — Second Church of Christ, Scientist.—First Reader, Ralph W. Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—I. O. O. F. Temple, 418 West Okmulgee Avenue.
Reading Room open daily, except Sunday, 2 to 5 and 7 to 9 P.M.; same address.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Miss Grace Willard Edick.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gilbert Block.
Reading Room, same address.

NAPA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. McDougall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, same address.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Janet C. Rice.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room open daily, same address.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 7.45 P.M.—135 8th Avenue, North.
Reading Room, daily, except Sun.; same pl.

NEBRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie D. Hohaus. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Congregational Church, North 10th Street.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Henry A. T. Dow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room open daily, except Sunday, from 3 to 5 P.M. and Sat. evenings, 7 to 9.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Effa May Lawson.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Tues. & Sat., 2 to 5 P.M.

NEODESHA, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Esther E. Lemon.—Services: 11 A.M.; Wednesday, 8 P.M.—Hubbell Building, 22 N. 4th Street.
Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY, IND.—First Church of Christ, Scientist. — First Reader, Mrs. Amelia S. Korfhage.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Main and Bank Streets.
Reading Room open 2 to 4 P.M.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Frederic W. Le Porin.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; 7 to 9 P.M.; same address.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Miss Sarah Acenia Price.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.

NEW BEDFORD, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Lowell.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Vesta Hall, 16 N. 6th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. Cushing Bldg., 36 Pleasant St.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Amy Everette King.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, Middle Street.
Reading Room open from 10.30 A.M. to 5 P.M.; same address.

NEW BRITAIN, CONN. — First Church of Christ, Scientist.—First Reader, Joseph G. Mann.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 8 P.M.—Chapel, West Main St.
Reading Room, 2 to 5 P.M.

NEWBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Louis J. Du Bois.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—76 Broadway.
Reading Room, 2 to 5 P.M.; same address.

NEWBURYPORT, MASS. — First Church of Christ, Scientist.—First Reader, George C. Morrill. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, same address.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Frank J. Linsley.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Republican Hall, corner Crown and Temple Streets; entrance on Temple Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; Wednesday, 10 A.M. to 7.30 P.M.; Tuesday and Saturday evenings, 7.30 to 9. 601 Malley Bldg., 902 Chapel St.

NEW HAVEN, CONN. — Second Church of Christ, Scientist.—First Reader, Miss Ella M. Belden.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Warner Hall, 1044 Chapel St.
Reading Room open daily, except Sunday, 11 A.M. to 5 P.M.; same address.

NEW LONDON, CONN. — First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Sts.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9; same address.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open Wed., 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Helen G. McConnell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets.
Reading Room, 506 Perrin Building, 305 Baronne Street.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Eggert.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.
Reading Room open daily, 2 to 4.30 P.M.; same address.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist.—First Reader, Carl Barkhausen.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—19 Locust Ave.
Reading Room, daily, except Sunday, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Virgil O. Strickler.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park, West.
Reading Room in Church Edifice; open daily, except Sundays, 10 A.M. to 5 P.M.; also Tues. and Fri. evenings, 7.30 to 9.45.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, W., at 68th St.
Christian Science Reading Rooms, 23 West 23d Street and 128 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, J. Allen Barris.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Christian Science Reading Rooms, 23 West 23d Street and 128 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Fourth Church of Christ, Scientist. — First Reader, Mrs. Mabel P. Smith.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.
Christian Science Reading Rooms, 28 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 228-230 West 45th Street.
Reading Room in Church Edifice; open daily, 10 A.M. to 4 P.M.

NEW YORK, N. Y.—Sixth Church of Christ, Scientist.—First Reader, Robert Bruce Pegram.—Services: 11 A.M.; Wed., 8 P.M.—14 Lexington Ave., between 22d and 23d Sts.
Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.; 125th Street Reading Room also open evenings from 8 to 10.

NIAGARA FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Edgar A. Barber.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, William Main.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street.
Reading Room, same address; entrance on Boush Street.

NORRISTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Frances L. Shoemaker.—Services: 11 A.M.; Wednesday, 7.45 P.M.—318 De Kalb Street.
Reading Room, Mon., Wed., Sat., 3 to 5 P.M.

NORTH ADAMS, MASS.—First Church of Christ, Scientist.—First Reader, Miss Josephine E. Fuller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room, same address.

NORTHAMPTON, MASS. — First Church of Christ, Scientist.—First Reader, Miss Louise DeLisle Radzinski. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Center Street.
Reading Room open 3 to 5 P.M.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Richard Winsor, Jr.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room at Church, 107 No. 3d St.

NYACK, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Van Hoesen.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

OAKLAND, CAL. — First Church of Christ, Scientist.—First Reader, Llewellyn T. Haskell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets.
Reading Room open daily; same address.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Cora B. Walbank.—Services: 10.45 A.M.; Wed., 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room open daily; Masonic Hall.

OAK PARK, ILL.—Second Church of Christ, Scientist.—First Reader, William A. Shepard.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Warrington Opera House.
Reading Room, New Masonic Block, Oak Park Avenue and Lake Street.

OCEAN PARK, CAL.—First Church of Christ, Scientist.—First Reader, Charles Hunter Miller.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Marine Street and Trolley Way.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 114 Trolley Way, between Navy and Ozone Avenues.

OCONTO, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Fumell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, same address.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Sturtevant.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Masonic Temple.
Reading Room, 2 to 5 P.M. daily, except Sunday; same address.

OKLAHOMA CITY, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Mina Rushmore. — Services: 11 A.M.; Sunday School, 12.15 P.M.—Wednesday, 8 P.M.—Church Edifice, Robinson Ave. and 11th St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 204-205 Pioneer Telephone Building, 3d Street and Broadway.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Fred Willet Burdick.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Barry Streets.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, John Forbes.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Suite 888, Brandeis Bldg.

OMAHA, NEB.—Second Church of Christ, Scientist.—First Reader, Arthur C. Wakeley.—Services: 11 A.M.; Wednesday, 8 P.M.—Lyric Theatre, 19th and Farnam Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 536 Paxton Block, 16th and Farnam Streets.

ONEIDA, N. Y.—First Church of Christ, Scientist.—First Reader, Edwin Park. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—25 Spring Street, opposite Stone.
Reading Room, same place.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, Julian B. Gardner.—Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Carrington Hening.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—At Church Edifice, Cleveland St., near Main St.
Reading Room, 188 Main St., opposite Cleveland Street; daily, except Sunday, 9 A.M. to 5 P.M., and 7.30 to 9.30 P.M. Tel. 451 Orange.

ORANGEVILLE, ONT. — First Church of Christ, Scientist.—First Reader, Mrs. Annie Edgington.—Services: 11 A.M.; Wednesday, 8 P.M.—Jackson Block.
Reading Room, from 3 to 5.30 P.M., Monday, Tuesday, Thursday, and Friday.

OREGON CITY, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Cora L. Huyck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Williamette Building.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 4 P.M.

OSHKOSH, WIS. — First Church of Christ, Scientist.—First Reader, Miss Mary I. Willett.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Century on High Street.
Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, Amos P. Spencer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OSWEGO, N. Y.—First Church of Christ, Scientist. — First Reader, Mrs. Elisabeth M. Phelps.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Clara E. Selberling.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette St., next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, ONT. — First Church of Christ, Scientist.—First Reader, Evelyn Y. Steele.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Miss M. Ethelyn Gilson.—Services: 10.15 A.M.; Wed., 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Rixford.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, Washington Avenue.

PACIFIC GROVE, CAL. — First Church of Christ, Scientist.—First Reader, Miss Lois M. Estabrook.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—167 Fountain Ave.
Reading Room, 2 to 4, P.M., except Sunday.

PAINESVILLE, O.—First Church of Christ, Scientist.—First Reader, Mrs. Alfa Hatch.—Services:10.30 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 311 Main Street.

PALM BEACH (WEST), FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Rosa Lewis Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, same address; open daily.

PALO ALTO, CAL.—First Church of Christ, Scientist. — First Reader, Mrs. Emma C. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 501 Waverly Street.
Reading Room, 1.30 to 4.30 P.M. and 7.30 to 9 P.M.; same address.

PANA, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Ellen A. Marsh.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Glassgow Block.
Reading Room, 1 to 4 P.M., Wed., and Sat.

PARIS, FRANCE.—First Church of Christ, Scientist. — First Reader, Mrs. Maude O. Clark.—Services: 11 A.M.; Wednesday, 8 P.M.—Washington Palace, 14 rue Magellan, Champs Elysees.
Reading Room open daily, 2 to 5 P.M. 194 Rue de Rivoli.

PARIS, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Elisabeth B. Weaver.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hall, corner Kaufman and S. 20th Streets.
Reading Room, 2.30 to 4.30 P.M.; same address.

PARKERSBURG, W. VA.—First Church of Christ, Scientist. — First Reader, Chester D. Kraft.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—208 Union Trust Bldg.
Reading Room, open daily; same address.

PARK RIDGE AND EDISON PARK, ILL.—First Church of Christ, Scientist.—First Reader, Miss May Emily Pope.—Services: 11.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church Edifice, Edison Park.
Reading Room, 2 to 4 P.M. Wed., Thurs., and Sat. Hotel Building, Edison Park.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, William H. Medaris.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth M. Macneil.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner Oakland Avenue and East Colorado Street.
Reading Rooms open 9 A.M. to 5 P.M.; also Tuesday and Friday evenings from 7 to 9. Chamber of Commerce Building.

PASSAIC, N. J.—First Church of Christ, Scientist.—First Reader, H. Coulson Fairchild.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Room 82, People's Bank Building, 185 Main Avenue.
Reading Room, same address.

PATERSON, N. J.—First Church of Christ, Scientist. — First Reader, Miss Daisy S. Modeman. — Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room, 2 to 4 P.M.; same address.

PENSACOLA, FLA.—First Church of Christ, Scientist.—First Reader, Miss Zaidee Douglas Adams.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Edward H. Clarke.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 S. Jefferson Avenue.

PETERBOROUGH, ONT.—First Church of Christ, Scientist.—First Reader, Robert John Todd.—Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—378 Aylmer St.
Reading Room open 2 to 5 P.M., Monday, Wednesday, and Saturday; same address.

PETOSKEY, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Vada H. Dillon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—413 Howard Street.
Reading Room, same address.

PHILADELPHIA, PA. — First Church of Christ, Scientist.—First Reader, Ellis Walker Moore.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Sts.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday; also 7 to 9 P.M., except Wednesday. Perry Building, southeast corner 16th and Chestnut Streets.

PHOENIX, ARIZ.—First Church of Christ, Scientist. — First Reader, Mrs. Anna C. Garesche.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Post Office Building, Monroe St.
Reading Roo same address.

PIQUA, O.—First Church of Christ, Scientist. —First Reader, William M. Knox.—Service: 10.45 A.M.; Wed., 7.30 P.M.—106 E. Green St. Reading Room, 2 to 5 P.M.; same address.

PITTSBURGH, KAN.—First Church of Christ, Scientist.—First Reader, Anderson L. Scott. —Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.— Church Edifice, N. W. corner Euclid Avenue and Walnut Street.
Reading Room, 409 Commerce Building, corner 4th and Broadway.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, Roy A. Mather.— Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde Street, near 5th Avenue.
Reading Room open daily, except Sun. and Wed., 9.30 A.M. to 9 P.M.; open Wed., 9.30 A.M. to 5 P.M. 1514-1515 Keenan Bldg., Liberty Avenue and 7th Street.

PITTSBURG, PA.—Second Church of Christ, Scientist.—First Reader, Albert E. Boerlin. —Services: 10.50 A.M. and 8 P.M.; Sunday School, 10.50 A.M.; Wednesday, 8 P.M.— Church Edifice, North and Grant Avenues, North Side.
Reading Room, open daily, except Sun. and Wed., 9.30 A.M. to 9 P.M.; open Wed., 9.30 A.M. to 5 P.M. 1514-1515 Keenan Building, Liberty Avenue and 7th Street.

PITTSFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Archie E. Van Ostrand.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 131 South Street.
Reading Room, same address; 2 to 4 P.M.

PLATTSMOUTH, NEB. — First Church of Christ, Scientist.—First Reader, William H. Venner.—Services: 11 A.M.; Wednesday, 8 P.M.—Coates Block.
Reading Room open Wed., 1 to 3 P.M.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Herbert A. Stockbridge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—5 Lothrop St. Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Pankow.—Services: 10 A.M.; Sunday School, 11.15 A.M.; Wed., 7 P.M.—Church Edifice. Reading Room, same address.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Miss Emma Arndt. —Services: 11 A.M.; Wednesday, 8 P.M.— Over Public Library.
Reading Room, 2 to 5 P.M.; same address.

POCATELLO, IDAHO. — First Church of Christ, Scientist.—First Reader, Carl Nilsson. —Services: 11 A.M.; Wednesday, 8 P.M.—At Church, 159 South Main Street.
Reading Room, same address.

POLO, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Emma Bowers.— Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

POMONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Collins. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main.
Reading Room, 13 to 15 Hansler-Rutan Block, corner of Second Street and Garey Avenue. Open from 1 to 4.30 P.M.

PORT ANGELES, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Ida B. Ross.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 2d and Laurel.

PORT HURON, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Mary White.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Society Hall, White Bldg., Water St.
Reading Room, 2 to 4 P.M. Room 16, White Building.

PORT HURON, MICH.—Second Church of Christ, Scientist.—First Reader, Herbert Will Ernst.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Temple, Lapeer Avenue.
Reading Room, 10 A.M. to 5 P.M. Meisel Block.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Frank C. Barrett.— Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627½ Congress Street.
Reading Room, Baxter Block, 562 Congress Street; open 10 A.M. to 1 P.M. and 2 to 5 P.M., daily, except Sunday.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening, except Sunday and Wednesday, from 7.30 to 9. Fenton Building, 84 6th Street.

PORTLAND, ORE.—Second Church of Christ, Scientist.—First Reader, Miss Luella C. Fanning.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.— Woodmen's Hall, E. 6th and E. Alder Sts.
Reading Room, same address.

PORTSMOUTH, O.—First Church of Christ, Scientist. — First Reader, Walter Scott Moore.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Horr Bldg., corner Gallia and Gay Sts.
Reading Room, same address.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George W. Blank. —Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 8P.M.—Merchants Nat. Bnk. Blg.
Reading Room, 2 to 4 P.M.; same address.

POUGHKEEPSIE, N. Y.—First Church of Christ, Scientist.—First Reader, Harold Cottam.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.— Church Edifice, Market St., opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

PRESCOTT, ARIZ.—First Church of Christ, Scientist.—First Reader, Mrs. Julia C. Elliott. —Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley St.
Reading Room open daily, 2 to 4 P.M.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, Gilbert C. Carpenter. — Services: 10.45 A.M. and 4 P.M.; Wednesday, 8 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE, R. I. — Second Church of Christ, Scientist.—First Reader, Frederick A. Manley.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, 9 to 11 A.M. and 3 to 5 P.M.; same address.

PROVO CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Anna K. Craig. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 East Center Street.
Reading Room, same address.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Ezra W. Palmer.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Unity Church Building, corner 9th and Court Streets.
Reading Room open daily, except Sunday. 404-406 Central Block.

PUNXSUTAWNEY, PA.—First Church of Christ, Scientist.—First Reader, Lex N. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Fackiner Building, 107 South Findley Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

PUYALLUP, WASH.—First Church of Christ, Scientist.—First Reader, Alva B. Ammerman.—Services: 11 A.M.; Wednesday, 8 P.M.—In Church Edifice.
Reading Room, 2 to 4 P.M., except Sunday. Room 3, Rising Block.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Fourth floor, Stearns Building, N. W. corner 5th and Hampshire Sts.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, Byron S. Hatherell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. cor. Main and 7th Sts.
Reading Room, same address; 2d floor; open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Primus P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Ave.
Reading Room, 3 to 5 P.M. Wed. and Fri.

RAPID CITY, S. DAK.—First Church of Christ, Scientist.—First Reader, Mark Ehle, Jr.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th Street.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Ernest W. Reynolds.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main Street; open daily, except Sunday, 2.30 to 4.30 P.M., also every week day evening, except Wed., from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Dr. Frederick Willson.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—32 N. 6th St.
Reading Room open daily, 10 A.M. to 5 P.M. and 8 to 9 P.M.; same address.

REDFIELD, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred Friedman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Damuth Building.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

REDLANDS, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Ada M. Lee.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 14 West Citrus Avenue.
Reading Room, same address.

RENO, NEV.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Turley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall, Fourth floor.
Reading Room, same address.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Howard M. Ball.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Evans.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 10 No. Tenth Street.

RICHMOND, SURREY, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Anthony.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, 2 to 4 P.M., also Tues. and Fri. evenings, 7.30 to 9.30.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Barnard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street.
Reading Room open daily, except Sunday, from 10 A.M. to 2 P.M. Room 23, Chamber of Commerce.

RIDGEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes H. Griffin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room, same address; open daily, except Sunday, 3 to 5 P.M.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Sumners.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Miss Mildred Averill.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.
Reading Room open daily from 2 to 4 P.M. In Church Edifice.

RIVERSIDE, CAL.—Second Church of Christ, Scientist.—First Reader, Miss Edna M. Filkins.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. The New Glenwood, corner Orange and 6th Streets.

ROCHDALE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Ashworth.—Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M.—Lecture Room, Public Hall.
Reading Room open daily, except Wednesday and Sunday, from 3 to 9 P.M.; Wednesday to 7.30 P.M. 122 Drake Street.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Elmer J. Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, Alexander and Cobb Streets.
Reading Room, daily, except Sunday and Wednesday, 10 A.M. to 9.30 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Sts.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, George E. Willis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Mendelssohn Hall, 513 West State Street.
Reading Room, open daily, except Sunday, 12 M. to 5 P.M.; also Saturday, until 9 P.M. 414 Rockford Trust Building.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, Charles Knox Mixter.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.45 P.M.—Church Edifice, 825 23d Street.
Reading Room open daily, except Sunday, 8 to 4 P.M.; same address.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Frank A. Richardson. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar & Brewster Sts.
Reading Room, 1.30 to 4.30 P.M. 119 Limerock Street.

ROCKLAND, MASS.—First Church of Christ, Scientist. — First Reader, Mrs. Susan A. Clark.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Franklin Ave.
Reading Room open Wednesday afternoon.

ROCK VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Anna Louisa Gebhardt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, Wed., 2 to 4 P.M.; same pl.

ROME, GA.—First Church of Christ, Scientist. — First Reader, Mrs. Minnie Moreno Sledge.—Services: 11 A.M.; Wednesday, 8 P.M.—231½ Broad Street.
Reading Room, 3 to 5 P.M.; same address.

ROME, N. Y.—First Church of Christ, Scientist.—First Reader, Earl A. Lamb.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 1 to 4 P.M.; same address.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, George Silas Haddock.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah St., off Elm Hill Ave.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradlee Building, 54 Warren Street, corner Dudley, Room 3.

RUSHVILLE, IND.—First Church of Christ, Scientist.—First Reader, William O. Freeman.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—238 Main Street.
Reading Room open Wednesday and Saturday afternoon; same address.

RUTHERFORD, N. J.—First Church of Christ, Scientist. — First Reader, Mrs. Ethel M. Whittier.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building.
Reading Room, same address.

RUTLAND, VT.—First Church of Christ, Scientist.—First Reader, Miss Fannie C. Wilcox.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gryphon Building, 118 West Street.
Reading Room open 10 A.M. to 5 P.M.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Frederick F. Thomson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 14th and K Streets.
Reading Room open daily, 9 A.M. to 5 P.M. 1007 7th Street, Rooms 7 and 8.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Charles Porter Anderson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Warren Avenue and Hayden Street.
Reading Room, 15 and 16 Mason Building.

ST. AUGUSTINE, FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Augusta Wilson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—60 Central Avenue.
Reading Room, 9 A.M. to 4 P.M.; same address.

ST. CLOUD, MINN.—First Church of Christ, Scientist.—First Reader, Walter Scott Day.—Services: 10.45 A.M.; Wed.,8 P.M.—209 5th Av.
Reading Room, 2 to 5 P.M.; 209 5th Av., S.

ST. JOHN, N. B.—First Church of Christ, Scientist.—First Reader, William K. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, 3 to 5 P.M. 15 Germain Street.

ST. JOHNSBURY, VT. — First Church of Christ, Scientist.—First Reader, Miss Kate D. Peck. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Pythian Hall.
Reading Room open daily, except Sunday, from 2.30 to 5 P.M. 29 Main Street.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Oscar George Bauman.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. 42-44 Ballinger Building, 7th and Edmond Streets.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Le Ray D. Arnold.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—910 Edmond Street.
Reading Room, week days; same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, John Randall Dunn.—Services: 10.45 A.M., 8 P.M.; Wednesday, 8 P.M.; Sunday School, 10.45 A.M.—Church Edifice, Kingshighway and Westminster Pl.
Reading Room open daily, except Sunday, from 9 A.M. to 6 P.M. Suite 1312, Syndicate Trust Building, Tenth, Olive, and Locust Streets.

ST. LOUIS, MO.—Second Church of Christ, Scientist.—First Reader, Frank B. Nudenscher.—Services: 10.45 A.M.; Wed., 8 P.M.—Recital Hall, Odeon Bldg., Grand and Finney.
Reading Room, 10 A.M. to 4 P.M. Room 8, Odeon Building.

ST. LOUIS, MO.—Third Church of Christ, Scientist.—First Reader, John H. Cartmell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Temple of the B'nai El Congregation, Flad and Spring Avenues.
Reading Room open daily, except Sunday and Thursday; 2 to 8 P.M.; open Thursday 2 to 5 P.M. 2239A South Grand Avenue.

ST. LOUIS, MO.—Fourth Church of Christ, Scientist.—First Reader, William E. McMahan.—Services: 11 A.M.; Wednesday, 8 P.M. Rose Hill Hall, Hamilton and Maple Aves.
Reading Room open daily, except Sunday, 2 to 5 P.M., also Tuesday, Thursday, and Friday evenings from 7 to 9; same building.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Adolph Konantz.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Laurel Avenue, near Mackubin Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. Commercial Building, 47 E. 6th Street, corner Cedar.

ST. THOMAS, ONT.—First Church of Christ, Scientist.—First Reader, Charles G. Manness. — Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Christian Science Hall, 533½ Talbot Street.
Reading Room, 2 to 4 P.M.; same address.

SALAMANCA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine M. Rooks.—Services: 11 A.M.; Wednesday, 8 P.M.—9 River Street.
Reading Room, same address.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, George Peck Bonney.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Lynde Street.
Reading Room open daily, except Sunday, from 3 to 5 P.M.; same address.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, George W. Johnson.—Services: 10.30 A.M. and 7.30 P.M.; Wed., 7.30 P.M.—Church adjoining City Hall.
Reading Room in Church.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Eva A. Fitzgerald.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Blg.
Reading Room, 2 to 4 P.M.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Warwick A. Tyler.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 East Third South St.
Reading Room, 505, 506, 507, and 508 Scott Building, 168 Main Street.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Mrs. Clara E. Stevens.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Ladies Literary Club Bldg., 20 So. 3d East St.
Reading Room, 412 Tribune Blg., Main St.

SAN ANTONIO, TEX.—First Church of Christ, Scientist.—First Reader, Albert Poston.—Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
Reading Room, same address.

SAN BERNARDINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Gyger Pierce.—Services: 11 A.M.; Wednesday, 7.45 P.M.—E St., between 7th & 8th Sts.
Reading Room, 10 A.M. to 4 P.M. 447 3d St.

SAN DIEGO, CAL.—First Church of Christ, Scientist.—First Reader, Charles Edwin Pierce.—Services: 11 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Ash and 3d Streets.
Reading Room, 10 A.M. to 4 P.M.; same address.

SANDUSKY, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mary P. Marble.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple Building.
Reading Room, same address; 2 to 5 P.M.

SANDY HILL, N. Y.—First Church of Christ, Scientist.—First Reader, William Baker Minton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—4th floor, Masonic Temple.
Reading Room, 2.30 to 5 P.M.; same address.

SAN FRANCISCO, CAL.—First Church of Christ, Scientist.—First Reader, Frank Walter Gale.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M. 719-720 Chronicle Bldg.

SAN FRANCISCO, CAL.—Second Church of Christ, Scientist.—First Reader, Charles Arthur Davie.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—New Club Hall, Howard and 21st Streets.
Reading Room, 10 A.M. to 6 P.M. 719-720 Chronicle Building.

SAN JOSE, CAL.—First Church of Christ, Scientist.—First Reader, Harry Alfred Loomis.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, St. James Street, between First and Second Streets.
Reading Room, 1.30 to 4.30 P.M. 18 No. 2d Street,

SAN MATEO, CAL.—First Church of Christ, Scientist.—First Reader, Davenport Bromfield.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Froebel Hall, Ellsworth Avenue.
Reading Room, 2 to 4 P.M. daily, except Wednesday and Sunday. Room 7, Post Office Building.

SAN RAFAEL, CAL.—First Church of Christ, Scientist.—First Reader, Llewellyn F. Haskell.—Services: 11 A.M.; Wednesday, 8 P.M.—Red Men's Hall, 803 Fourth Street.
Reading Room, 3 to 4.30 P.M., except Sunday and Wednesday; same address.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, William M. Gregg.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 6th and Sycamore Streets.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA, CAL.—First Church of Christ, Scientist.—First Reader, Edward W. Dickey.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1228 State Street.
Reading Room, 2 to 4.30 P.M.; same address.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura J. Robinson.—Services: 11 A.M.; Wednesday, 8 P.M.—Neary Block, 121 Pacific Avenue.
Reading Room, 2 to 4 P.M. O. F. Bldg.

SANTA MONICA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Gibson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church, corner Oregon Ave. and 7th St.
Reading Room, same address; 2 to 4.30 P.M.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Dowers Johnston.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bull and York Sts.
Reading Room, 11 A.M. to 1 P.M., and 3.30 to 6 P.M.; also Monday and Thursday evenings, 8 to 9; same address.

SCHENECTADY, N. Y.—First Church of Christ, Scientist.—First Reader, George F. Boldt.—Services: 10.45 A.M., Public Library, entrance Seward Place; Wednesday, 8 P.M.
Reading Room, 505 State Street. Room 20.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Effie J. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—520 Vine Street.
Reading Room open daily from 9 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, William K. Sheldon.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Christensen's Hall, Broadway and Madison.
Reading Room, 923 and 924 Alaska Bldg.

SEATTLE, WASH.—Second Church of Christ, Scientist.—First Reader, Charles J. Yoder.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2011 W. 58th St., Ballard.
Reading Room, same address.

SEATTLE, WASH.—Third Church of Christ, Scientist.—First Reader, Miss Louisa C. Eaton.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Recital Hall, corner 3d Avenue and University Street.
Reading Room, 607-608 Johnston Bldg.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. Knowles.—Services: 11 A.M.; Wednesday, 8 P.M.—114 East 5th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 212 Hoffman Building.

SENECA, KAN.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.
Reading Room over Citizens' State Bank.

SHARON, PA.—First Church of Christ, Scientist.—First Reader, Thomas J. Holderness.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner Irvine Ave. and A St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Monday and Friday evenings from 7.30 to 9. 6 S. Water Street.

SHAWNEE, OKLA.—First Church of Christ, Scientist.—First Reader, William A. McClelland, M.D.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library Building, North Broadway.
Reading Room in rear of Church.

SHEBOYGAN, WIS.—First Church of Christ, Scientist.—First Reader, Jesse N. Johnson.—Services: 10.40 A.M.; Wednesday, 8 P.M.—At Church Edifice, 609-611 Niagara Ave.
Reading Room, rear of Church Edifice.

SHELBYVILLE, IND.—First Church of Christ, Scientist.—First Reader, Harry S. Downey.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Post-office Block.
Reading Room open week days, 1 to 4 P.M.; same address.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Rhoda S. Nichols.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Over Union Bank.
Reading Room open 2 to 5 P.M.

SHELLMAN, GA.—First Church of Christ, Scientist.—First Reader, Thomas E. Allen.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Church St.
Reading Room, same address.

SHERMAN, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Caraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, same address.

SHREVEPORT, LA.—First Church of Christ, Scientist.—First Reader, Joseph D. Lee.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 42, Cooper Building.
Reading Room, 2.30 to 5 P.M.; same address.

SILVER CREEK, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Julia M. Pierce.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Miss Adah M. Jandt.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—10th and Jones Sts.
Reading Room, 208 American Block.

SIOUX FALLS, S. DAK.—First Church of Christ, Scientist.—First Reader, Will B. Thompson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—627 South Main Street, between 14th and 15th Streets.
Reading Room, 210 Paulton Building.

SNOHOMISH, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Crossman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Ave. D and 4th St.
Reading Room, same address.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, John F. Gaylor.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Main and Madison.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 129 West Colfax Avenue.

SOUTH HAVEN, MICH.—First Church of Christ, Scientist.—First Reader, William R. Evans.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Scott Club Building, Phoenix and Pearl Street.
Reading Room, 2 to 4 P.M. Mon., Wed., and Sat. Hale Building, Center Street.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel C. Lucas.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, corner 4th Ave. and Post St.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura P. Van Hesley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Jewish Temple, North Fifth Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 506, Ferguson Building.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Guy Smith Perkins.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Chapel, corner State and Orleans Sts.
Reading Room open daily, except Sunday and legal holidays, from 10 A.M. to 5 P.M.; also Saturday evenings from 7 to 9. Meekins, Packard, and Wheat Building, 351 Main Street.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Ethel Gay.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, same address.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Baker Baggott.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—15 So. Fountain Ave., Union Hall, 2d floor.
Reading Room open daily, except Sunday, 9 A.M. to 12 M. and 2 to 5 P.M.; same pl.

STAMFORD, CONN.—First Church of Christ, Scientist.—First Reader, Floyd W. Triggs.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burlington Arcade.
Reading Room, 2 to 5 P.M.; same address.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, John Beach Tillotson.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—25 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, 2 to 5 P.M.

STILLWATER, OKLA.—First Church of Christ, Scientist.—First Reader, John S. Wierman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Church.
Reading Room, corner 9th and Main Sts.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy Jane Felt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—W. C. T. U. Hall, North California Street.
Reading Room, Ruhl Bldg., Rooms 3 and 4.

SUMMIT, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Carter Tiffany.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 2, National Bank Building.
Reading Room open daily, 10 A.M. to 5 P.M.; same address.

SUPERIOR, WIS.—First Church of Christ, Scientist.—First Reader, Edward Kennedy.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2 Board of Trade Bldg.
Reading Room, same address.

SYDNEY, N. S. W., AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet M. Virtue.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Royal Chambers, corner Hunter and Castlereagh Streets.
Reading Room, Mon. to Fri. 12 M. to 5 P.M.; Sat. 10 A.M. to 1 P.M.; Wed. evening, 6.30 to 7.45. Challis House, Martin Place.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord. —Services: 10.45 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

TACOMA, WASH. — First Church of Christ, Scientist. — First Reader, Mrs. Mary P. Crocker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and South I Street.
Reading Room open daily, except Sunday, 9.30 A.M. to 4.30 P.M. Rooms 305-306 Fidelity Building, corner 11th and C Streets.

TALLAHASSEE, FLA. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—252 East Park Avenue.
Reading Room, 10 A.M. to 12 M.; same pl.

TAMPA, FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Marian Clarke Dolive.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—1103½ Franklin St.
Reading Room open 3 to 5 P.M. Monday, Thursday, Friday, and Saturday.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Putnam.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND. — First Church of Christ, Scientist.—First Reader, James Benedict Huntington.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Temple.
Reading Room, 2 to 5 P.M. 303-304 Terre Haute Trust Building.

TEXARKANA, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Mattie Wheeler.—Services: 11 A.M.; Wednesday, 7.30 P.M.—7th Street and State line.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TIFFIN, O.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret Shelly Frick.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Tuesday and Friday, 1.30 to 4 P.M. Church Hall, 31½ Court St.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Clarence B. Hadden.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, corner Monroe Street and Lawrence Avenue.
Reading Room, 625-6 The Ohio Building.

TOLEDO, O.—Second Church of Christ, Scientist.—First Reader, Arthur A. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room open daily, except Sunday, also Saturday evening. 103 Nicholas Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, F. Darwin Luther.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA, KAN.—Second Church of Christ, Scientist.—First Reader, Miss Mercy P. Anderson.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street.
Reading Room open daily, 1.30 to 5 P.M. 108 West 9th Street.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Gavin W. Allan.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer-Howell Street.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Rooms 114 and 115 Manning Chambers, 70 Queen Street.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton.—Services: 11 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Ontario Bldg.
Reading Room, same address.

TRENTON, N. J.—First Church of Christ, Scientist.—First Reader, Miss Saidee Vere Milne.—Services: 11 A.M.; Wednesday, 8 P.M.—578-580 E. State Street.
Reading Room open daily from 2 to 5 P.M.; same address.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Marie H. Crockett. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue, and First Street, North.
Reading Room, 10 A.M. to 5 P.M. 15 Second Street.

TUCSON, ARIZ.—First Church of Christ, Scientist.—First Reader, Mrs. Alice A. Hoffmann.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hotel Hall, 33 West Broadway Street.
Reading Room, same address.

TULSA, OKLA.—First Church of Christ, Scientist.—First Reader, George A. Quackenbush.—Services: 11 A.M.; Wednesday, 8 P.M.—Boswell Building, 123 So. Main St.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny E. Roberts. —Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VALPARAISO, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Marian E. Bartholomew.—Services: 10.45 A.M.; Wed., 8 P.M.—Post Office Building.
Reading Room, 12 M. to 5 P.M.; same address.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Varey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1166 Georgia Street.
Reading Room, same address.

VANCOUVER, B. C. — Second Church of Christ, Scientist.—First Reader, Mrs. Margaret G. H. Fleishman.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville Street.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Charles Walden.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Fox Building, 4th and Portland.
Reading Room, same address.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Benjamin L. Lane. —Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, same address.

VIRDEN, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Agness Sprague. —Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Fire Hall.
Reading Room over Post Office.

WABASH, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Latchem.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Maple and Carroll Streets.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

WACO, TEX.—First Church of Christ, Scientist.—First Reader, Milton D. Richards.—Services: 11 A.M.; Wednesday, 8 P.M.—522½ Austin Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M.

WACO, TEX.—Second Church of Christ, Scientist.—First Reader, Joseph Kaufman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—107½ So. 5th Street.
Reading Room, 3 to 5 P.M.; same address.

WAGONER, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia E. Brown.—Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, same address.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Miss M. Rosamond Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 3d and Poplar Streets.
Reading Room, same address; open daily, except Sunday, 1.30 to 4.30 P.M.

WARSAW, IND.—First Church of Christ, Scientist.—First Reader, Jacob Shield.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Friday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, Harry Cornell Wilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room open daily, except Sunday, Suite 601-603 Colorado Building, 14th and G Streets, N. W.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Leanna E. McCall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Sts.
Reading Room over Crall's Store.

WATERBURY, CONN.—First Church of Christ, Scientist.—First Reader, George L. Riggs.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Buckingham Building, Cottage Place entrance.
Reading Room open 2 to 5 P.M. Buckingham Building, Grand Street entrance.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Emmor Clark Stevens.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, West 5th Street.
Reading Room open daily, 2 until 4 P.M.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Adelaide C. Farmer.—Services: 11 A.M.; Wednesday, 8 P.M.—4 Lansing Building, State Street.
Reading Room, same address.

WATERTOWN, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn B. Way.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERTOWN, S. DAK.—Second Church of Christ, Scientist.—First Reader, Mrs. Nellie Ainsworth.—Services: 11 A.M.; Wednesday, 8 P.M.—Alexander Building, 103 South Maple Street.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M.

WATERTOWN, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Swift.—Services: 10.30 A.M.; Wednesday, 8 P.M.—500 5th Street.
Reading Room, 109 Main Street.

WATERVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura Stevenson Hall.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, Wed., 2.30 to 4.30 P.M.

WATSONVILLE, CAL.—First Church of Christ, Scientist.—First Reader, Miss Dora B. Nistetter.—Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, same address.

WAUKEGAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Norman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—329 West Street.
Reading Room, 2 to 4 P.M.; same address.

WAUPUN, WIS.—First Church of Christ, Scientist.—First Reader, Miss Eva D. Jones.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Corner of Jefferson and Mill Streets.
Reading Room, same address.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Clyde L. Warren.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, McClellan Street, between 2d and 3d Streets.
Reading Room open daily from 2 to 5 P.M.; same address.

WAVERLY, NEB.—First Church of Christ, Scientist.—First Reader, Charles H. Karnes.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesday and Saturday, 2 to 4 P.M., Auderton Building.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Harting M. Sparboe.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room open daily, 2 to 5 P.M.

WEEPING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Amandus W. Beach.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church.
Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Fetters.—Services: 11 A.M.; Wed., 7.30 P.M.—Church Bldg., 7th St. and Jefferson Av.
Reading Room, same address.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Miss Edith S. Darlington.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—117 N. High St.
Reading Room open daily, F. and M. Bldg.

WESTMOUNT, P. Q.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Lyman Derrom.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Victoria Hall, Room F.
Reading Room open daily, except Sunday, 11 A.M. to 1 P.M., 2 to 5 P.M.; same address.

WHEATON, ILL.—First Church of Christ, Scientist.—First Reader, Fred D. Edell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

WHEELING, W. VA.—First Church of Christ, Scientist.—First Reader, Miss Bertha M. Parce.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 401, Schmulbach Building.
Reading Room, same address.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Wesley T. Selleck.—Services: 11 A.M.; Wednesday, 8 P.M.—Realty Building, Railroad Avenue, opposite Court House.
Reading Room open daily, 2 until 4 P.M.

WHITTIER, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Graves Osmun.—Services: 11 A.M.; Wed., 7.30 P.M. —Chapel, Baily Street and Newlin Avenue.
Reading Room, Thurs., 2 to 4 P.M.; same pl.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Madeleine Taylor Jocelyn.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Lawrence and 2d Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Barnes Bldg., Room 500.

WILLIAMSPORT, PA. — First Church of Christ, Scientist.—First Reader, Miss Alice B. Hodges.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, 244 W. 4th St.

WILLMAR, MINN.—First Church of Christ, Scientist.—First Reader, Charles W. Odell.—Services: 10.45 A.M.—Odd Fellows Building; Wednesday, 8 P.M., at Reading Room.
Reading Room, Rabley Block.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Thomas Bruce Ledward.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room, same address.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret H. Kent.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, corner Park Pl. and Van Buren St.
Reading Room, same address; 9 A.M. to 1 P.M. and 3 to 5 P.M. daily.

WILMINGTON, N. C.—First Church of Christ, Scientist.—First Reader, Edward C. Lewis. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 17th and Market Sts.
Reading Room open daily, 11 A.M. to 1 P.M., also 3 to 5 P.M.; same address.

WINCHESTER, KY.—First Church of Christ, Scientist.—First Reader, Miss Edith Fox.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7 P.M.—I. O. O. F. Building.
Reading Room, open daily; same address.

WINCHESTER, MASS. — First Church of Christ, Scientist.—First Reader, William E. Guilford. — Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M. —In Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WINFIELD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Henrietta J. Powell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hudson Building, 110½ E. 9th Avenue.
Reading Room, same address.

WINLOCK, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Leonard.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., from 2 to 5 P.M.; same address.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Lewis Henry Jordan.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, 11 A.M. to 5 P.M. 445-7 Somerset Block, 294 Portage Avenue.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Percy M. Dobbs.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 213 Johnson Street.
Reading Room, same address.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Miss Alice F. Reed. —Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Building.
Reading Room open from 2.30 to 4.30 P.M., except Sunday and holidays.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, William Melville Shoebotham.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., Grafton Bldg.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Rev. William G. Schoppe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 2 to 5 and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 2 to 5 P.M. Room 8, Walker Building, 405 Main Street.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, same address.

YATES CENTER, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie Holcomb.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, Thursdays, 2 to 5 P.M.

YONKERS, N. Y. — First Church of Christ, Scientist. — First Reader, Mrs. Louise Y. Whitney.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Greenvale Avenue, near Palisade.
Reading Room, daily, 10 A.M. to 5 P.M. 12 North Broadway.

YOUNGSTOWN, O.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel A. Warner. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—Gibson Hall, corner East Federal and Champion Streets, entrance on Champion Street.
Reading Room, daily, 2.30 to 4.30 P.M.; same address.

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Reading Room, corner 3d and Cedar Sts.

AKRON, IA.—First Reader, Miss Emily Way. —Services: 11 A.M.; Wednesday, 7.30 P.M. —Christian Science Chapel.

ALBIA, IA.—First Reader, Albert Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East side of Square.

ALBUQUERQUE, N. M.—First Reader, Mrs. Cora M. Morrison. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Public Library Building, Central Avenue.

ALDERLEY EDGE, CHESHIRE, ENG.—First Reader, Mrs. Anna H. McConnel.—Service: 3.30 P.M.—Trafford Road.

ALDERSHOT, HANTS, ENGLAND. — First Reader, Mrs. Ada H. E. Carter.—Services: 11 A.M. and 6.45 P.M.; Sunday School, 11 A.M.—10 Grosvenor Road.
Reading Room open daily, 3 to 7 P.M., also Wed. evenings, 8 to 10; same address.

ALLIANCE, NEB.—First Reader, Mrs. Minnie Berry.—Service: 11 A.M.—Odd Fellows Hall.

ALLIANCE, O.—First Reader, Miss Maude Bailey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—223 East Main Street.
Reading Room, 2 to 4 P.M.

ALTON, ILL.—First Reader, Ralph W. Sharon. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Nesbitt Hall, 2d and Market Streets.

ALTUS, OKLA.—First Reader, Mrs. Lou Ella Moore.—Service: 11 A.M.

AMES, IA.—First Reader, Mrs. Addie L. Dunham.—Service: 11 A.M.—Odd Fellows Hall.
Reading Room open 2.30 to 5 P.M. Wednesday and Saturday. 618 Douglas Avenue.

ANAMOSA, IA.—First Reader, Mrs. Lena Hubbell Chamberlain.—Services: 10.45 A.M.—100 E. Pine St.; Wed., 8 P.M.—300 Booth St.

ANTIGO, WIS.—First Reader, Miss Elsie Hirt. —Service: 11 A.M.—M. W. A. Hall.

ASBURY PARK, N. J.—First Reader, Robert L. Weed.—Services: 11 A.M.; Wednesday, 8 P.M.—Park Hall, Summerfield Avenue, Park Hall Place.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

ASHEVILLE, N. C.—First Reader, Miss Elizabeth Earl Jones.—Services: 11 A.M., 8.15 P.M.; Wednesday, 8.15 P.M.—Church Edifice, corner Patton and French Broad Aves.
Reading Room, 10 A.M. to 1 P.M.; 4 to 6 P.M. 5th floor American Nat. Bank Bldg.

ASTORIA, ORE.—First Reader, Mrs. Emily N. Stokes. — Services: 11 A.M.; Sunday School, 12 M.—Over Astoria Nat. Bank.
Reading Room, 2 to 5 P.M.; same address.

ATHENS, PA.—First Reader, Mrs. Minnie L. Merrill.—Service: 10.30 A.M.—214 Willow St.

AUGUSTA, ME. — First Reader, Henry L. Upton.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woodmen's Hall, 207 Water Street.

AYER, MASS.—First Reader, Mrs. Carrie E. Harlow.—Services: 3.30 P.M.; 2d and 4th Wednesday of each month, 7.45 P.M.—Savings Bank Building.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

BAKER CITY (Baker Co.), ORE. — First Reader, Mrs. Kathryn Lapp.—Services: 11 A.M.; Wed., 7.30 P.M.—Woodman Hall.

BAKERSFIELD, CAL. — First Reader, Mrs. Charlotte A. Pennington.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. —Producers Bank Building, 19th and H Sts.
Reading Room, 2 to 4 P.M.; same address.

BALLSTON SPA, N. Y.—First Reader, William T. Gray.—Service: 11 A.M.—Residence W. H. Gray, 20 Blood Street.

BANCROFT, NEB.—First Reader, Mrs. Abbie A. Ward.—Service: 11 A.M.—C. S. Hall.

BARRINGTON, R. I.—First Reader, Mrs. Evelyn M. Bosworth.—Service: 10.45 A.M.—Town Hall.

BASIN, WYO.—First Reader, Mrs. Olive J. Marshall.—Service: 10.45 A.M.—2d floor, Fraternity Hall.

BEDFORD, ENGLAND.—First Reader, Mrs. Lucy Hammond.—Services: 11 A.M., 6.30 P.M.; 2d & 4th Wed., 8 P.M.—49A Conduit Rd.
Reading Room, same address.

BELFAST, ME. — First Reader, Mrs. Maud Fernald Follett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—127 Main Street.
Reading Room, same address.

BELLEFONTE, PA.—First Reader, William H. Long.—Services: 10.45 A.M.; Wednesday, 8 P.M.—9½ East High Street.

BELVEDERE, CAL. — First Reader, Miss Emily Ruth Becker.—Services: 8 P.M; Sunday School, 11 A.M.—Land Company Block.

BELVIDERE, ILL. — First Reader, Will J. Craig.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2d floor, 130 N. State Street.

BELLEVUE, MICH.—First Reader, Miss Elizabeth Mason. — Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—K. of P. Hall.
Reading Room, same address.

BERLIN, WIS.—First Reader, Miss Kate C. Devendorf.—Services: 11 A.M.; Wed., 8 P.M.

BEVERLEY, YORKSHIRE, ENGLAND. — First Reader, Walter J. Marson.—Service: 2.30 P.M.—Odd Fellows Hall, Walkergate.

BIGGSVILLE, ILL. — First Reader, August Wiegand. — Services: 11 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, same address.

BILOXI, MISS.—First Reader, Mrs. Lucy H. Greaves.—Services: 11 A.M.; Wednesday, 8 P.M.—113 East Howard Avenue.

BIRMINGHAM, ENG. — First Reader, Miss Louisa Harris.—Services: 11 A.M., 6.30 P.M.; first Wednesday in each month, 7.30 P.M.—57 Newhall Street.
Reading Room, Tuesday, 6 to 8 P.M.; Thursday, 4 to 8 P.M.; same address.

BISBEE, ARIZ.—First Reader, Bruce Perley. —Service: 11 A.M.—Medigovich Hall.

BLACKPOOL, LANCS., ENG.—First Reader, John W. Harwood.—Services: 11 A.M., 7 P.M.; first and third Wednesday each month, 7.30 P.M.—Masonic Hall, Adelaide Street.
Reading Room, 2 to 5 P.M.; same address.

BLOOMFIELD, IA.—First Reader, Mrs. Lucretia A. Carruthers.—Service: 11 A.M.—2d floor, Trimble House Block.

BLOOMINGTON, ILL.—First Reader, Frank P. Casey.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Jacoby Building, 513 N. Main Street.

BLOOMSBURG, PA.—First Reader, Mrs. Mary Scott Worthington.—Service: 11 A.M.—155 W. Fifth Street.

BOWLING GREEN, O.—First Reader, Mrs. Pearl B. Zuch.—Service: 10.45 A.M.
Reading Room, 21 W. Wooster.

BOYNE, MICH.—First Reader, Mrs. Orpha L. Gilson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Residence Mrs. E. L. Crane.

BOZEMAN, MONT.—First Reader, Mrs. Hattie Bulen.—Service: 11 A.M.—Martin Block.

BRAINERD, MINN. — First Reader, Mrs. Sophie Arnold.—Services: 11 A.M.; Wednesday, 8 P.M.—Cales Hall, Front Street.

BREMERTON, WASH.—First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Warren Streets.

BROOKLYN, N. Y.—First Reader, Mrs. Della M. Gilbert.—Services: 10.45 A.M.; Wednesday, 8 P.M.—1215 85th Street.

BUENOS AIRES, ARGENTINA, S. A.—First Reader, Frank R. Kinsley.—Services: 10.30 A.M.; Wed., 8.45 P.M.—1680 Santa Fe.
Reading Room, 2 to 6 P.M.; same address.

BUTTE CITY, MONT.—First Reader, Mrs. Mary Denton Platt.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Jewish Temple, corner Washington and Galena.
Reading Room, 10 A.M. to 4 P.M., except Sunday. 86 Owsley Block, 4th floor.

CALDWELL, IDAHO.—First Reader, Mrs. Daisy F. Vinson. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

CALDWELL, KAN.—First Reader, Mrs. Rosa F. Shelley.—Service: 11 A.M.—Over Tel. office.

CALGARY, ALBERTA, CANADA. — First Reader, Mrs. Elizabeth J. Tuckey.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—117A Eighth Ave., W.
Reading Room, same address.

CAMBRIDGE, ENG.—First Reader, Mrs. Annie Charles Smith.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—Southgate Lodge, Emmanuel Street.
Reading Room open Wednesday, 3 to 4 P.M.; same address.

CAMBRIDGE, IDAHO.—First Reader, Mrs. Grace Jewell Eckles.—Service: 11 A.M.—Christian Science Hall.

CANAJOHARIE, N. Y.—First Reader, Miss Helena Lenora Shaper.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Street.

CANTON, ILL. — First Reader, Howard B. Heald.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner East Chestnut Street and Third Avenue.

CANYON CITY, TEX.—First Reader, Mrs. Edna Henson.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.

CARBONDALE, ILL.—First Reader, John J. Hesler.—Service: 8 P.M.—I. O. O. F. Hall.

CARTERVILLE, ILL. — First Reader, Oscar Peyton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall.

CENTERVILLE, IA.—First Reader, Miss Ida M. Sandahl.—Services: 11 A.M.; Wed., 8 P.M. —Up-stairs, Lammars Bldg., West Side Sq.

CENTERVILLE, S. DAK.—First Reader, Mrs. Effie L. Luther.—Service: 11 A.M.—Noble Building.

CENTRAL CITY, NEB.—First Reader, Mrs. Jennie Williamson. — Services: 11 A.M.; Wednesday, 7.45 P.M.—Upstairs, Caddington Block.
Reading Room, 2 to 5 P.M.; same address.

CENTRALIA, WASH.—First Reader, Robert Charles Hamilton.—Service: 11 A.M.—Andrews Hall, 106 South Tower Avenue.

CHAMA, N. MEX.—First Reader, Mrs. Julia B. Johnson.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.—School House.

CHAMPAIGN, ILL.—First Reader, Mrs. Florence M. Ferguson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Illinois Hall.

CHANUTE, KAN.—First Reader, Miss Bertha Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—14 South Lincoln Avenue.
Reading Room, 2 to 5 P.M.; same address.

CHARLESTON, ILL. — First Reader, Mrs. Emma Scott.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Library.
Reading Rooms, Odd Fellows Block.

CHARLOTTE, N. C.—First Reader, Mrs. Mary Agatha Short.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—22½ W. 5th Street.
Reading Room, 3 to 5 P.M.; same address.

CHELSEA, MICH.—First Reader, Mrs. Laura B. Warner.—Service: 10.30 A.M.—G.A.R. Hall.

CHESTER, N. H.—First Reader, Mrs. Abbie L. West.—Service: 11 A.M.—Town Hall.

CHICKASHA, OKLA.—First Reader, Fayette Copeland.—Services: 11 A.M.; Wednesday, 8.15 P.M.—619 Iowa Avenue.

CHILLICOTHE, O. — First Reader, Jacob Brehmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—59-60 Foulke Block.
Reading Room open daily, except Sunday, 2 to 5 P.M. 35 Foulke Block.

CHINO (San Bernardino Co.), CAL.—First Reader.—Milton S. Brown. — Service: 11 A.M.—Church Edifice.

CHRISTIANIA, NORWAY. — First Reader, Miss Kristine Knudsen.—Services: 12 M.; Wednesday, 7.30 P.M.—Frogner School.
Reading Room, Torvgaden 1 V.

CINCINNATI, O.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Assembly Hall, fourth floor, Mercantile Library Building.

CLAREMONT, N. H.—First Reader, Mrs. Etta A. Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Block.

CLARKSBURG, W. VA.—First Reader, Mrs. Mary Edith Rarick.—Services: 8 P.M.; Wed., 8 P.M.—Room 651, Empire Building.

CLEAR LAKE, IA.—First Reader, Percy Horton Jones.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CLEBURNE, TEXAS. — First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wednesday, 8 P.M.—312 No. Main Street.
Reading Room open daily, same address.

CLINTON, MASS.—First Reader, Mrs. Hattie M. Field.—Service: 10.45 A.M.—G.A.R. Hall.

COCOANUT GROVE, FLA. — First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

COEUR d'ALENE, IDAHO. — First Reader, Mrs. Emma C. Fletcher.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 10, Wiggett Blk.

COLUMBUS, GA.—First Reader, Mrs. Mary Alice Brigham.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

COLUMBUS, O.—First Reader, Horace E. Walter.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Parsons, 140 Parsons Avenue.

COLVILLE, WASH.—First Reader, Mrs. Henrietta L. Savage.—Services: 11 A.M.; Wed., 8 P.M.—Christian Science Chapel.

CONNERSVILLE, IND.—First Reader, Miss Jennie M. Whiteford.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—320 Northeastern Av.

CORONADO, S. CAL.—First Reader, Mrs. Jessie H. Roberts.—Services: 11 A.M.; Wed., 7.30 P.M.—Christian Science Hall, Park Pl.
Reading Room open from 9 A.M. to 6 P.M.; same address.

COSHOCTON, O.—First Reader, Sam E. Vail. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gray Building.

COTTAGE GROVE, ORE.—First Reader, Mrs. Rachel Pearce.—Service: 11 A.M.—C. S. Hall.

COUNCIL GROVE, KAN.—First Reader, Mrs. Mary W. Broderson.—Services: 11 A.M.; Wed., 8 P.M.—Over Leader Dry Goods Store.

CRAWFORD, NEB.—First Reader, Lewis N. Freeman.—Services: 11 A.M.; Wednesday, 8 P.M.—4 Adams Block.
Reading Room, same address.

CRAWFORDSVILLE, IND. — First Reader, Mrs. Laura E. Hughes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ So. Green St.

CUSHING, OKLA.—First Reader, Mrs. Ellen E. J. Bell.—Service: 10.30 A.M.—Masonic Bldg.

DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.

DAYTONA, FLA.—First Reader, Mrs. Eva Weeks Munroe.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach Street.

DECATUR, MICH.—First Reader, Mrs. Mabelle B. Jones.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.

DERRY, N. H.—First Reader, Mrs. Harriet L. Mack. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Birch Street.

DICKINSON, N. DAK.—First Reader, Mrs. Carrie E. Goodall.—Service: 11 A.M.

DIVIDE CREEK (New Castle P. O.), COL.—First Reader, Mrs. Lizzie Alice Harris.—Services: 11 A.M.; Wednesday, 7 P.M.

DOUDS, IA.—First Reader, William W. Jackson.—Service: 10.30 A.M.—Res. W. W. Jackson.

DOVER, ENG.—First Reader, Maj. Robert H. F. Standen.—Service: 11.15 A.M.—Arthurs Pl.

DOVER, N. J.—First Reader, Miss Agnes E. Grimes.—Services: 11 A.M.; Wednesday, 8 P.M.—Palmer Building, Blackwell Street.

DU BOIS, PA.—First Reader, Miss Florence Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Building.

DUNFERMLINE, SCOT.—First Reader, Miss Euphemia R. Dalrymple.—Services: 11 A.M., 6.30 P.M.; first Wednesday in month, 8 P.M. —Masonic Hall.

EASTBOURNE, SUSSEX, ENG.—First Reader, Miss Margaret Harley.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8.15 P.M.—2 Terminus Buildings.
Reading Rooms, daily, except Sunday, 3 to 5 P.M.; Wednesday, to 8 P.M., also Tuesday and Friday evenings, 8 to 9.

ELDORA, IA.—First Reader, Mrs. Sarah J. Burlingame.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Universalist Church.

ELKHORN, WIS.—First Reader, Mrs. Ruth A. Eames.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Universalist Church.

ELKO, NEV.—First Reader, Mrs. Fannie M. Banga.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Mayer Blk.
Reading Room, same address.

ELROY, WIS.—First Reader, Miss Lelah B. Searles.—Service: 10.30 A.M.—Residence of Mrs. R. A. Searles.

ELY, NEV.—First Reader, Mrs. Grace Kridler Haff.—Service: 11 A.M.—C. S. Hall.

ESSEX JUNCTION, VT.—First Reader, Mrs. Clara F. Drury. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Res. H. D. Drury.

EUREKA, KAN.—First Reader, Miss Madella Smith.—Service: 11 A.M.—Christian Science Hall.

FARMER CITY, ILL. — First Reader, Otto McConkey.—Service: 10.30 A.M.—Old Presbyterian Church.

FARNHAM, QUE. — First Reader, John R. Gough.—Services: 11 A.M.; first Friday in each month, 7.30 P.M.—Res. of G. E. Loud.

FAYETTEVILLE, ARK.—First Reader, Mrs. Ines Droke.—Services: 11.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Hight Building, Room 7.

FAYETTEVILLE, N. C.—First Reader, Mrs. Sallie MacRae.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—McCaskill Building, Hay Street.
Reading Room open daily; same address.

FENNVILLE, MICH. — First Reader, Mrs. Wilhelmina C. Young.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FLANDREAU, S. DAK.—First Reader, Mrs. Cora R. Bennett.—Services: 11 A.M.; Wed., 8 P.M.—National Bank Building, 1st floor.

FLORENCE, ITALY. — First Reader, Mrs. Mary Helen Morris. — Services: 11 A.M.; Wednesday, 5 P.M.—Via Tornabuoni 4, First floor.

FLUSHING, L. I., N. Y.—First Reader, Morris W. Lee.—Services: 11.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Post Office Building, Amity St., near Main.
Reading Room, 1 to 5 P.M.

FOREST GROVE, ORE.—First Reader, Miss Sylva L. Baker.—Service: 11 A.M.

FT. EDWARD, N. Y.—First Reader, Miss Anna Elizabeth Davis.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.30 P.M.—120 Broadway.

FOSTORIA, O.—First Reader, Frank A. Copley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—175 Sandusky Street.
Reading Room open Thursday, 2.30 to 4.30 and 7.30 to 9 P.M.; same address.

FOWLER, COL.—First Reader, Miss Julia Cooke.—Service: 11 A.M.—Main Street.

FRANKFORT, KY.—First Reader, Miss Virginia Chinn.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 3d and Shelby Streets.
Reading Room, same address.

FRANKFURT, a. M., GERMANY. — First Reader, Miss Ellen Bentinck-Beach.—Services: German, 10 A.M.; English, 11.30 A.M.; Wednesday, 8 P.M.—Börsenstr. 15.
Reading Room, forenoons; same address.

FRANKLIN, MASS.—First Reader, Francis Moore.—Service: 10.45 A.M.—I. O. O. F. Hall.

FREDONIA, N. Y.—First Reader, Miss Jennie Sweet.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Barker Street.

FREDONIA, PA.—First Reader, Elmer E. Campbell.—Service: 10.30 A.M.

GALION, O.—First Reader, John J. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —First National Bank Building, Public Sq.

GARDENA, CAL.—First Reader, Berl Fanning.—Services: 11 A.M.; Sunday School, 10 A.M.—Vermont Ave., next Bank Building.

GARDEN CITY, KAN.—First Reader, Mrs. M. Emma Oldfield.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GENESEO, ILL.—First Reader, Leroy B. Hill. —Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Hosford Building.

GENEVA, N. Y.—First Reader, Harry G. Fairfield.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Prouty Block, Seneca Street.
Reading Room, Tues. & Thurs. 3 to 5 P.M.

GENEVA, SWITZ. — First Reader, Charles Vouga, Jr.—Services: 10.45 A.M.; Wednesday, 8.15 P.M.—4 Cour St. Pierre, 1st floor.

GIRARD, PA.—First Reader, Frederick Heil. —Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Union Building.
Reading Room open Thursday, 7 to 9 P.M.

GLOVERSVILLE, N. Y.—First Reader, Mrs. Emma Newell Van Brocklin.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—8 Middle St.
Reading Room open daily, 3 to 5 P.M.

GOLDEN, COL.—First Reader, Miss Grace Lucia Williams.—Services: 11 A.M.; Wednesday, 8 P.M.

GOLDFIELD, NEV.—First Reader, Mrs. Alta B. Lewenstein.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Northeast corner Euclid and Myers Avenues.
Reading Room open daily, 1 to 4 P.M.; same address.

GORGONA, CANAL ZONE, PANAMA.—First Reader, Mrs. Lettie M. St. Clair.—Service: 8.15 A.M.—House 114 B.

GRAND RAPIDS, WIS. — First Reader, Edmund P. Arpin.—Service: 10.30 A.M.

GRAND VIEW, IND.—First Reader, Mrs. Margaret R. Mosby.—Service: 2.30 P.M.—Residence Mrs. Mary E. Anderson.

GRANGEVILLE, IDA.—First Reader, Mrs. Louise Smith Glanville.—Services: 11 A.M.; Wednesday, 8 P.M. — Lewis Commercial School Building.

GRANTON, WIS.—First Reader, Mrs. Clara Zwick. — Service: 11 A.M. — At the Union Church.

GRANTS PASS, ORE. — First Reader, Mrs. Cecelia J. Gamble.—Services: 11 A.M., W. O. W. Hall; Wed., 7.30 P.M. at Reading Room. Reading Room, Room 5, Opera House Blk.

GREELEY, COL.—First Reader, Miss Carrie F. Lyman. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—800 9th St.

GREENFIELD, MASS. — First Reader, Mrs. Julia B. Cornell. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Elm House Building. Reading Room, 3 to 5 P.M.; same address.

GREENVILLE, MISS. — First Reader, Mrs. Helen C. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—Wilcsinski Building.

GUELPH, ONT.—First Reader, Mrs. Mary Bishop.—Services: 11 A.M.; Wed., 8 P.M.—Over Metropolitan Bank, at 89 Quebec St.

HAILEY, IDAHO.—First Reader, Mrs. Bertha Herrick Black.—Services: 11 A.M.; Wednesday, 8 P.M.—Baugh Block.

HALE, ALTRINCHAM, CHESHIRE, ENG.—First Reader, Mrs. Marian Fimister.—Services: 6.30 P.M.; first Tuesday in each month, 8 P.M.—St. Baldred's Hall, Hale.

HAMILTON, MONT.—First Reader, Mrs. Augusta E. Thompson.—Service: 11 A.M.

HAMMOND, IND.—First Reader, Miss Sarah Helen Pickens.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—212 Hammond Building.
Reading Room, 10 A.M. to 5 P.M. and 7.30 to 9 P.M.; same address.

HAMPTON, IA.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Schlesinger Building.

HAMPTON, VA.—First Reader, Marvin E. Wornham.—Services: 11 A.M.; Wednesday, 8 P.M.—43 Hope Street.

HARROGATE, ENG. — First Reader, Mrs. Caroline Bertha Getty.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 10.45 A.M.; Wed., 8 P.M.—Waverley Chambers.
Reading Room open Wed., 3 to 8 P.M., also Fri., 7 to 9 P.M.; same address.

HARTLEY, IA.—First Reader, Mrs. Esther T. Miller.—Service: 11 A.M.—Advent Church.

HASTINGS, MICH.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, same address.

HAVANA, ILL.—First Reader, Miss Virginia B. Walsh.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Holsgrafe Building, Main Street.
Reading Room, Wed. and Sat., 3 to 5 P.M.

HERINGTON, KAN.—First Reader, Mrs. Mary French.—Services: 11 A.M.; Wednesday, 7.30 P.M.—14 W. Walnut Street.
Reading Room, 2 to 4 P.M.; same address.

HERMOSA BEACH, CAL. — First Reader, Mrs. Etta Prince Williams.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.

HIAWATHA, KAN. — First Reader, Mrs. Martha Rutan.—Services: 11 A.M.; Wednesday, 8 P.M.—Pottenger Hall.

HILLSDALE, MICH. — First Reader, Mrs. Belle Fairbank Wagner.—Service: 11 A.M.

HOBART, OKLA.—First Reader, Mrs. Ursula Eveline Haydon. — Services: 11 A.M.; Wednesday, 8 P.M.—101 N. Main Street.

HONG KONG, CHINA.—First Reader, Major Henry F. T. Fisher.—Services: 11.15 A.M.; Wednesday, 5.30 P.M.—Zetland Street, off Queen's Road Central.
Reading Room, 11 A.M. to 12 M. daily, also Monday 5.30 to 6.30 P.M.; same address.

HONOLULU, H. T.—First Reader, Mrs. Caroline Haskins Gurrey.—Services: 11 A.M.; Wednesday, 8 P.M.—164 Hotel Street, Rm. 1.
Reading Room, 11 A.M. to 12 M.; same Bldg.

HOQUIAM, WASH.—First Reader, Mrs. Nettie B. Kellogg.—Service: 11 A.M.—A.O.U.W. Hall.

HOUGHTON, MICH.—First Reader, Arthur L. Carnahan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—162 Sheldon Street.

HUMBOLDT, IA.—First Reader, Mrs. Jane C. Utley.—Service: 11 A.M.—G. A. R. Hall.

HUNTINGTON, IND. — First Reader, Mrs. Ellen K. de Cew.—Services: 10.45 A.M.; Wednesday, 7.85 P.M. — Christian Science Hall, 55 North Jefferson Street.

HUNTINGTON BEACH, CAL.—First Reader, Mrs. Agnes Sophia Shorting.—Service: 11 A.M.

HURON, S. DAK.—First Reader, Mrs. Lelia L. Smith.—Service: 11 A.M.

IDA GROVE, IA.—First Reader, Mrs. Caroline O. Bradshaw.—Services: 10.45 A.M.; Wednesday, 4 P.M.—I. O. O. F. Hall.

IRONWOOD, MICH.—First Reader, Mrs. Jessie A. Hager.—Service: 11 A.M.—Finnish Temperance Hall, Aurora Street.

JACKSON, MISS.—First Reader, Cyrus Carleton Warren.—Service: 11 A.M.—108½ South State Street.
Reading Room open daily, 8.30 to 5.30 P.M.

JENNINGS, LA.—First Reader, Mrs. Ella D. Oaksmith.—Services: 11 A.M.; Wednesday, 8 P.M.—Blackshere Building.
Reading Room open 3 to 5 P.M.

JOHNSTOWN, N. Y. — First Reader, Mrs. Dorothy N. Camm.—Service: 10.45 A.M.—137 West Main Street.

KEENE, N. H.—First Reader, Rev. George Willis Solley.—Service: 3 P.M.—Wildey Hall.

KENNEBUNK, ME. — First Reader, Miss Florence Jane Ovens.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Ross Block, Main St.
Reading Room, Saturday, 2.30 to 4.30 P.M.

KENTON, O.—First Reader, John Thomas.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Public Hall, northwest corner Public Sq.

KINGS NORTON, WORCS., ENG. — First Reader, Miss Rose Giddings.—Services: 11 A.M., 6.30 P.M.—"Rookery."
Reading Room, same address.

KLAMATH FALLS, ORE.—First Reader, Mrs. Etta E. Brock.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Klamath Conservatory of Music.

LA GRANDE, ORE.—First Reader, Mrs. Lydia A. Page.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Mahaffey Building.
Reading Room, same place.

LA JUNTA, COL.—First Reader, Mrs. Charlotte Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—401 Colorado Avenue.

LAKE CHARLES, LA.—First Reader, Mrs. Mary E. Cheatham. — Services: 11 A.M.; Wednesday, 8 P.M.—825 Broad Street.
Reading Room open daily, 9 A.M. to 5 P.M.

LANCASTER, N. H. — First Reader, Mrs. Emma B. Streeter. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block.
Reading Room, same address.

LANCASTER, PA. — First Reader, Richard Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Woolworth Building.

LARAMIE, WYO.—First Reader, Mrs. Mary L. Dailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Swedish Church, Garfield and 7th Sts.

LAS VEGAS (EAST), N. MEX.—First Reader, James M. Ireland. — Services: 11 A.M.; Wednesday, 8 P.M.—O. R. C. Hall, Pioneer Building, Douglas Avenue.
Reading Room open daily, 2 to 4 P.M. Room 912, Douglas Avenue.

LEAD, S. DAK.—First Reader, Mrs. Helen Bard Clark.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Corner Main and Selver Streets.
Reading Room, same address.

LEAMINGTON, ONT.—First Reader, Mrs. Rebecca Z. Boles.—Services: 11 A.M.; Wednesday, 8 P.M.—McSween Block.

LEXINGTON, MASS.—First Reader, Lester Earle Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Kindergarten Hall, Forest Street, foot of Muzzey.

LIBBY, MONT.—First Reader, Mrs. Christine Hutton.—Services: Sunday and Wednesday, at 8 P.M.—Main Street, South Libby.

LIME SPRINGS, IA.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—K. of P. Hall.
Reading Room, Wed. and Sat. afternoons.

LISBON, N. H. — First Reader, George S. Prince.—Services:10.45 A.M.; Wed.,7.45 P.M.; Reading Room open Tuesday and Friday from 2 to 5 P.M. C. S. Hall, Parker's Blk.

LITTLETON, COL.—First Reader, James Lee Henshall.—Service: 11 A.M.—Hill's Hall.

LITTLETON, N. H.—First Reader, Mrs. Beatrice D. Eldridge. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel's Block, Jackson Street.

LOCKPORT, ILL.—First Reader, Mrs. Augusta R. McDonald.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Alexander Building.
Reading Room, same address; Wednesday from 2 to 4 P.M.

LOMPOC, CAL.—First Reader, Mrs. Antonette Sudden.—Service: 11 A.M.—Dimock Hall.

LONDON, ENGLAND.—First Reader, Albert J. Clark.—Services: Sunday, 7 P.M.; first Wednesday in each month, 8 P.M.—Benthal Hall, Benthal Road, Stoke Newington, N.
Reading Room, same address.

LOWVILLE, N. Y.—First Reader, Mrs. Sarah C. Abell.—Service: 11 A.M.—350 State St.

LUVERNE, MINN.—First Reader, Mrs. Harriet M. Armstrong. — Services: 11 A.M.; Wed., 8 P.M.—Workmen Hall, Main St.

LYNCHBURG, VA.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

LYNDONVILLE, VT.—First Reader, Edwin G. Parker.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—Masonic Block.

LYONS, N. Y.—First Reader, Miss Magdalena Pfeiffer.—Service: 10.45 A.M.—Sturges Blk.

MADISON, N. J.—First Reader, Bruno Weyers.—Services: 11 A.M.; Wednesday, 8 P.M. —Assembly Building.
Reading Room open daily, 2 to 5 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

MALONE, N. Y.—First Reader, Mrs. Olive F. Humphreys.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—159 East Main Street.
Reading Room, 2 to 4 P.M.; same address.

MANCELONO, MICH. — First Reader, Mrs. Hattie B. Brooks.—Service: 10.45 A.M.—At residence T. P. Brooks, Michigan Street.

MANCHESTER, IA.—First Reader, Mrs. Ella F. Cooley.—Service: 11 A.M.—Universalist Church.

MANILA, PHILIPPINE ISLANDS. — First Reader, Mrs. Anna M. Campbell.—Services: 10.45 A.M.; Wednesday, 8.30 P.M.—13 Calle Mercado.

MANTON, MICH.—First Reader, Mrs. Minnie B. Walker.—Services: 10.30 A.M.; Wednesday, 2 P.M.—Residence C. M. Bumps.

MAQUOKETA, IA.—First Reader, Mrs. Lucy Ringlep.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Rice Building.
Reading Room, 2 to 4 P.M.; same address.

MAQUON, ILL. — First Reader, Edna L. Hughes.—Service: 10 A.M.—Residence Mrs. Ann Eliza Houshes.

MARGATE, KENT, ENG. — First Reader, Leonard A. Lewis.—Service: 11.30 A.M.—34 Hawley Square.
Reading Room, 3 to 4 P.M.; same address.

MARIETTA, O.—First Reader, Miss Lizzie Beltz.—Service: 10.30 A.M.—Law Building.

MARION, IA.—First Reader, Mrs. Eliza J. Longfellow.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Wilson Building.
Reading Room, 2 to 5 P.M. Monday, Tuesday, and Saturday; same address.

MARSHALL, MO.—First Reader, Mrs. Annie R. Herndon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Doan Building, east side of Square.
Reading Room, 2 to 5 P.M., except Wednesday and Saturday; same address.

MARSHFIELD, ORE. — First Reader, Mrs. Cora B. McFarland.—Service: 11 A.M.—Masonic Temple.

MASSENA, N. Y.—First Reader, Mrs. Harriet B. Faichney.—Service: 11 A.M.

McCOOK, NEB.—First Reader, Edward J. Mitchell.—Services: 11 A.M.; Wednesday, 8 P.M.—219 Main Avenue.

McKEESPORT, PA. — First Reader, Jacob Lewis Hershey.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, Room 309.

McMINNVILLE, ORE.—First Reader, Miss Mary E. Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Union Block.

MEADVILLE, PA.—First Reader, Mrs. Elizabeth C. Whiting. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Mrs. Porter's Organ Studio, Water Street.

MENA, ARK.—First Reader, Mrs. Sarah A. B. Phillips.—Service: 11 A.M.—O. F. Hall.

MENOMONIE, WIS. — First Reader, Miss Reta L. Ayers. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

MERRILL, WIS.—First Reader, Mrs. Russie Arries.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall, Center Street.

MIAMI, OKLA.—First Reader, Mrs. Carrie V. Wilson.—Services: 10.30 A.M.; Wed., 8 P.M.

MIDDLEBORO, MASS.—First Reader, Mrs. Nellie H. Hilton.—Services: 3.15 P.M.—Pierce Hall, Post Office Building.

MIDDLETOWN, N. Y. — First Reader, Mrs. Ida M. Hill.—Services: 11 A.M.; Wednesday, 7.45 P.M.—150 North Street.

MILLER, S. DAK.—First Reader, Mrs. May P. Ghrist.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Masonic Temple.
Reading Room, same address.

MILL VALLEY, CAL. — First Reader. Mrs. Flora Davis.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Keystone Block.
Reading Room open daily; same address.

MINDEN, NEB.—First Reader, Mrs. Mary J. Canaday.—Service: 10.30 A.M.—One Block east of Postoffice.

MITCHELL, IA.—First Reader, Miss Nellie M. Gilbertsen.—Service: 11 A.M.—G. A. R. Hall.

MITCHELL, S. DAK.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall. Reading Room, 9 A.M. to 12 M.; 1.30 to 4.30 P.M. Western National Bank Building.

MOMENCE, ILL.—First Reader, Joseph W. Tower.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONROE, MICH.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wed., 7.30 P.M.—Chamber of Commerce Bldg.

MONROE, WIS.—First Reader, Miss Frances M. Staver.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Reading Room, White Block.

MONTICELLO, ARK.—First Reader, Mrs. Willie S. Duke.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Curry Hall. Reading Room, same address.

MONTPELIER, VT.—First Reader, Phil S. Smith.—Services: 10.30 A.M.; Wednesday, 7.15 P.M.—141 Main Street. Reading Room, 8 to 5 P.M. Tues. and Fri.

MOOSE JAW, SASK.—First Reader, Mrs. Amelia Kennedy.—Service: 11 A.M.—Hitchcock's Hall, Main and River Streets.

MORRIS, ILL.—First Reader, Mrs. Carrie Govich Johnson.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Fraternity Hall, Washington St.

MORRISTOWN, N. J.—First Reader, Mrs. Clara Parsons.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 12 and 13, Fanelley Bldg. Reading Room, 2 to 5 P.M.; same address.

MT. GILEAD, O.—First Reader, Mrs. Carrie D. Powell.—Service: 10.30 A.M.

NAMPA, IDA.—First Reader, John A. Nixon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building. Reading Room, 2 to 4 P.M.; same address.

NAPERVILLE, ILL.—First Reader, Fred Elbert Mather.—Service: 10.45 A.M.—Second floor, 107 Washington Street.

NASSAU, BAHAMAS.—First Reader, Mrs. Franc Barkman Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

NEENAH, WIS.—First Reader, Miss Emilie C. Horn.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—115 West Wisconsin Avenue.

NEWARK, N. Y.—First Reader, Miss Clementine Helfer.—Service: 10.30 A.M.—Dubois Blk.

NEW BRAUNFELS, TEX.—First Reader, Mrs. Mattie Bird Cameron.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

NEW CASTLE, IND.—First Reader, Mrs. Myrtle M. Pence.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—G. A. R. Room, Court House.

NEWCASTLE-ON-TYNE, ENGLAND.—First Reader, Miss Margaret M. Shaw.—Services: 10.45 A.M., 6.30 P.M.; First and Third Wednesday in each month, 8 P.M.—18 Eldon Square.

NEW CASTLE, PA.—First Reader, Leonard Perry, Jr.—Services: 11 A.M.; Wed., 8 P.M.—Pearson Building, Washington Street and Neshannock Avenue. Reading Room, 2 to 5 P.M.; same address.

NEW ORLEANS, LA.—First Reader, Mrs. Luiu Burdeau Espy.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—920 Leontine Street. Reading Room, same address.

NEW ROCHELLE, N. Y.—First Reader, William C. Donle.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Rose and Anderson Streets. Reading Room, same address.

NEWTON, IA.—First Reader, Edward D. Yount.—Service: 10.30 A.M.—Opposite I. O. O. F. Hall.

NEWTON, KAN.—First Reader, Mrs. Carrie P. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M.—S. E. corner room, Masonic Bldg.

NEW YORK, N. Y.—First Reader, Mrs. Marie A. Roberts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; first and third Wednesday each month, 8 P.M.—Masonic Temple, 1931 Washington Avenue, Bronx.

NILES, MICH.—First Reader, Mrs. Jessica Wickham Pierson.—Service: 10.45 A.M.—Auditorium, Carnegie Library.

NORTHVILLE, MICH.—First Reader, Mrs. Ida M. Perrin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies' Library Building.

NORTON, KAN.—First Reader, Mrs. Anna E. Snyder.—Service: 11 A.M.

NORWALK, CONN.—First Reader, Mrs. Elizabeth Morrison.—Services: 11 A.M.; Wednesday, 8 P.M.—57 Wall Street. Reading Room, same address.

NORWALK, O.—First Reader, Miss Vara Somers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner W. Main and Church Sts. Reading Room, 2.30 to 4.30 P.M.; same pl.

NORWICH, CONN.—First Reader, William L. Swan.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—59 Broadway. Reading Room open daily, except Sunday, 3 to 5 and 7.30 to 9 P.M.; same address.

OBERLIN, O.—First Reader, Anson A. Dulmage.—Service: 10.30 A.M.—Squire Block.

OGDENSBURG, N. Y.—First Reader, Charles H. Kampf.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—186 Ford Street. Reading Room open daily, 9 A.M. to 6 P.M.; Mon. and Sat. to 8 P.M.; same address.

OIL CITY, PA.—First Reader, Mrs. Henrietta L. Scott.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Lamberton Block, Sycamore Street. Reading Room open daily, 2.30 to 4.30 P.M., also Friday evening from 8 to 9.

OLYMPIA, WASH.—First Reader, Mrs. Martha E. Israel.—Services: 11 A.M.—Labor Temple; Wed., 7.30 P.M.—Recorder Bldg. Reading Room, Room 7, Recorder Bldg.

ONTARIO, CAL.—First Reader, Mrs. Julia R. Packard.—Service: 11 A.M.—I. O. O. F. Hall.

ORANGE, MASS.—First Reader, Mrs. Clara A. Davis.—Services: 11 A.M., K. of P. Hall; Wednesday, 8 P.M.—80 W. Main Street.

OSAGE, IA.—First Reader, Mrs. Mary A. Cutler.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Fraternity Hall, Main Street.

OSBORN, MO.—First Reader, Thomas O'Neill.—Services: 10.30 A.M.; Friday, 8 P.M.—Masonic Hall.

OSSINING, N. Y.—First Reader, Mrs. Alice Hapgood Kipp.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main St. Reading Room, 2 to 5 P.M., Monday, Wednesday, Friday; same address.

OTTAWA, KAN.—First Reader, Mrs. Aurelia E. Smith.—Services: 10.30 A.M.; Wed., 8 P.M. Reading Room, 2.30 to 4.30 P.M. 401 Main St.

OTTUMWA, IA.—First Reader, J. Frank Harman.—Services: 11 A.M.; Wednesday, 8 P.M.—214 Washington Street.

OXFORD, ENGLAND. — First Reader, Miss Edith Rynd.—Services: 11.30 A.M., 7 P.M. —Taphouse Music Room, Magdalen Street.

PADUCAH, KY.—First Reader, Miss Anna Webb.—Services: 11 A.M.; Wednesday, 8 P.M.—Hall in Three Link Building, 5th Street and Kentucky Avenue.

PALMYRA, ILL.—First Reader, Mrs. Emma F. M. Padget.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor, I. O. O. F. Bldg.

PATASKALA, O. — First Reader, Frank B. Headley. — Service: 10.30 A.M. — Residence George Albright.

PAW PAW, MICH.—First Reader, Mrs. Mary E. Dow.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—First National Hall.

PAYNESVILLE, MINN.—First Reader, Mrs. Mary Carrie Van Vorst.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building.

PEMBROKE, ONT.—First Reader, Mrs. Hattie Wright.—Services: 8 P.M.; Wednesday, 8 P.M.—Residence Mr. H. Wright.

PENDLETON, ORE.—First Reader, Mrs. Fermine P. Beckwith. — Services: 11 A.M.; Wednesday, 8 P.M.—Congregational Church, corner Webb and Johnson Streets.
Reading Room, same address.

PERU, IND.—First Reader, Miss Sadie Nordike.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—80 East 5th St.
Reading Room open Tuesday and Thursday from 2 to 4 P.M.; same address.

PESHTIGO, WIS.—First Reader, Miss Cora E. LeBlond.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Emery Avenue.

PETALUMA, CAL.—First Reader, Mrs. Ida Lee McCollum.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—501 D St.
Reading Room, 1 to 5 P.M.; same address.

PIPESTONE, MINN. — First Reader, Mrs. Frances A. Pierce.—Services: 11 A.M.; also Wednesday evening.—Syndicate Block.

PITTSBOURGH, ILL. — First Reader, Mrs. Rosa Houston. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PITTSFIELD, ILL. — First Reader, Samuel Lockwood Crane.—Service: 11 A.M.—Chapel, corner Washington and Jackson Streets.

PLAINFIELD, N. J.—First Reader, Miss Jean Crawford.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Babcock Bldg.
Reading Room open daily, 2 to 5 P.M.

PLATTEVILLE, WIS. — First Reader, Mrs. Clara Froelich Grindell. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Witness Building, 301 South Court Street.
Reading Room open Monday, Wednesday, and Saturday, from 3 to 5 P.M.

PLYMOUTH, ENGLAND.—First Reader, Miss E. Mary Bayly.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 11.30 A.M.; first Wednesday in each month, 7 P.M.—Sun Buildings, Old Town Street.
Reading Room open Monday and Thursday, 2.30 to 4 P.M.; also Fri. 7.30 to 9 P.M.

PORTAGE LA PRAIRIE, MAN.—First Reader, Miss Mary Elisabeth Bray.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Millar Block, Room 7.

PORTERSVILLE, CAL.—First Reader, Mrs. Ida M. L. Partridge.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7 P.M. —Church Edifice.

PORT HOPE, ONT.—First Reader, Mrs. Esther L. McNaughton.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Walton Street.

PORTSMOUTH, N. H.—First Reader, Mrs. Effie R. Parker.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Reading Room, Conservatory Hall.

PORT TOWNSEND, WASH.—First Reader, Mrs. Martha J. Hinds.—Services: 11 A.M.; Wednesday, 8 P.M.

POTSDAM, N. Y.—First Reader, Miss Elisabeth Moore.—Services: 11 A.M.; Wednesday, 8 P.M.—58½ Market Street.
Reading Room open 3 to 5 P.M.

PRINCETON, ILL.—First Reader, Mrs. Alice M. Davis.—Services: 10.45 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 5 P.M. 437 S. Main St.

PRINCETON, IND.—First Reader, Mrs. Armitta P. Davidson.—Services: 10.45 A.M.; Wed., 7.30 P.M.—217 W. Emerson Street.

PROPHETSTOWN, ILL.—First Reader, Mrs. Lucy B. Timmerman.—Service: 10.45 A.M.— G. A. R. Hall.

PUTNEY, LONDON, ENG. — First Reader, Miss Grace E. Adamson.—Services: 11.30 A.M., 7 P.M.; first Wednesday in each month, 8 P.M.—Chelverton Hall.
Reading Room, same address.

RANTOUL, ILL.—First Reader, Mrs. Mabel M. Little.—Services: 11 A.M.; Wed., 7.45 P.M.—Trade Palace, over Room 7.

RAVENNA, O.—First Reader, Miss Cora B. Collins.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—610 West Main Street.

RAYMOND, WASH. — First Reader, Mrs. Georgie Haggerty.—Service: 11 A.M.—Ellis and 1st Streets, Ellis Street entrance.

RED OAK, IA.—First Reader, Mrs. Jeannette S. Webb.—Service: 10.45 A.M.—K. of P. Hall.

RED BLUFF, CAL.—First Reader, Mrs. Mahala A. Sewell.—Service: 11 A.M.—K.O.T.M. Hall.

REDONDO BEACH, CAL. — First Reader, Henry G. Raby.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Building.

REED CITY, MICH.—First Reader, Miss Isabel Lambert.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Res. Miss Ethel M. Beecher.

RICHMOND, KY.—First Reader, Mrs. Florence G. Merrow.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Schlegel Building.

RIPON, WIS.—First Reader, Ferdinand R. Everss.—Services: 10.45 A.M.; Wed., 7.30 P.M.

ROCHELLE, ILL.—First Reader, Mrs. Deborah A. Bain.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Bains Opera House Block.
Reading Room, same address.

ROCKVILLE CENTRE, L. I., N. Y.—First Reader, Mrs. Mary W. Haring.—Service: 11 A.M.—Martin Residence, Lenox Road.

ROCKVILLE, IND.—First Reader, Mrs. Mary E. Beale. — Service: 11 A.M. — Residence John H. Lee.

ROCKY FORD, COL.—First Reader, Mrs. Anna Louise Norris Clark. — Services: 11 A.M.; Wed., 8 P.M.—Hasen Blk., S. Main St.

ROSEBURG, ORE.—First Reader, Mrs. Donna L. Hewes.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Maine and Lane Streets.
Reading Room, 2 to 4 P.M., except Sunday; same address.

ROSSLAND, B. C.—First Reader, Mrs. Daisy B. Couldrey.—Service: 11 A.M.—Masonic Hall.
Reading Room, 3 to 5 P.M. Richer Block, Columbia Avenue.

SABULA, IA.—First Reader, Mrs. Martha Day. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Church Building, Bank and Water Streets.

ST. ANTHONY, IDA.—First Reader, George E. Miller.—Services: 11 A.M.; Wednesday, 8 P.M.—Baptist Church.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG, FLA.—First Reader, Ed Martin Langdon.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—C. S. Hall, corner First St. and First Ave., So.

SALEM, O.—First Reader, Mrs. Ellen D. Mayerhofer.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room open Tues., Thurs., and Fri. from 3 to 5 P.M. 2 and 3 Pioneer Blk.

SALIDA, COL.—First Reader, Miss Ann Duncan.—Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—133 E.2d St.
Reading Room, daily; same address.

SANDY SPRING, MD.—First Reader, Samuel S. Bond.—Service: 2.30 P.M.—Res. C.E.Bond.

SAN LUIS POTOSI, MEX. — First Reader, Mrs. Olivet Miller Montgomery.—Services: 10.30 A.M.; Wednesday, 8 P.M.—8A de la Calle Reforma No. 16.

SAN PEDRO, CAL.—First Reader, Mrs. Alice B. Ferl.—Services: 11 A.M.; Wednesday, 8 P.M.—Leland Hall, Palos Verdes Street, between 14th and 15th Streets.

SANTA ROSA, CAL.—First Reader, Mrs. Mary Maxwell Cummings. — Service: 11 A.M.— Trembley Hall.
Reading Room, 1 to 4 P.M. Carither Bldg.

SARATOGA SPRINGS, N. Y.—First Reader, Mrs. Katherine B. Bailey.—Services: 11 A.M.; Wed., 8 P.M.—Room 2, Citizens' Bank Bldg.
Reading Room, same address.

SARATOGA SPRINGS, N. Y.—First Reader, Mrs. Mary E. Spaulding Barker.—Service: 11 A.M.—489 Broadway.

SAULT STE. MARIE, MICH.—First Reader, Mrs. Bertha F. Webster.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner Division and Spruce Streets.

SEA CLIFF, L. I., N. Y.—First Reader, Charles Robert Jamerson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Gamp Blg.

SENECA FALLS, N. Y.—First Reader, Miss Emma J. Haney. — Services: 10.45 A.M.; Wednesday, 8 P.M.—69½ Falls Street.

SEWICKLEY, PA.—First Reader, Miss Julia Gibansky.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Trust Company Building, Beaver Street and Blackburn Ave.
Reading Room open daily, except Sunday, 10 A.M. to 1 P.M.; same address.

SHARON, MASS.—First Reader, Charles M. Conant.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Lower Town Hall.

SHEFFIELD, YORKSHIRE, ENGLAND. — First Reader, William Walter Gunstone.— Services: 6.30 P.M.; Wednesday, 8 P.M.— 57 Norfolk Street.

SHENANDOAH, IA. — First Reader, Mrs. Emily Oliver Andrews.—Service: 10.30 A.M. —Universalist Church.

SHERBURN, MINN.—First Reader, Mrs. Ann Maria Follett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Getlers Hall.
Reading Room, same address.

SILVERTON, COL.—First Reader, Mrs. Elsina L. Hickey.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1244 Reese Street.

SKOWHEGAN, ME. — First Reader, Harry Porter Reynolds. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

SOUTHAMPTON, ENGLAND.—First Reader, Mrs. Lilian Dondney.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 3 P.M.; Wed., 8 P.M.—24 East Park.
Reading Room open daily, 10 A.M. to 12 M.; also Friday, 7 to 9 P.M.; same address.

SOUTHAMPTON, L. I., N. Y.—First Reader, Mrs. Mary A. Howell.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Agawam Hall.

SOUTHSEA, HANTS, ENGLAND. — First Reader, Oswy L. Parsons.—Services: 11.30 A.M., 6.30 P.M.; first Wednesday in each month, 8 P.M.—65 Palmerston Road.
Reading Room, 3 to 4.30 P.M.; same place.

SPENCER, IA.—First Reader, Mrs. Frances M. Gillespie. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Main St.
Reading Room, same address.

STANTON, NEB.—First Reader, Mrs. Sarah I. Enos.—Service: 10 A.M.

STEPHEN, MINN.—First Reader, Mrs. Carrie Mickelson Hagerty. — Services: 8 P.M.; Wednesday, 8 P.M.

STERLING, ILL.—First Reader, Walter N. Haskell.—Service: 10.45 A.M.—I.O.O.F. Hall.

STREATOR, ILL.—First Reader, Mrs. Mary E. W. MacNichols.—Services: 10.45 A.M.; Wed., 8 P.M.—Church of Good Will, Hickory St.

STROUD, OKLA.—First Reader, Mrs. Lulu B. Evans.—Service: 11 A.M.—Opera House.

STROUDSBURG, PA. — First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.— Malta Temple, Main Street.
Reading Room, same address.

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Meadows, Mrs. S. Carrie, C.S. 1 to 5 P.M. 792 E. 46th St. Take San Pedro St. car. Both Tels.
Morgan, Mrs. Adelia G., C.S. Hours by appointment. 528 H. W. Hellman Bldg. Both Tels.
Morrow, Mrs. Isa A., C.S. The Cumberland.
Muller, Mrs. Sadie E., C.S. 1 to 5 P.M. 527 H. W. Hellman Bldg., 4th and Spring Sts.
Nones, Mrs. Mary C., C.S. 841 Mallard Street. Telephones, 52442 and Broadway 2581.
Normecutt, Mrs. Ella B., C.S. 2129 W. 30th St.
Nye, Mrs. Carrie E., C.S. 10 A.M. to 1 P.M. 948 Central Avenue. 'Phone, Main 7607.
Peckham, Mrs. Evangeline L., C.S. 10 A.M. to 4 P.M. 1345 West 5th Street. Both 'Phones.
Poole, Mrs. Austa L., C.S. 10 A.M. to 1 P.M. 2347 Thompson St. Tels. Home B. 3715; W. 5920.
Read, Frank P., C.S. 529 H. W. Hellman Bldg.
Ressler, Mrs. Carrie E., C.S. 1120 E. 20th St.
Sanborne, Mrs. Emma J., C.S. 9 A.M. to 1 P.M. 530 Central Bldg., 6th and Main Sts. Res. 845 Mallard Street. 'Phone, 52947.
Showers, Mrs. Clara C., C.S. 10 A.M. to 4 P.M. 321 Mason Building.
Simpson, Mrs. Mattie F., C.S. 162 E. 48th St.

LOS ANGELES, CAL.

Smith, Miss Amanda, C.S. Hours by appointment. 1017 E. 27th Street. 'Phone, Sunset-South 3879.
Smith, Mrs. Zaidee V., C.S. 11 A.M. to 4 P.M. 524 Hellman Bldg., Spring & 4th St. Tel. 52415.
Snodgrass, Mrs. Flora O., C.S. 1908 West 22d Street. 'Phone, 71722.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. 428-429 H. W. Hellman Bldg. Res. Tel. E. 1785.
Stoneman, Miss Jane D., C.S. 2656 Orchard Av.
Strother, Reuben M., C.S. 508 H. W. Hellman Building. 'Phone, Home A. 1254.
Swallow, Mrs. Alwilda C., C.S. 534 W. 49th Street. Telephone, S. 4880.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1515 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 9 A.M. to 1 P.M. 504 Central Building. Tel. Broadway 1759.
Todd, Mrs. Ella, C.S. Room 530, Central Bldg.
Tracy, Mrs. Alameda Norcross, C.S. 453 E. 31st St.
Trahn, Miss Atalanta, C.S. 1021 W. 24th St.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 509 H. W. Hellman Bldg. Res. 'Phone, B 4172.
Trahn, Peter N., C.S.D. Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring.
Van Derslice, Samuel I., C.S. 10 A.M. to 1 P.M. 1332 West 12th Street.
Waitt, Mrs. Frances E., C.S. 9 A.M. to 5 P.M. 421 H. W. Hellman Bldg. 'Phone, Home A 8735.
Whitaker, Hattie L., C.S.D. 9 A.M. to 1 P.M. 1351 West 20th Street. 'Phone, 22786.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. 1279 W. 36th St. Tel. Home B. 5297.
Whitaker, Reuben, C.S.D. Teacher and Practitioner. Hours, 9 A.M. to 1 P.M. 1351 West 20th Street. Home 'Phone, 22786.
Wielgman, Mrs. Mary E., C.S. 10 A.M. to 3 P.M. 1838 So. Flower St. Tel. Home 25428.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. 'Phone, E 3693.
Williams, Mrs. Sarah A., C.S. 1214 W. 30th St.
Wilsey, Mrs. Katie A., C.S. 10 A.M. to 3 P.M. 336 Security Building. Both 'Phones.
Wing, Mrs. Jennie F., C.S. 9 A.M. to 1 P.M. 1211 Ingraham St. Tel. Main 5666, 5-1226.
Works, Mrs. Harriet W., C.S. 10 A.M. to 3 P.M. Room 520, H. W. Hellman Building. Telephone, Home A 5487.
Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Young, Mrs. Emma, C.S. 10 A.M. to 3 P.M. 842 W. 9th Street. Telephone, Home 51611.
Young, Mrs Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS, CAL.

Haring, John J., C.S. Montezuma Block.
Haring, Mrs. Lucy J., C.S. Montezuma Block.

NAPA, CAL.

McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

OAKLAND, CAL.

Baker, Miss Septina, C.S. 521 12th Street.
Barton, Mrs. Louise S., C.S. See Boston, Mass.
Blodgett, Mrs. Frances S., C.S. 392 20th St.
Bray, Mrs. Eva J., C.S. 1303½ Clay Street.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, M.D., C.S. 1 to 5 P.M. 1401 Franklin St. Tel. Oakland 7581.
Fairchild, Mrs. Hester A., C.S. 565 24th St.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., M.D., C.S.D. Hours, 1 to 5 P.M. 1368 Franklin Street.
Haly, Mrs. E. Madeliene Standish, C.S. 610 Vernon Street.
Haskell, Mrs. Kate R., C.S. 1 to 5 P.M. Mon., Wed., and Fri. 121 New Monte Vista Ave.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Jackson, Mrs. Minnie H., C.S. 1394 Webster St.
Jackson, Orrin W., C.S. 1394 Webster Street.
Joseph, Mrs. Julia, C.S. 4 P.M. 566 24th St.

OAKLAND, CAL.
Lewis, Mrs. Ella, C.S. 507 Jones Street.
Lyon, Mrs. Alice E., C.S. 4291 Howe Street, corner John. 'Phone, Piedmont 2464.
Marsh, Mrs. Jean Lauder, C.S. 1387 Franklin St.
Marshall, Mrs. Julia E., C.S. 1903 Telegraph Avenue, corner 35th.
Maurer, Mrs. May, C.S. 2 to 4 P.M. 412 20th Street.
McBurney, Rev. Elmer, C.S. 1503 Franklin St.
McBurney, Mrs. Lizzie H., C.S. 1503 Franklin.
McDonald, Mrs. Mary A., C.S. 1 to 5 P.M. 569 Telegraph Avenue. Tel. Oakland 3845.
Morgan, Mrs. Kittie K., C.S. 9 A.M. to 3 P.M. Mon., Wed., and Fri. 1386 Alice Street.
Shannon, William W., C.S. 1 to 5 P.M. "The Roslyn," Telegraph Avenue at 19th Street. Telephone, Oakland 4962.
Shields, Mrs. Marion H., C.S. 324 Grand Ave.
Watson, Mrs. Venie Evelyn, C.S. 10 A.M. to 2 P.M. 1373 Harrison Street.
Whipple, Mrs. Laura B., C.S. 131 Napier St.

OAKLAND (EAST), CAL.
Cole, Mrs. Mary E., C.S. 1178 E. 21st Street.
Michener, Charles A., C.S. 1511 12th Ave.

OCEANPARK, CAL.
Barnard, Mrs. Mary E., C.S. 9 A.M. to 1 P.M. except Monday. 53 Navy Ave. Tel. 4144.
Ferree, Mrs. Jessie Ewart, C.S. 10 A.M. to 1 P.M. 130 Fraser Avenue. Both 'Phones.
Miller, Charles Hunter, C.S.B. Normal Course Graduate. 10 A.M. to 3 P.M., except Saturday. 140 Grand Avenue. Both telephones.
Osborn, Mrs. Achsah D., C.S. 2907 Main Street, near Pier Ave. Home 'Phone, 4001.
Waters, Mrs. Frances J. King, C.S.B.

ORANGE, CAL.
Gregg, Mrs. Elizabeth M., C.S. 10 A.M. to 12 M. 909 East Chapman Ave. Tel. Sunset 483.

OROVILLE, CAL.
Tucker, Miss Kate M., C.S. 1215 Bird Street.

PACIFIC GROVE, CAL.
Ayers, Miss Minnie P., C.S. 1 to 5 P.M. 687 Spruce Avenue. Telephone, Red 684.
Nis, Mrs. Theodora, C.S. 142 Forest Ave.
Whipple, Miss Mary S., C.S. 2 to 4 P.M., except Wednesday. 144 14th Street.

PALO ALTO, CAL.
Ackley, Mrs Ethel Sanor, C.S. 9.30 A.M. to 12 M. Martin Bldg. Res. 'Phone, Main 858.
Howe, Miss Mollie A., C.S. 2 to 5 P.M., except Sat. 175 University Ave. Res. Tel. 80.
Kimball, Mrs. Mary A., C.S. 729 Waverly St.

PASADENA, CAL.
Badger, Mrs. Agnes Dudley, C.S. 2 to 4 P.M. 531-533 Chamber of Commerce Bldg.
Blackler, Mrs. Elizabeth, C.S. 10 A.M. to 2 P.M. 342 North Mentor Ave. Tel. Main 412.
Campbell, Miss Maurine, C.S.B. Normal Course Graduate. Hours, 10 A.M. to 1 P.M., except Saturday. 144 N. Euclid Ave. Both 'Phones.
Church, Miss Cornelia C., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 1 to 4 P.M. 430-432 The Chamber of Commerce Blg., Colorado St. and Broadway.
Cooper, Mrs. Sophie C., C.S. 102 Oakland Ave.
Denton, Mrs. Harriet, C.S. 546 Chamber of Commerce Building. 'Phone, Home 1982.
Denton, John J., C.S. 546-548 Chamber of Commerce Building. Home telephone, 2493.
Gateh, Mrs. Emma G., C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 1 P.M., except Wed. 18 N. Broadway.
Gilmour, Mrs. Martha E., C.S. 2 to 5 P.M., except Sat. 333 N. Catalina Ave. Tel. Main 1280.
Hodges, Mrs. Belle Goodyear, C.S.B. 370 Arroyo Terrace.
Hopkins, Mrs. Mary Bensley, C.S. 227 Boston Bldg. 'Phones, Home 1360; Sunset Main 382.
Macnell, Mrs. Elizabeth M., C.S.B. Normal Course Graduate. Teacher and Practitioner. 133 North Orange Grove Avenue. 'Phone, Home 861; Sunset 588.
McClelland, Mrs. Sara L., C.S. 156 Carlton Av.

PASADENA, CAL.
Morse, Mrs. Lena P., C.S. Hours, 9 A.M. to 12 M. 40 Oakland Avenue. Both telephones.
Oliver, Mrs. Ermina G., C.S. 10 A.M. to 2 P.M. 465 E. Orange Grove Avenue. Both 'Phones.
Sells, Mrs. Sadie L., C.S. Hours, 1 to 4 P.M. 431-433 Chamber of Commerce Building.
Stephens, Miss Kate W., C.S. 10 A.M. to 3 P.M. 426 Chamber of Commerce Bldg. Both Tels.
Williams, Mrs. Mary E., C.S. 29 N. Euclid Av.
Wilson, George W., C.S. 8 A.M. to 12 M. 446-448 Chamber of Commerce Bldg. Both Tels.

PASADENA (SOUTH), CAL.
Carlson, Mrs. Millie Jean, C.S. 2 to 4 P.M. 1706 Mission Street. 'Phone, Main 963.

PETALUMA, CAL.
McCollum, Mrs. Ida Lee, C.S. 501 D Street.

POMONA, CAL.
Weller, Mrs. Mary C., C.S. 148 W. Holt Ave.

PORTERSVILLE, CAL.
Thorn, Joseph Camp, C.S. 'Phone, 131.
Thorn, Mrs. Mary H., C.S. 'Phone.

RED BLUFF, CAL.
Sewell, Mrs. Mahala A., C.S. 213 Hickory St.

REDDING, CAL.
Scribner, Mrs. Electa E., C.S. 8 A.M. to 12 M. 1107 S. California St.

REDLANDS, CAL.
McManigal, Mrs. Elisabeth, C.S. 220 Grant St.
Pohl, Mrs. Kate D. Grant, C.S.B. 9 to 11 A.M. 80 Grant Street.

REDONDO BEACH, CAL.
Lindsley, Mrs. Olga, C.S. 407 N. Broadway.

RIVERSIDE, CAL.
Bennett, Stokes Anthony, C.S. 1 to 4 P.M. 844 8th St. P. O. Box 964. Sunset 'Phone.
Davis, Mrs. Emma S., C.S.B. 9 A.M. to 5 P.M. Normal Course Graduate of the Massachusetts Metaphysical College. Teacher and Practitioner. Post Office Box 773.
Hall, Mrs. Agnes O., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 1 to 4 P.M., except Saturday. The New Glenwood, corner 6th and Orange.
Herdeg, Mrs. Anna L., C.S. 9 to 11 A.M., except Thursday. 1135 Eldorado Street.
Johnson, Mrs. Sara F. P., C.S. 1 to 4 P.M. Mon., Wed., Fri. Cor. 10th and Almond Sts.
Kimball, Mrs. Anna, C.S. 445 Eucalyptus Ave.
Lawton, Miss Ida, C.S. 2 to 4 P.M., except Thursday. 387 Lime Street.
Parsons, Mrs. Sarah E., C.S. 378 6th Street.
Spaulding, Mrs. Alpha D., C.S. 10 A.M. to 1 P.M. The New Glenwood, cor. 6th and Orange.
Suits, Mrs. Mary B., C.S. 9 to 11 A.M. 1394 West 7th Street. Both 'Phones.
Sulcer, Abraham A., M.D., C.S.B. 1062 9th St.

ROHNERVILLE, CAL.
Crabtree, Mrs. Emeline Helen, C.S.

SACRAMENTO, CAL.
Beck, Herbert W., C.S. Hours, 11 A.M. to 3 P.M. 41 Ochsner Bldg. Tel. Vale 9782.
Beck, Mrs. Zebuline H., C.S. Hours, 11 A.M. to 3 P.M. 41 Ochsner Bldg. Tel. Vale 9782.
Bradner, Mrs. Clara H., C.S. 2 to 4 P.M., except Sat. 1423 O St. Tel. Oak 6701.
Fisch, Mrs. Emma Holt, C.S. 619 12th Street.
Hayford, Mrs. Emma W., C.S. 2 to 4 P.M. 1613 K Street.
Jones, Mrs. Alice M., C.S. 716 11th Street.

SALINAS, CAL.
Allen, Mrs. Grace Garland, C.S. 2 to 4 P.M., except Tuesday and Saturday. 442 Soledad Street. Telephone, Red 3121.

SAN BERNARDINO, CAL.
Kendall, Mrs. Martha M., C.S. 3d and G Sts.
Lord, Mrs. Lusina, C.S. Hours, 2 to 4 P.M. 1073 Mt. Vernon Avenue.
Reed, Mrs. Rosa, C.S. 1 to 5 P.M., except Thursday. 455 Second Street.

SAN DIEGO, CAL.

Aplin, Mrs. Minnie B., C.S. 5th Street.
Blackwell, Miss Miriam C., C.S. Hours, 2 to 5 P.M. 1740 D Street. Home 'Phone, 3001.
Bowler, Mrs. Esther Kidd, C.S. 1 to 4 P.M. 681 12th St. 'Phones, Home 3294; Sunset 1521.
Buchanan, Mrs. Hannah M., C.S. 1 to 4 P.M. 2040 D Street. Home 'Phone, 4557.
Buser, Mrs. Clara G. Brandt, C.S. 1 to 4 P.M. 643 6th St. Tels. Home 1539; Sunset 1708.
Carraway, James C., C.S. 9 A.M. to 12 M. Hotel New York, 6th & D St. Home Tel. 3306.
Churcher, Mrs. Mittie M., C.S. 1345 3d Street.
Churchill, Mrs. Elisabeth F., C.S. 3870 Richmond Street. Home 'Phone, 3538.
Fitzgerald, Mrs. Grace Fuller, C.S. 418 Union Building. Tels. Home 3161; Sunset 1664.
Halley, Mrs. Margaret E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 414 Union Building. Both 'Phones. Residence 'Phone, Home 1355.
Hammond, Edwin F., C.S. 2 to 4.30, and 7.30 to 9 P.M. 1345 Third St. Tel. Pacific 1725.
Henderson, Mrs. Anna E., C.S. Hours, 9 A.M. to 12 M. 1740 D Street. Home 'Phone, 3001. Residence 'Phones, Home 1472; Sunset 2838.
Journeay, Mrs. Ernestine, C.S. 670 20th St.
Kirtland, Charles Lorraine, C.S. 2 to 5 P.M. 1466 4th Street. Home 'Phone, 1570.
McCutcheon, Mrs. Alma T., C.S. Pacific Block, corner 5th and F Streets, entrance 1424 F Street. 'Phone, Sunset 1448; Home 2467.
McKoon, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 620 D St. 'Phones, Sunset 1090; Home 3000.
Paton, Mrs. Avaline A., C.S.B. Normal Course Graduate. Teacher and Practitioner. 1 to 6 P.M. Fox-Heller Bldg. Both 'Phones.
Pierce, Charles Edwin, C.S. Office hours, 8.30 A.M. to 12 M. and 1 to 3 P.M. Room 508, Union Bldg. Res. 1041 7th St. Both 'Phones.

SAN FRANCISCO, CAL.

Bauer, Mrs. Edna R., C.S. Hours, 9 A.M. to 1 P.M., except Friday. 45 Kearny Street, Room 809. Residence 'Phone, West 6635.
Beauchamp, Mrs. Susan A., C.S. 10 A.M. to 4 P.M. 455 Duboce Ave. Tel. Market 3075.
Becker, Miss Emily Ruth, C.S. 406 Sutter St.
Bender, Mrs. Ada M., C.S. Hours, 9 A.M. to 12 M. 2231 O'Farrell St. 'Phone, West 5501.
Berry, Mrs. Harriet S., C.S. 1 to 4 P.M., except Friday. 600 Frederick Street. Telephone, Park 6583.
Best, Mrs. Ada C., C.S. 1474 Sacramento St. Tel. Franklin 2166; also at Vallejo, 912 York Street, Tuesday, Thursday, Saturday.
Birdsall, Mrs. Margaret, C.S. 2 to 5 P.M. 45 5th Avenue. Telephone, Pacific 489.
Boukofsky, Mrs. Selina, C.S. Hours, 9.30 A.M. to 1 P.M. 1911 Devisadero Street.
Bradshaw, Miss Sue Ella, C.S.D. 1 to 5 P.M. 406 Sutter Street, corner Stockton Street. Telephone, Douglas 1349.
Braidwood, Mrs. Katherine H., C.S. 11 A.M. to 3 P.M. 2533 California St. Tel. West 2742.
Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny St., Room 603. Tel. West 4241.
Burque, Mrs. Mary J., C.S. Hours, 2 to 4 P.M. 1244 California Street. 'Phone, 576 Franklin.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1261 Octavia Street.
Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3540 20th Street. 'Phone, Park 4179.
Davie, Charles Arthur, C.S. 9 A.M. to 12 M. 3540 20th Street. 'Phone, Park 4179.
Farwell, Albert B., C.S. Hours, 2 to 5 P.M. 731 Baker Street. 'Phone, West 7764.
Felton, Mrs. Mary McCann, C.S. 9 A.M. to 12 M. 795 Frederick St. 'Phone, Park 1485.
Gale, Frank W., C.S.D. Hours, 10 A.M. to 12 M. 2063 Bush St. Telephone, West 81.
Haine, Mrs. Maude, C.S. 1 to 3 P.M. 1260 California Street. 'Phone, Franklin 4140.

SAN FRANCISCO, CAL.

Haskell, Olcott, C.S. Hours, 10 A.M. to 12 M. 722 Chronicle Bldg. 'Phone, Douglas 3286; Residence 'Phone, San Rafael 3471.
Hill, Mrs. Mabel P., C.S. 10 A.M. to 12 M. 2721 Pierce Street. Telephone, 2044 West.
Howe, Mrs. Sarah D., C.S.D. Hours, 12 M. to 4 P.M. Phelan Building, Suite 833, 760 Market Street. Telephone.
Kelsey, Mrs. Laura F. B., C.S. 1 to 4 P.M. Apartment 7, 1260 California Street. Telephone, Franklin 3903.
Kilgrove, William T., C.S. 1 to 4 P.M. Suite 803, Oscar Luning Bldg., 45 Kearny St. Tel.
LeBlond, Mrs. Eleanor, M.D., C.S. 9 A.M. to 1 P.M. 45 Kearny St. Tel. Douglas 3331.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. 445 Octavia Street, Apmt. 3. Tel. Park 5390.
Levy, Mrs. Elida Becker, C.S. 1.30 to 4.30 P.M. McCloud Bldg., 406 Sutter St. 'Phone, Kearny 3084. San Mateo mornings. Laurel Ave.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, West 4713.
Mabury, Miss Eugenia B., C.S. 2 to 4.30 P.M. 406 Sutter Street, corner Stockton Street. 'Phone, Douglas 1349; Res. 'Phone, West 8981.
McCracken, Mrs. Emma I., C.S. 1 to 4 P.M., except Wednesday and Saturday. 607 Frederick Street. Telephone, Park 1147.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 718 Chronicle Bldg. Tel. West 8589.
Miles, Mrs. Lillian H., C.S. 9 A.M. to 1 P.M. 45 Kearny St. Rm. 603. Res. Tel. Park 4073.
Mocker, Mrs. Mary T., C.S. 2 to 4 P.M. 2052 Bush Street. Telephone, West 9077.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, West 4996.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. McCloud Bldg., 406 Sutter St., corner Stockton.
Putnam, George L., C.S. 1 to 4 P.M., except Saturday. 722 Chronicle Building. 'Phone, Douglas 3286; Res. 'Phone, Park 288.
Rosengarden, Mrs. Henrietta, C.S. Hours, 1.30 to 5 P.M., except Friday. 45 Kearny Street, Room 809. Residence 'Phone, West 6635.
Rothschild, Miss Lottie, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Kearny 2632.
Russell, John W., C.S. 10 A.M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Smith, Miss Elizabeth E., C.S. 1 to 4 P.M., except Wednesday and Saturday. Anglo Building, 16th and Mission Streets. Tel.
Squires, Miss Ida E., C.S. Hours, 1 to 4 P.M. 2150 Sutter Street. Telephone, West 2534.
Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M., except Friday. 1911½ Broderick Street.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 522 Lyon Street. Telephone, West 1805.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M. 607 Frederick Street. Telephone, Park 1147.
Wightman, Miss Helen F., C.S. 1 to 4 P.M. St. Charles Apartments, 1474 Sacramento St.
Woodward, Miss Anne, C.S. 715 Chronicle Bldg.
Woodward, Davis A., C.S. Hours, 1 to 4 P.M. 45 Kearny Street. Telephone.

SAN JOSE, CAL.

Bacon, Miss Lucy A., C.S. 2 to 5 P.M. 80 East St. John Street. Telephone, Black 766.
Chamberlin, Miss Mary E., C.S. 10 A.M. to 12 M. Bank of San Jose Bldg. Res. Tel. Green 1261.
Eustace, Mrs. Besale M., C.S.B. Normal Course Graduate. 2 to 4 P.M., except Saturday. Bank of San Jose Bldg. Res. Tel. Main 518.
Eustace, Herbert W., C.S.B. Normal Course Graduate. Teacher and Practitioner. 2 to 5 P.M., except Sat. Bank of San Jose Bldg.
Holcomb, Mrs. Hattie A., C.S. 1.30 to 4.30 P.M. 73 S. 13th Street. 'Phone, Black 536.
McCulloch, Mrs. Mary F., C.S.B. Normal Course Graduate. Teacher and Practitioner. 48 So. Second St., Apart. B. Tel. Main 762.
Saxe, Heman A., C.S. 1 to 4 P.M. 351 N. 3d St.

SAN MATEO, CAL.
Bromfield, Mrs. Mary, C.S. Tel. Main 711.
Levy, Mrs. Elida Becker, C.S. See San Francisco.

SAN PEDRO, CAL.
Hipple, Mrs. Lucille, C.S. 2 to 4 P.M. 1111 Center Street.

SAN RAFAEL, CAL.
Haskell, Mrs. Emmeline, C.S. 3 to 4.30 P.M., except Wed. Red Men's Hall. Res. Tel. 3471.

SANTA ANA, CAL.
Boothe, Mrs. Cora M., C.S. 1 to 5 P.M. 707 Sycamore Street. Both 'Phones.
Coutts, Mrs. Eugenia Ada, C.S. 406 W. 6th St.
Coutts, George Young, C.S. 406 W. 6th St.
Davis, Mrs. Albina Bishop, C.S. 721 Hickey St.
Padgham, Miss Charlotte M., C.S. 10 A.M. to 12 M. 801 Bush Street. 'Phone, Home 345.

SANTA BARBARA, CAL.
Bliss, Mrs. Carrie L., C.S. 11 Aiken Bldg. Tel.
Dickey, Edward W., C.S.B. 1.30 to 4 P.M. Aiken Block, State St. Tel. Home 1719; Res. 1260.
Frink, Mrs. Mary E., C.S.B. 2 to 4 P.M., except Sat. 1605 Bath St. Home 'Phone, 215.
McGee, Mrs. Eudora, C.S. 10 A.M. to 1 P.M. 505 Fifth Avenue. Telephone, Home 459.

SANTA CRUZ, CAL.
Robinson, Mrs. Laura J., C.S. 10 A.M. to 2 P.M. Odd Fellows Bldg. Tel. Main 344.

SANTA MONICA, CAL.
Carpenter, Mrs. Violet J., C.S. Hours, 9 A.M. to 4 P.M. 1423 8th St. 'Phone, 1204.
Gibson, Mrs. Dora L., C.S. 10 A.M. to 1 P.M., except Sat. 1605 4th St. Home 'Phone, 1114.
Hall, Thomas H., C.S. 948 N. 4th Street.
Truslow, Mrs. Julia B., C.S. 10 A.M. to 1 P.M. 1148 6th Street.

SANTA ROSA, CAL.
Cummings, Mrs. Mary M., C.S. Carithers Bldg.

SONORA, CAL.
Kleinecke, Mrs. Ella, C.S.

SOQUEL, CAL.
Stoddard, Mrs. Laura V., C.S.

STOCKTON, CAL.
Felt, T. Dwight, C.S. 1 to 5 and 7 to 8 P.M. 531 E. Main Street.
Gifford, Mrs. Alice J., C.S. 1 to 4 P.M., except Saturday. 45 W. Park St. Tel. Main 1192.
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Cox, Mrs. Margaret A., C.S. 11 E. Mich. St.
Crawford, Mrs. Rose Ella, C.S. 9 A.M. to 4 P.M. 914 Broadway. Telephone, New 3354.
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Easterday, R. Stanhope, C.S. Hours, 1 to 3 P.M. 818 Board of Trade.
Fienner, Mrs. Rose C., C.S. 9 Plaza. Tel. 993.
Gibson, Mrs. Elizabeth M., C.S. 10 A.M. to 4 P.M. 309½ E. Walnut St. New 'Phone, 1520.

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Meek, Napoleon B., C.S. 1, The Guildford. New telephone, 5786.
Morgan, Mrs. Eleanor L., C.S. 3267 Ruckle Street. New telephone 7018.
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Morgan, Mrs. Harriet R., C.S. 9 to 11 A.M., except Friday. 2 Alleyn Terrace. 'Phone.
Tirrell, Mrs. Harriet W., C.S.B. At office Tues. and Thurs. 109 Franklin St. Tel. 137-3.

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Davis, Mrs. Etta M., C.S. 15A Holborn St.
Foster, Miss Edith P., C.S. 10 A.M. to 12 M., except Wed. and Sat. 3 Ruthven St. Tel.
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Seeley, Mrs. Lillie E., C.S. 10 A.M. to 12 M., except Sat. 94 Harrishof St. Tel. Rox. 1396-3.
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Whitcomb, Miss M. Ethel, C.S.B. Hours, 2 to 4 P.M., except Wednesday. 34 Maple Street. Telephone, 598 Roxbury.
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Lane, Mrs. Adelaide L., C.S. 1 to 5 P.M. 177 Walnut Street, Winter Hill. Tel. 1271-1.
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Kratzer, Rev. Glenn A., C.S. 9.30 A.M. to 12 M. Room 16, Besse Building. 'Phone, 4384.
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Sprague, Mrs. Anne J., C.S. 3 to 5 P.M. Wednesday. 131 So. Central Ave. 'Phone.

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Clark, Mrs. Jessie S., C.S. 123 S. 11th St.
Cleveland, Mrs. Emma H., C.S. 2549 Clinton Avenue.
Eastman, Miss Jessie, C.S. 1819 Vine Place.
Eastman, Miss Julia, C.S. 1819 Vine Place.
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Green, Mrs. Clara L., C.S. 715 East 14th St.
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Kinney, Miss Julia S., C.S. 3737 Central Street. Home 'Phone, 1187 South.
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Langeman, Mrs. Lisette, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
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Smith, Mrs. Arissa, C.S. 11 A.M. to 3.30 P.M. 900 West Granite Street. Ind. Tel. 1759.

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Blanchard, Mrs. Lucy D., C.S. 133 Lexington.
Butts, Miss Jessie C., C.S. 370 Ellicott Square.
Channen, Mrs. Cora H., C.S. 332 Hampshire St.
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Moderwell, Robert, C.S. 156 Cottage Street.
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Hayes, Mrs. Loraine B., C.S. 221 W. 78th Street. Telephone, 8771 Riverside.

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Jones, Gardner Durie, C.S. 45 W. 34th Street.

Katz, Mrs. Elizabeth, C.S. 3 West 92d Street. Telephone, 3647 Riverside.

Kuchenmeister, Mrs. Sophie B., C.S. 2 to 4 P.M. and by appointment. 180 West 74th Street.

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Lathrop, John C., C.S.B. 200 W. 72d Street.

Lathrop, Mrs. Laura, C.S.D. 9 A.M. to 1 P.M. The Lombard, 76th and West End Avenue.

Leavitt, Cecil K., C.S. 570 West 183d Street.

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Malden, Mrs. Anna G., C.S. 301 St. Nicholas Av. (cor. 125th St.). 'Phone, 3854 Morningside.

McAdow, Mrs. Lillian M., C.S.B. Normal Course Graduate. 11 A.M. to 4 P.M., except Wed. 620 W. 116th St. 'Phone, 5339 Morn.

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Sands, Miss Mary E., C.S.B. 12 M. to 4 P.M. Mon., Wed., Fri. Rm. 808, 66 Broadway. Tel. Rector 1749. Other hours by appointment. Res. 39 W. 67th St. Tel. Columbus 3227.

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Thompson, Mrs. Ella M., C.S. 616 West 116th Street. Telephone, Morningside 6704.

Thompson, Frank Stayton, C.S. 9 A.M. to 4 P.M. 45 West 34th Street. Tel. 4371. 38th St.

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Winslow, Mrs. M. Estella [Mrs. W. B.], C.S. 48 W. 94th St. Telephone, Riverside 8487.
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Vosburgh, Arthur R., C.S.B. 444 Cutler Building. Bell telephone, 3320.
Young, Miss Sara C., C.S. The Jenkinson, Spring Street.

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Wisner, Mrs. Diantha Adell, C.S. 19 Windermere Place. Telephone, 107 L 2.

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Minton, William Baker, C.S. 9 A.M. to 12 M. 3 Pearl Street.

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Barker, Mrs. Mary E. S., C.S. 489 Broadway.
Magivny, Miss Flora, C.S. 103 Circular Street.

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De Groff, Mrs. Mary I., C.S. 4 Wall Street. St. George. Telephone, 152 L.
Nilson, Mrs. Lorina J., C.S. 14 Tompkins Avenue, Ft. Wadsworth. Telephone, 497 W.

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Lyon, Mrs. Cassie A., C.S. 105 Wellington Pl.
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Ohrenstein, Mrs. Lily A., C.S. 2 to 5 P.M. 704 East Fayette Street.
Simonds, Miss Marion O., C.S. 9 to 11 A.M. 617 Irving Ave. 12 M. to 2 P.M. 704 E. Fayette St.

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Loeswick, Mrs. Frieda Fischer, C.S. 2 to 4 P.M. Mon. and Thurs. 264 Grove Street.

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Betts, Mrs. Harriet L., C.S.D. 2 to 4 P.M. daily. Head 16th Street, North.
McChesney, Miss Elizabeth, C.S. 9 A.M. to 1 P.M. Room 406, Frear Building, Cannon Place. Residence, 112 1st Street. Both Tels.
Ray, Mrs. M. Louise E., C.S. 1 to 5 P.M. Frear Building, Cannon Place, Room 406. Residence, 23 6th Street, North Troy.
Starbuck, Mrs. Frances F., C.S. 66 6th Ave., N.

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Walker, Miss Kate M., C.S. 224 Massey Ave.

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van Voorhies, Mrs. Olive Hanna, C.S. Mornings, except Friday. 82 Landscape Avenue. Telephone, 770 W.
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Powell, Mrs. Alice B., C.S.B. 10 A.M. to 2 P.M. Watauga Hill. 'Phone, 247.

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Seiders, William B., C.S. 250 Colonial Arcade.
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Griffin, Mrs. Abbie W., C.S. 429 Columbus Savings and Trust Building.
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Hinchsliff, Mrs. Bertha, C.S. 120 Harrison Av.
Hinchsliff, William D., C.S. 206 Pioneer Bldg.
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Rhoads, Mrs. Mattie E., C.S.

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Huyck, Mrs. Cora L., C.S. 814 Monroe Street.

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Pence, Mrs. Mary E., C.S. 120 Beauregard Street. Telephone, Red 2591.

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Church, Miss Hattie L., C.S. 550 E. Taylor St.
Dabney, Mrs. Ines H., C.S. 426 2d Street.
Davidson, Mrs. Dora E. Reed, C.S. 10 A.M. to 1 P.M. 403 10th St. 'Phone, Main 8265.
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Gowdy, Mrs. Dorothy A., C.S. 630 Beck Bldg.
Herren, Mrs. Lulu G., C.S. 127 East 12th St.
Hogue, Mrs. Blanche Hersey, C.S.B. Normal Course Graduate. Hours, 10.30 A.M. to 12.30 P.M. 604 Beck Building. 'Phone, 2898 Main. Residence 'Phone, 2566 Main.
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Kridler, Mrs. Jean deF., C.S. 9 A.M. to 5 P.M. 627 Beck Building. 'Phone, Main 5427.
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Mahon, Mrs. Mary H., C.S. 656 Flanders St. 'Phones, Main 8512 and A 1187.
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Smith, Mrs. Lotta Chase, C.S. 691 Clackamas.
Sparhawk, Mrs. Minnie, C.S. 700 Irving St.
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Johnson, Mrs. Flora E., C.S. Hours, 9 A.M. to 12 M. 452 Church Street.
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Smith, Richard, C.S.B. 238 E. New Street.

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Moore, Mrs. Mary J., C.S. Hours, 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street, Room 47. Residence, 1000 St. Bernard Place. 'Phone.
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Shelton, Miss Mathilde, C.S. 10 A.M. to 1 P.M., except Saturday. 2101 Chestnut Street. Telephone, Locust 32-13 D.
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Beeckman, Mrs. Myra R., C.S. 800 Aiken Avenue. Telephone, 825 W. Schenley.
Borland, Mrs. Katharine P., C.S. 5507 Elmer Street. 'Phone, 3376 L. Highland.
Boyd, Mrs. Florence Clerihew, C.S. 10 A.M. to 1 P.M. 827 Maryland Avenue. Telephone.
Burns, Mrs. Alice C., C.S. 918 Ivy Street. Telephone, Highland 3202 J.
Cannon, Mrs. Maria E., C.S. 10 A.M. to 4 P.M. Mon. and Thurs. 7823 Kelly Street.
Cheney, Mrs. Kate B., C.S. 352 Melwood Avenue. 'Phone, Schenley 1330 J.
Cobb, Mrs. Jessie P., C.S. 514 Neville Street. 'Phone, Schenley 476 W.
Cobb, Silas, C.S. 514 Neville Street, also Bijou Bldg. Tues. and Sat. Tel. Schenley 476 W.

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Carpenter, Mrs. Minnie C., C.S. 125 Butler Av.
Chapin, Mrs. Eliza S., C.S. 100 Angell Street.
Chapin, Mrs. Mary Greene, C.S. 86 Angell Street. Telephone, Angell 1217.
Gale, Mrs. Ada H., C.S. 147 Lloyd Avenue.
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Waite, Mrs. Emma L., C.S. 36 Angell Street.
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McKenzie, Mrs. Willie, C.S.

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Cochran, Mrs. Sue H., C.S. 9 to 11 A.M. Tues., Wed., and Fri. 297 So. Ervay Street.
Fulton, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 353 Worth Street. 'Phone, Haskell 1570.
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Rittner, Paul, C.S. 9 A.M. to 12 M., 3 to 6 P.M. 206 Park Avenue. Tel. Main 1732.
Smith, Mrs. Lou H., C.S. 10 A.M. to 1 P.M. 560 So. Ervay Street. 'Phone, Main 4024.
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Jordan, Mrs. Lucy E., C.S. 615 N. El Paso St.
Nuckolls, Ellis Virgil, C.S. 509 Mesa Avenue. 'Phone, 846. P. O. Box 472.
Nuckolls, Mrs. N. Bessie, C.S. 509 Mesa Avenue. P. O. Box 472. 'Phone, 846.
Rhein, Mrs. Minnie E., C.S. 9 A.M. to 12 M. 610 Mesa Avenue. 'Phone, 1820.
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